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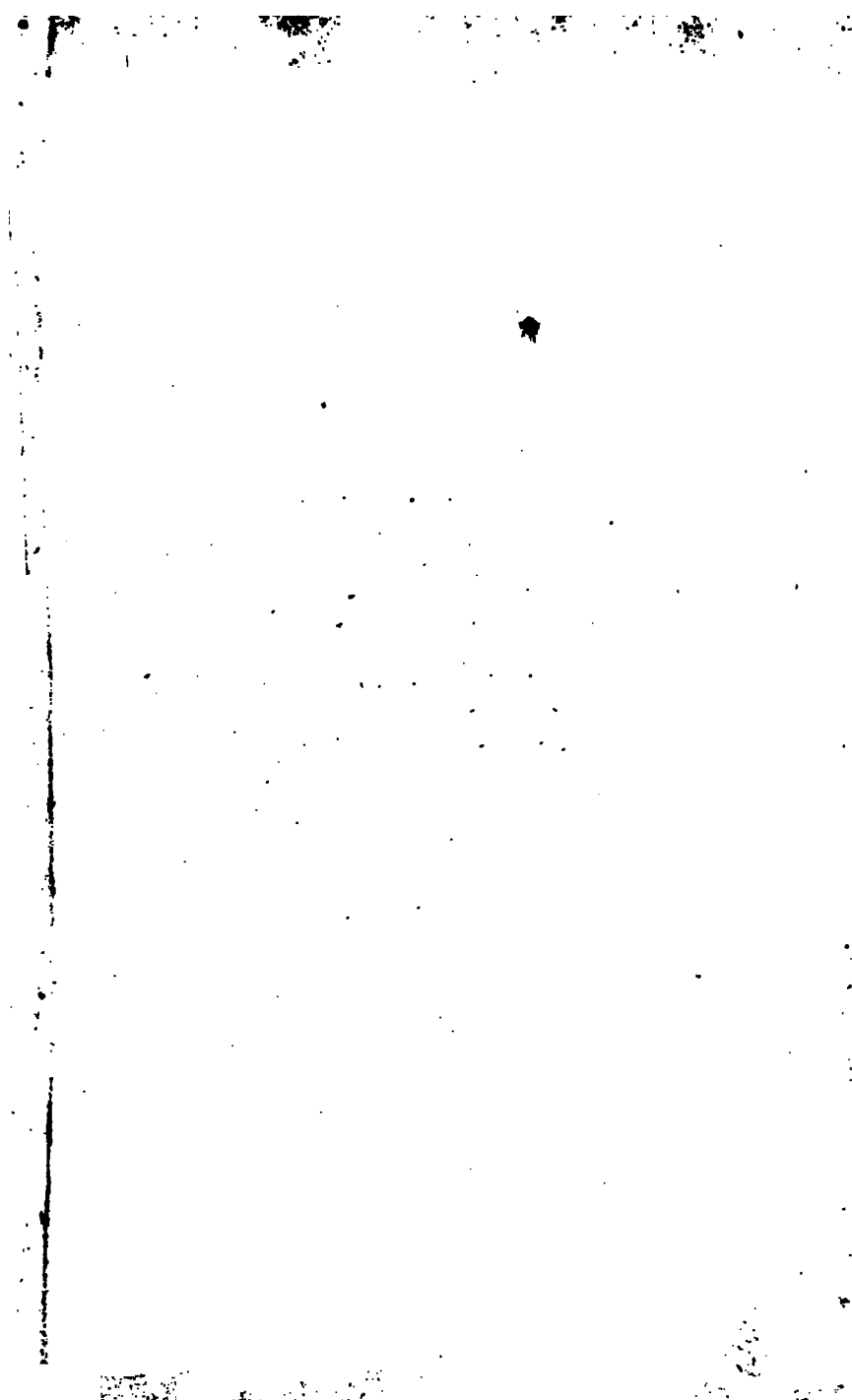
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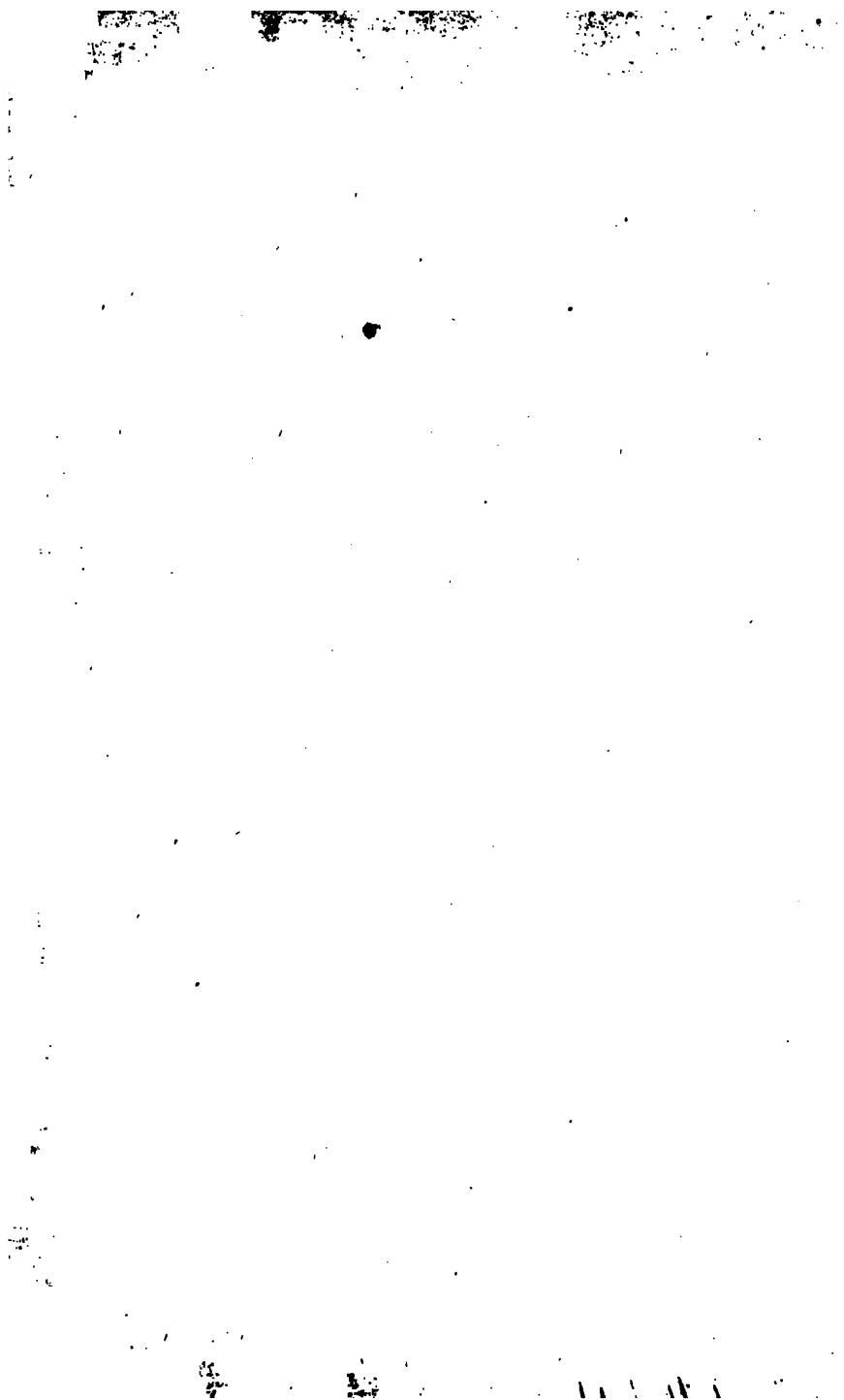
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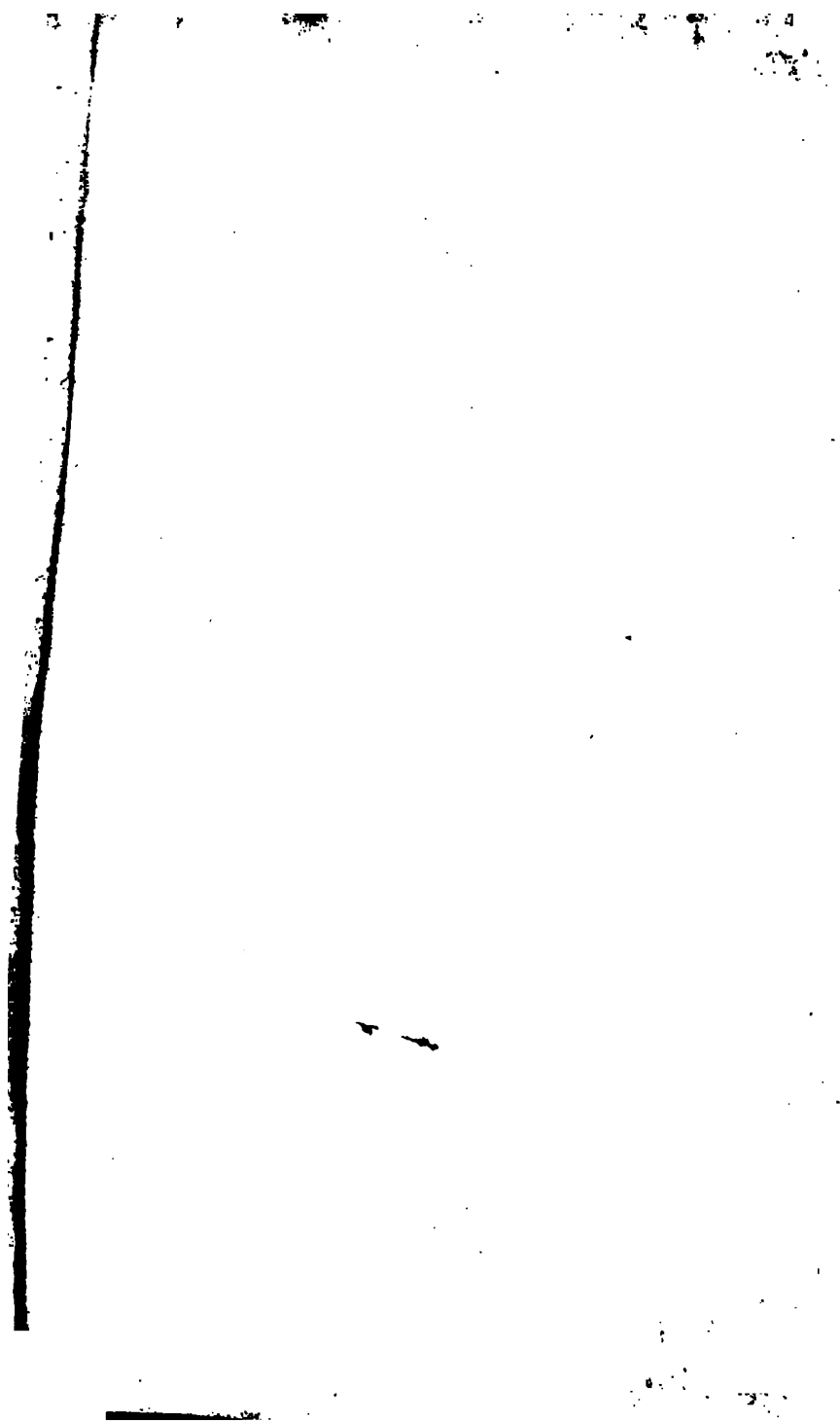


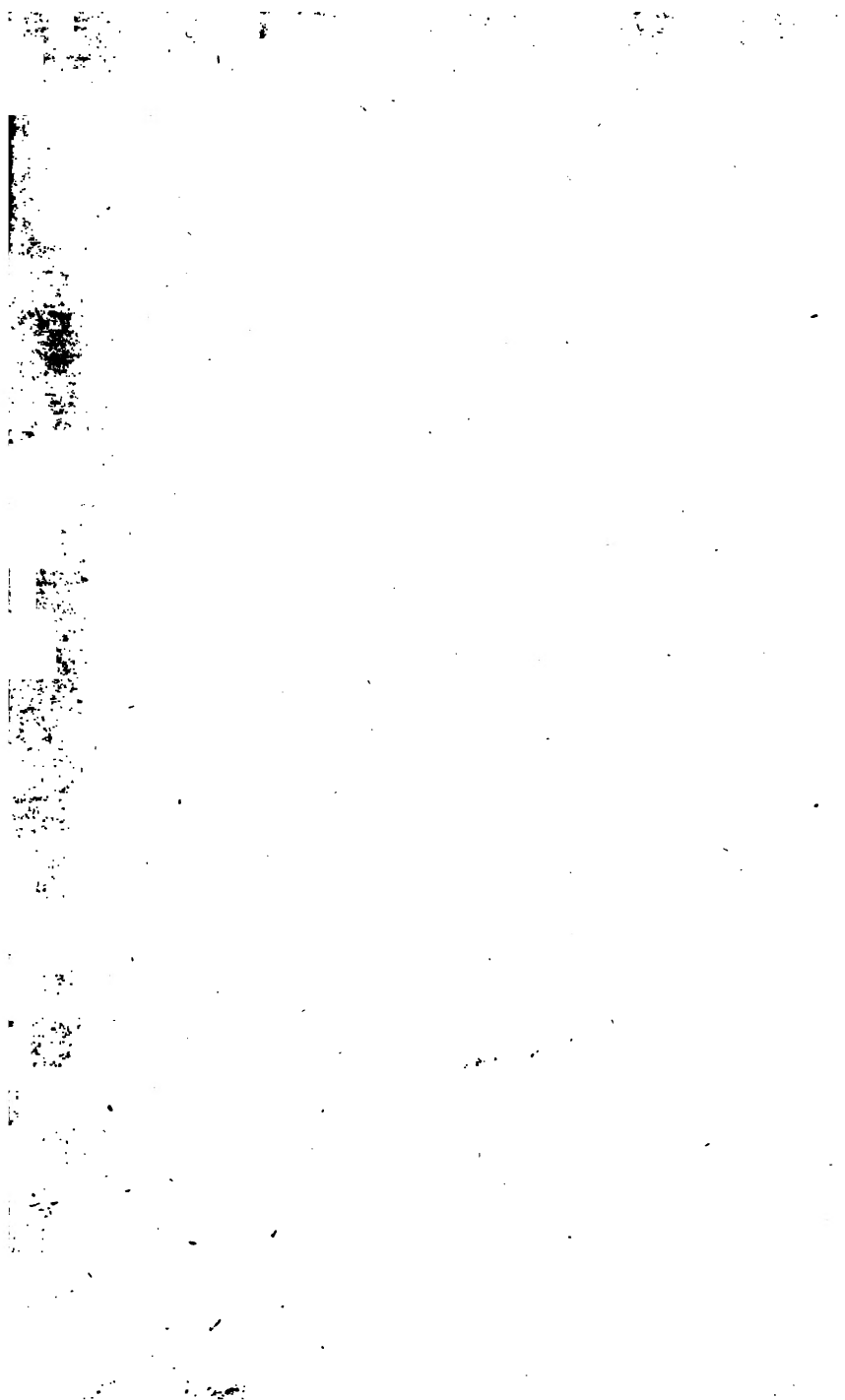


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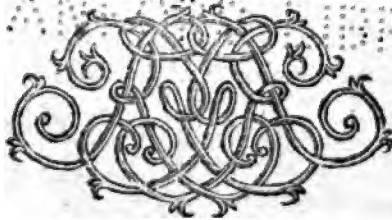
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УРАЛСКИЙ ГОСУДАРСТВЕННЫЙ

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ERRATA in this VOLUME.

- Page 3, par. 4, l. 14, for 'made to it,' r. *made to the Linnaean System.*
 — 14, par. 3, l. 3, for 'by the *Flora Danica*,' r. *by Oeder's Flora Danica.*
 — 22, l. last, for 'Latin,' r. *Later.*
 — 23, par. 2, l. 5, for 'artifice,' r. *article.*
 — 55, l. 5, for 'ever,' r. *even.*
 — 87, note, last line but 3, for 'police,' r. *polices.*
 — 93, par. 2, l. 6, for 'cause,' r. *course.*
 — 96, par. 2, l. 2, for 'do,' r. *deny.*
 — 119, par. 6, l. 3, for 'Forker,' r. *Foster.*
 — 121, l. 14, for 'do,' r. *ditto*; and put a full stop at 'goodness.'
 — 122, l. 22, for 'tenor,' r. *terror.*
 — 123, l. 29, for 'views,' r. *vices.*
 — 153, at the end of Art. 27, put a full point.
 — 170, par. 3, l. 11, for 'morality confused,' r. *morality have been confused.*
 — 173, par. 2, l. 14, put comma after *defined.*
 — 182, note 2, l. 3, for 'moderns,' r. *modern.*
 — 201, par. 6, l. 2, for 'has been,' r. *have been.*
 — 203, par. 3, l. 5, put a comma after 'them.'
 — 204, l. 4, for 'in stony land,' r. *in stony land.*
 — 208, Art. IX, l. 1, for 'Samofatanian,' r. *Samofatanian.*
 — 209, l. 26, for 'Of,' r. *On.*
 — 227, l. 1, for 'Dederus,' r. *Diderot.*
 — Art. 41, l. ult. for 'Superstition,' r. *Superstition.*
 — 42, l. 5, for 'an,' r. *on.*
 — 249, l. 14, for 'expansive,' r. *expensive.*
 — 252, l. 43, for 'critical,' r. *oriental.*
 — 258, note 2, l. 1, for 'last month,' r. *February.*
 — 267, l. 20, for 'patara,' r. *patara.*
 — 268, l. 21, for 'Clopoydra,' r. *Clepsydra.*
 — 274, l. 6, from the bottom, take away the comma after 'drill.'
 — 281, par. 4, l. 4, for 'marbles,' r. *tables.*
 — 293, l. 26, for 'has,' r. *has.*
 — 305, Art. 24, l. 23, for 'to convert,' r. *to commit.*
 — 312, l. 30, for 'light,' r. *right.*
 — 313, note, l. 2, for 'he,' r. *here.*
 — 314, Art. 41, l. 9, for 'from,' r. *for.*
 — 327, l. 26, for 'answer,' r. *answerer.*
 — 341, l. 3, for 'are,' r. *is.*
 — l. 7, for 'parts of,' r. *parts.*
 — l. 9, for 'Madame Almane's,' r. *Madam d'Almane's.*
 — 341, l. 42, for 'found this,' r. *found in this.*
 — 356, l. 17, for 'idea of the place,' r. *idea to the place.*
 — 375, l. 29, for 'such reason,' r. *such just reason.*
 — l. 34, for 'opinion,' r. *opinion.*
 — l. 34, put a comma after 'England.'
 — l. 37, for 'his spirit,' r. *this spirit.*
 — 379, par. 4, l. 6, for 'contracting,' r. *controlling.*
 — 393, l. 22, for 'world,' r. *would.*
 — 396, last line but one, for 'christening,' r. *christism.*
 — 397, l. 11, for 'Gill,' r. *Gale.*
 — Art. 48, l. 6, for 'conviction,' r. *correction.*
 — 411, l. 26, for 'formed,' r. *farmed.*
 — 415, l. 7, from bottom, for 'was,' r. *has.*
 — 418, l. 14, for 'Reynall,' r. *Raynal.*
 — 466, l. 2, of the note, for 'Indians,' r. *Esquimaux.*
 — 474, last line but 11, for 'his,' r. *this.*
 — 479, l. 3, for 'has characters,' r. *has two characters.*

THE
MONTHLY REVIEW,

For JANUARY, 1784.

ART. I. *Flora Londinensis*. By William Curtis. Vol. I. Folio.
4l. 10s. in Sheets, plain; or, coloured, 9l. White.

THIS accurate, useful, and singular work appears occasionally in Numbers: each Number contains six plates, and each plate represents one plant according to its natural size and habit: occasionally two plants, when very small, as is the case with some of the *Musci*, are engraven upon the same plate. A page of letter-press accompanies each plate, reciting the synonyms of authors,—a most minute description, in Latin and English, of the plant in all its parts,—and lastly, the author's own observations on the place of growth, the time of flowering, its uses, &c. &c. The plates are to be had plain, or coloured after nature, under the Author's inspection, according to the fancy, or rather *pocket**, of the *amateurs*. The volume before us contains *thirty six* numbers, and of course exhibits *two hundred and sixteen* plants: the parts of their fructification are all minutely dissected and laid open, and when, from their smallness, it was necessary, highly magnified.

This publication will appear, to any person who will take a retrospective view of what has been done heretofore towards furnishing sound materials for *fixing* botanical knowledge, to have singular merit.

Solomon, we know, spake of the whole vegetable system, “from the cedar of Lebanon, to the hyssop which springeth out of the wall.”—But all is lost; neither is there any particular account extant of his excellence in this point. The Scriptures themselves record plants by names, but not by any particular descriptions; so that to this day, perhaps, the very thistles which are mentioned in Genesis, are incapable of being decidedly named. See HILLERI *hierophyton*, CELSII *hierobotanicon*, &c. &c.

* The Numbers are 5s. each, coloured; the uncoloured half a crown.

Aristotle may be reputed the father of natural history. He had advantages which no other man ever enjoyed : a munificent King to patronise him, and three thousand attendants to minister to his curiosity. The effect was such as was to be expected. The most accurate and enlarged system of natural history, with respect to the animal creation, was constructed, and an entrance gained into the boundless extent of nature. Still one thing was wanting, to render his observations of general and lasting use, viz. *specific description*. Who can pretend to ascertain one fiftieth part of the exact species, with which Aristotle's accounts immediately correspond ? Perhaps the mode of life among the ancients, *sub dio*, made the knowledge of the names of things easy and familiar, and rather the effect of habitual observation than of study, so that the *history* of them was all that was required. Though Aristotle's history of animals has, apparently, but little connection with the sources of botanical knowledge, yet it must be dwelt upon to a certain degree ; for it may fairly be presumed, that Theophrastus, who succeeded Aristotle, followed his plan, and confining himself (probably for the same reasons) to the natural history, let alone all specific descriptions of the plant, of which he was so elaborate in marking the uses, &c. Dioscorides, who lived some centuries after, observed still the same method. Pliny, his contemporary, affords but little additional light, retailing chiefly what various authors had observed before. We may remark, that the powers of the mineral kingdom were unknown to the ancients. Hence their whole attention was naturally enough led to the vegetable tribes, whose medicinal virtues were eagerly sought after, and through that eagerness, not unfrequently magnified.

Curiosity was exiled during the long usurpation of ignorance which succeeded. The busy clamours of religious cavil, and the barbarous shouts of bloody victories, seized upon the deluded senses of mankind, and diverted them from all other pursuits. At length better times prevailed, and useful as well as elegant knowledge regained their station.

But what a tantalizing prospect presented itself ! The rich territories of Aristotle and Theophrastus seemed insulated in obscurity. They had promised indeed a store of sovereign excellencies ; but where could they be found ? The work was to be again begun, and the thankless reward consisted in observing, as men proceeded, that they had followed others in discoveries, at which, for want of proper documents, they could not arrive, through the assistance of those who had gone before. So that other Aristotles must arise to retrace the œconomy of nature, and communicate it in more specific language.

The necessity of specific descriptions soon became apparent, and, in a natural progress, recourse was had to the limner's aid.

The

The rude but natural figures of a Brunsfelsius, the nobler designs of a Fuchsius, soon taught a new mode of perpetuating botanical knowledge. The sixteenth century gave life to botanical pursuits. Description and figure went on hand; while the curious observers from Brunsfelsius to Columna, and the laborious Bauhin*, laid that solid foundation, on which their successors have raised so improved a building.

The more refined abilities of the 17th century watched, with the utmost assiduity, nature in her genuine exertions. They described with all the accuracy necessary for *their* arrangements, they were correct in their delineations, and aimed at establishing systems, which, by giving a comprehensive view of the science, might facilitate the investigation of its several parts; the want of which, they plainly saw, had very considerably retarded their progress. Among others, the immortal Ray, the zealous Rivinus, the ingenious Tournefort, invented their sagacious methods †.

Yet amidst all these renowned labours, satisfactory conclusions could no where be found. No method was sufficiently striking to obtain *universally*; of course, no descriptions could *sufficiently* express the subject. The *minutiae* of the science were neglected—the bold outline caught the eye, while the lesser parts were considered, if at all, as needless and uninteresting.

To the 18th century we must turn our eyes, if we would wish for truth, and unerring certainty. The great Linnæus added (comparatively speaking) *perfection* to the science. With wonderful sagacity he marked the errors of former times. The sexual system, though not altogether unknown before, was certainly a fabric of his raising. Here nature is observed to follow eternal laws, and to afford those constant differences, which will, to the very end of time, be characters of constant discrimination, and will serve as one common guide, by which all future researches may be directed to proceed. In a word, all other systems have nearly perished before it. From Linnæus, then, and his disciples, all future knowledge in botany must be acquired. Did not its own intrinsic merit, yet the immense additions made to it by the *indefatigable* Sir Joseph Banks, and other peregrinators, would sufficiently warrant this assertion.

* *Felici fidere C. Bauhinus, Fundator Rei Herbariæ verè magnus, in lucem prodit, qui annis quadraginta in Pinace suâ conscribendâ, consumptis, fundamentum Botanices jecit.* Amœn. Acad. vol. vi. p. 306.

† He who would wish for a more particular account of the progress of the Botanical science, may consult Tournefort's *Usage de Linnæi Philosophia Botanica* (*Opus verè aureum*), the *Reformatio Botanices* in the 6th vol. of the *Amœn. Acad.*—or the *Bibliotheca Botanica* of Segnier, Haller, or Linnæus, or many other authors who have set forth accounts taken from some of these.

However respectable the group of the Linnæan disciples may be, Mr. Curtis may justly claim to himself an honourable place. If accurate description, and faithful delineation shall determine the palm, who may snatch it from him? The *Flora Austriaca* of Jacquin shall not look down upon him; nor Oeder's *Flora Danica*, though patronized by royalty (happy Oeder!) presume to call itself his equal. Yet these are, as yet, the boast of the Linnæan school.

Botanical illustrations, then, attain their *ultimatum*, when, in addition to accurate observation of the œconomy of a plant, just description, and striking figure present such perfect images to the eye, and so correctly fashion it, that the real presence of the object, shall readily coincide with the ideas which have been previously raised concerning it.

Let the *Flora Londinensis* be judged of by this rule.

All the grasses which have been yet figured merit the highest recommendation. The families, *Verbena*, *Solanum*, *Conium*, *Euphorbia*, *Polygonum*, *Ranunculus*, *Agaricus*, &c. &c. deserve particular notice.

That the Reader may be enabled to judge of the method in which this work is conducted, we will present him with Mr. Curtis's description and annotations upon the Vervain :

‘ VERBENA OFFICINALIS. VERVAIN.

VERBENA *Lin. Gen. Pl. DIDYNAMIA GYMNOSPERMIA.*

Rati Gen. 14. SUFFRUTICES, ET HERBÆ VERTICILLATÆ.

VERBENA *officinalis*, tetrandra, spicis filiformibus, paniculatis; foliis multifido-lacinatis, caule solitario. *Lin. Syst. Vegetab. p. 62.*

VERBENA foliis tripartitis rugosis, spicis nudis gracilissimis. *Haller. Hist. v. 1. p. 96.*

VERBENA communis cæruleo flore. *Raubin. Pin. 269. mas, seu recta et vulgaris. Parkinson 674. communis. Gerard 664. Rati Syn. 236. Hudson Fl. Angl. p. 505. Scopoli Fl. Carniol. p. 433.*

RADIX perennis, lignosa, crassitie digiti minimi, raro major, in terram profunde penetrans, fibrosa, lutescens, sapore subamaro.

ROOT perennial, woody, about the thickness of the little finger, seldom larger, running deep into the earth, fibrous, of a yellowish colour, and slightly bitter taste.

CAULES plerumque plures ex eadem radice, erecti, pedales aut bipedales, quadrangulares, duo latera excavata, duo subconvexa, sulcata, idque alterne,

STALKS: in general several arise from the same root, upright, from one to two feet high, four square, two sides hollowed out, two roundish and grooved,

terne, aculeis brevibus
armati brachiati.

ved, an l that alternately,
armed with short prickles,
the branches alternately
opposite.

FOLIA opposita, sessilia, venosa,
profunde dentata, aut in-
cisa, ad basin angustiora.

LEAVES opposite, sessile, veiny,
deeply indented or cut in,
narrowest at bottom.

FLORES in spicas longas, fili-
formes, erectas dispositi,
BRACTEA ovato-lanceo-
lata, acuminata, calyce
breviore suffulti, *fig. 11.*

FLOWERS disposed in long fili-
form erect spikes, sup-
ported by an oval pointed
FLORAL-LEAF shorter
than the Calyx, *fig. 11.*

CALYX: PERIANTHIUM mono-
phyllum, angulatum,
quinquedentatum, denti-
culo quinto minimo, per-
sistens, *fig. 1, 2, 3.*

CALYX: a PERIANTHIUM of
one leaf, quinquedentate,
the fifth tooth exceedingly
minute, continuing, *fig. 1,*
2, 3.

COROLLA monopetala, inæqua-
lis, purpurascens, TUBUS
cylindraceus, incurvatus;
FAUX villosa, *fig. 5.*;
LIMBUS quinquedens. la-
ciniis rotundatis, subæ-
qualibus, *fig. 4.*

COROLLA monopetalous, une-
qual, purplish, the TUBE
cylindrical and crooked,
the MOUTH villous, *fig.*
5. the LIMB divided into
five segments, which are
round and nearly equal,
fig. 4.

STAMINA: FILAMENTA qua-
tuor brevissima, viz. con-
spicua, ANTHERÆ qua-
tuor, quarum, duæ bre-
viores reliquis, ejusdem
formæ cum Didynamiis,
fig. 6.

STAMINA: four FILAMENTS
very short and scarce con-
spicuous, four ANTHERÆ,
two of which are above
the others of the same
form with those of the
Class Didynamia in ge-
neral, *fig. 6.*

PISTILLUM: GERMEN tetrago-
num, STYLUS filiformis
apice paululum incrassa-
tus; STIGMA obtusum,
fig. 7.

PISTILLUM: the GERMEN four
square, the STYLE fili-
form, growing thicker
towards the extremity, the
STIGMA obtuse, *fig. 7.*

PERICARPIUM nullum, Calyx
continens Semina.

PERICARPIUM wanting, the
Calyx containing the
Seeds.

SEMINA quatuor, oblonga, ob-
tusa, interne planiuscula
alba, externe fusca, con-
vexa, sulcato-reticulata,
fig. 8, 9, 10.

SEEDS four, oblong, obtuse, on
the inside flattish and,
white, on the outside
brown, convex, grooved
and reticulated, *fig. 8, 9,*
10.

† The Vervain may be considered as a kind of domestic plant, not
confined to any particular soil, but growing by the road sides, pretty
universally at the entrance into towns and villages.

† It produceth its blossoms in the months of August and Sep-
tember.

‘ There is only one Species of this Genus which grows wild in this country, but in different parts of the world the species are numerous, and what is remarkable, some have four and others but two Stamina; hence LINNÆUS ranks them among his *Diandrous* plants, making a division of them into such as have *floræ Diandri* and *floræ Tetrandri*. As our species hath four stamina, two of which are above the other two, as the Style proceeds from the center of the four united Germina, and as four naked seeds follow, which are contained within the Calyx, we have placed it with SCOPOLI among the *Didynamia Gymnospermia* plants, a Class to which the botanic Student, who had been instructed in the Linnæan principles of Botany, would readily have been induced to refer it.

‘ The seed of this plant has something remarkably curious in its appearance, on the inside it is of a snowy white, externally brown, and beautifully reticulated.

‘ The Plant which the Romans called *Verbena*, appears to have been used on particular occasions at a very early period, as a token of mutual confidence betwixt them and their enemies. It was also constantly applied to the purposes of Superstition and Enchantment, in making wreaths and brooms for their Altars, and chaplets for their Priests. It is probable from *Pliny's* account, that the plant which we now describe was the same with that of the Ancients, but in a larger sense, they called the Laurel and Myrtle, or whatever was bound round the Altar, *Verbena*. The dry harsh nature of this herb, agrees but ill with the *Pinguis Verbena* of Virgil; perhaps it acquired that title from being anointed with the fat of the sacrifice.

‘ In later times Vervain has been accounted a sovereign remedy in a multitude of disorders; SCHRODER recommends it in upwards of thirty different complaints, on which Mr. Ray judiciously observes “*Mirum tot viribus pollere plantam nulla insigni qualitate sensibili dotatam!*” strange that a plant which inherits no remarkably sensible quality should possess so many virtues!

‘ Mr. Morley, a late writer on the Vervain, considers it as extremely useful in the cure of the Scrophula, or King’s evil, and in his Essay on the nature and cure of scrophulous diseases, has given us a figure of the plant, with particular directions for its use, which consists in hanging the root (which is to be of a larger or smaller size according to the age of his patients) tied with a yard of *white* satten ribband round the neck, there to be worn till they recover.

‘ Those who know any thing of the effects of Medicines on the human body, will not easily be persuaded that such a kind of application can produce any very wonderful effect in this case, even making the greatest allowance for the powers of the imagination; and Mr. Morley, as if sensible of the inefficacy of his Vervain Amulet, calls to his assistance a number of powerful medicines, among others we find Mercury, Antimony, Hemlock, Jalap, &c.; and by a repeated and oftentimes a long continued application of Baths, Cataplasms, Ointments, Poultices, Plasters, &c. and the exhibition of gentle purges and alterative medicines, some have been relieved and others cured; but can any one hence infer, with any degree of reason, that the Vervain Root had any share in the cure? certainly no; out of all Mr. Morley’s cases there is not one which proves it, and the virtues
of

of this plant still remain to be ascertained by rational experiments.

‘ It should be observed, that the Scrophula is a disease which, at certain periods of life, and at certain seasons of the year, is liable to be much worse than at others, and frequently exceeding bad cases of this kind have been cured by the most simple applications.

‘ Many people have no doubt applied to Mr. Morley, from a supposition that his motives were perfectly disinterested; and it must be confessed, that there are Empirics much more mercenary and infinitely more dangerous; yet it does not appear but Mr. Morley acts nearly on the same principle with other Practitioners in Physic, with this difference indeed, that they receive their fees in specie, he takes his in kind.

‘ That we may not be thought to act disingenuously by Mr. Morley, we shall quote his own words—“ Many many Guineas have been offered me, but I never take any money. Sometimes, indeed, genteel People have sent me small acknowledgments of Tea, Wine, Venison, &c. Generous ones, small pieces of Plate, or other little Presents. Even neighbouring Farmers a Goose or Turkey, &c. by way of Thanks.”

The Reader will be pleased to see his remarks upon that deleterious plant, the *Solanum nigrum*, Garden Nightshade :

‘ In the year 1757, Mr. GATAKER, Surgeon to the Westminster Hospital, published a treatise on the internal use of *Solanum*, or *Nightshade*; from an apprehension that he had discovered a medicine which, under certain regulations, might with perfect safety be given; and, as he imagined, with great benefit to mankind in many diseases, where the medical practitioner could do little more than sympathize with his distressed patients.

‘ He was induced to make some experiments with the *Nightshades*, from reading an account of a cancerous case cured by the infusion of deadly Nightshade; but not being able at that particular season of the year, to procure the deadly Nightshade, he was obliged to make use of the dried leaves of the *Solanum nigrum*, or *Garden Nightshade*, here figured, which he found to be very powerful in its operation; even so small a quantity as one grain weight of the leaf, infused in about an ounce of boiling water, would sometimes produce a very considerable effect: but two or three grains seldom failed either to vomit, purge, or sweat the patient moderately, or to increase the quantity of urine. It sometimes occasioned a head-ach, giddiness, dimness, and drowsiness; but its most common effects were a heat or warmth diffused over the whole body a few hours after taking the medicine, a plentiful sweat succeeding this heat, and a gentle purging the next day: if a sweat did not break out, an extraordinary discharge of urine was the consequence, which was sometimes followed likewise by a purging: one or more of the natural evacuations were almost always increased. After premising this general account of the action of the medicine, he proceeds to enumerate several cases in which this medicine appeared to him to be efficacious: the principal of these were, two cases of a cancerous nature;—a large ill-conditioned sore of long standing in the leg, attended with fever and inflammation—a violent bruise on the loins and hips;—a swelling, and several

several painful sores on one leg;—several scrophulous sores in the thigh and foot;—the body covered with scorbutic eruptions;—a malignant corroding ulcer in the back part of the throat;—two cases of Dropsy;—in several cancerous cases where it was made use of, very little advantage was reaped. In most of the above cases, the *garden Nightshade* was made use of, between which and the *deadly* he found, as to their effects, very little difference: he found the medicine to act differently on different constitutions; and it was his practice to begin with half a grain of the dried leaf in infusion, increasing the dose according to its effects, and repeating it every second or third night.

‘ He remarks, that the *Solanum nigrum* was formerly in use for many diseases; yet there were some who decried the use of it internally: and WEPFER gives an account of three Children poisoned by it: nevertheless some authors mention it as used in food. But surely if an infusion of a few grains of this plant be capable of producing such violent effects on the human body, those authors must have been mistaken.

‘ About the same time, some experiments were also made by Mr. BROMFIELD, Surgeon to St. George's and the Lock Hospitals; and as the one author seems to have written prejudiced in favour of the Medicine, so the other seems to have had his prejudices against it; for we find the experiments of the latter differing widely from those of the former. According to Mr. BROMFIELD, the symptoms were not only not relieved, but new ones were often brought on, and the patient's health rather injured than benefited. In the several cases of inflammation, ulcers, &c. where this medicine had been given, it often occasioned pains in the sores, nausea, complaints of the head, temporary loss of sight, delirium, violent vomitings, gripings and purgings, and even death itself to one person under his own inspection; though the dose of the garden Nightshade did not exceed one grain at a time.

‘ After giving this account, we shall leave it to our Readers to determine with what propriety it is disregarded in the present practice; and would just remark, that from the apparently incontestible proofs of its deleterious qualities, persons cannot be too nice in selecting their Pot-herbs, particularly those who make a practice of gathering from Dunghills and Gardens, a species of *Orach*, by some called *Fat-ben*, by others *Lambs-quarters*, &c. as there is some distant similitude betwixt the two plants, and their places of growth are the same.’

Mr. Curtis is himself a medical gentleman, and therefore these remarks have additional weight with us, from that circumstance.

Speaking of Grasses, he gives the result of culture, as well as his own ideas upon repeated observation. And here we would strongly recommend to the country gentleman, whose health would by no means suffer from the activity necessary for making a few useful experiments of this kind, to peruse attentively what Mr. C. has said upon these plants. With a farmer, *every grass is a grass*: if the crop fails, the blame is laid upon the land, and *the landlord suffers*, by being obliged to let it at a low rent. But *God made nothing in vain*. Every kind of soil is adapted to the

the production of some particular species of plants. There is no doubt if this hint was attended to, but that complaints of bad land and low rent would not be so general, particularly in pasture farms, where noxious grasses should be eradicated, as weeds are out of arable land, and those grasses or plants cultivated, which would thrive in that particular soil. See *Anthoxanthum odoratum*, *Poa pratensis et trivialis*, *Festuca fluitans*, *Epilobium hirsutum*, &c. &c. We could wish for this purpose, that the Grasses could be published separately, for the more convenient purchase of the farmer. A few other plants might be introduced into the catalogue, as being conducive to the same purpose, particularly several of the Diadelphia class.

Mr. Curtis's friend, T. White, Esq; struck upon a very simple but ingenious way of determining the value of different pastures, and down-lands.—His method was, to cut up a piece of turf, and plant it in his garden: the flowering of the several turfs, enabled him to prove which down or pasture produced the more useful or noxious herbage. See *Poa trivialis*.

Mr. C. does not confine himself to botany, but he leads his friends into some little acquaintance with the study of the sister science, *Entomology*; marking, as he speaks of each plant, the insects which are usually found to feed upon it. The œconomy of the insect is on some occasions prettily characterized, as is particularly mentioned in the remarks upon the *Phallus impudicus*, where Mr. C. asserts, from his own observation, that flies do not perish by settling upon it, as Gleditsch had carelessly affirmed; but that they come to devour the jelly-like substance, which is contained in the cells of the *Pileus*. Mr. Curtis might have added, that Merret had remarked this singularity before. *Hunc maturum devorat musca carnivora*. MERR. pin. 43.

Where any opening affords an opportunity, the work has its share of elegance, and classical treatment of the subject: see *Viola tricolor*,—*odorata*—*Bellis perennis*, &c. We cannot refrain from presenting our Readers with an extract from his observations upon the *Viola odorata*:

‘The *Viola odorata* delights to grow under warm hedges, particularly near woods; if the spring be favourable, it is generally in full bloom in the month of March, and towards the latter end of Summer ripens its seeds.

‘A variety of this plant frequently occurs with a white flower, not inferior in its agreeable scent to the blue one; and sometimes this plant is found double, in which state it is often introduced into gardens, and being furnished with abundance of creeping shoots, it is by means of these propagated with the utmost facility.

‘This species of violet bears a considerable resemblance to the *Viola hirta*; the mode of distinguishing them we shall point out when we describe the latter.

* A syrup made from the flowers is usually kept in the shop, and frequently given to children where a gentle laxative is required; it is likewise in use as a test to try acid and alkaline substances.

* The seeds are said by authors to possess a diuretic quality, and hence the powder of them has been recommended in the stone and gravel.

* The great BACON, who frequently descended from his sublimer studies, and amused himself with enquiries into the qualities and properties of plants, has left us a curious method of preserving the scent of this flower:

"Take violets and infuse a good pugil in a quart of vinegar, let them stand three quarters of an hour, and take them forth, and refresh the infusion with a like quantity of violets seven times, and it will make a vinegar so fresh of the flower, as if a twelve month after it be brought you in a faucer, you shall smell it before it come at you. Note, It smelleth more perfectly of the flower a good while after than at the first."

* The illustrious prescriber has given no directions concerning the use of this preparation; but it appears to us to be one of the most grateful preservatives against infection, especially if the strong distilled vinegar, which has been drawn over in a glass, be made use of.

* The Violet has been much complimented by the ancient poets, and our SHAKESPEARE gives it a conspicuous place in his catalogue of flowers:

*Violets dim,
But sweeter than the lids of JUNO's eyes,
Or CYTHEREA's breath.*

* The Commentators have not been successful in informing us how the *lids of JUNO's eyes* bear any resemblance to "*Violets dim*," not recollecting that *ὀβλεφαρος* (having violet eye-lids) was a complimentary title with the Greek poets. This epithet alludes to a well-known custom which still prevails in Greece, of colouring the eye-lids blue*.

"A Grecian girl is painted blue round the eyes; and the insides of the sockets, with the edges on which the lashes grow, are tinged with black: for colouring the lashes and socket of the eye, they throw incense or gum of Labdanum on some coals of fire, intercept the smoke which ascends with a plate, and collect the soot: this I saw applied, a girl sitting cross-legged as usual on a sofa, and closing one of her eyes, took the two lashes between the forefinger and thumb

* A Greek poet, supposed to be a Christian, from the severity of his manners and purity of his instructions, forbids this custom of painting the eye-lids, in the rules of conduct which he addresses to young women:

Μηδὲ μάλα μιν τριοῖσιν ὑπο βλεφαρισίν οὐκ ὀφείλουσιν.

NAUMACHIUS.

It is probable that the Greeks borrowed this fashion from their Asiatic neighbours; JEZEBEL, a native of Zidon, *put her eyes in painting*, as the translators tell us in the margin of our Bible; the Prophets also allude to and censure this custom: see *Jeremiah*, iv. 30. *Ezekiel*, xliii. 40.

of her left-hand, pulling them forward, and then thrusting in at the external corner a bodkin which had been immersed in the foot, and extracting it again, the particles, before adhering to it, remained within, and were perfectly ranged round the organ, serving as a foil to its lustre, besides contributing as they say to its health, and increasing its apparent magnitude. CHANDLER'S *Travels into Greece*."

'Although the poet of Nature has been rather obscure on this subject, where he copies the ancients, he makes ample amends when he gives us the genuine effusions of his own imagination: with what precision and delicacy does he describe the soft enchantment of plaintive music, as resembling the sweetness of this flower, illustrating in a beautiful simile the object of one sense by that of another:

*That strain;—it had a dying fall;
O! it came o'er my ear, like the softest South,
That breathes upon a BANK OF VIOLETS,
Stealing and giving odour!*

But we are very much pleased with the liberal notions upon which Mr. C. conducts his work. Treating of the *Euphorbia peplus*, and the difficulty of investigating this genus, he says,

'I would not be thought, on account of this difficulty, to inveigh against LINNÆUS'S System, being sensible that difficulties occur, and must occur, in all botanic arrangements, and instead of selecting faults inseparable from every mode of classification (which seems to have been a favourite amusement of some Authors, and forms indeed the greatest part of their writings), I would use every endeavour to make it more perfect.

'It is too much the fashion now, as well as formerly, for every Botanist, as soon as he thinks he has some pretensions to eminence, to set about the arduous task of framing a new System; he may by this means give the Public some idea of his self-consequence, and be enrolled in the Catalogue of System-makers, but not one jot will he advance the science of Botany. It is to be regretted that Botanists will not be contented with a System, a proof of whose superiority is the almost general reception it has met with throughout Europe, and unite in their endeavours to render that System more complete, by giving us an accurate account of the history of those plants not already given, their virtues and uses; this appears to me to be the true method of advancing this delightful Science, and making it useful to Mankind.

'When one System of Botany is generally followed, as is nearly the case at present, Botanists in different kingdoms perfectly understand each others language, but when each adopts a separate one (which is frequently dictated by Pride or Caprice), all becomes Babel; and every one who wishes to acquire a knowledge of the plants treated of, must, at considerable expence both of time and labour, acquire first the Author's new-created System-language, a tax which it is hoped every true Botanist will unite to oppose.'

These sentiments do honour to Mr. Curtis, and are a full security, that fantastical notions will not be obtruded upon his purchasers, or indeed any remarks which are not founded in actual observation. He is one of those laudable writers, who is

above

above prostituting his talents to gratify the itching passions of these novelty-loving times.

The faults in this work are too trifling to dwell upon. The *Chenopodium viride* is mis-named; it should be *serotinum*. The *Saxifraga granulata* is said to be rarely met with; whereas it is no uncommon plant, especially in the higher parts of Battersea meadows. His plates of the *Epilobium angustifolium*, *Geranium molle*, and one or two more, may not perhaps express the plant with all the exactness and delicacy which is to be found in nature. But these are objects which envy alone would particularly notice.

The *plantæ rariores* (the Reader will remember that we are speaking of the environs of London), contained in this volume, are, *Dipsacus pilosus*, *Centunculus minimus*, *Vinca minor*, *Sambucus Ebulus*, *Fritillaria Meleagris*, *Polygonum minus*, *Chrysosplenium oppositifolium*, *Sedum dasyphyllum*, *Adonis autumnalis*, *Ranunculus hirsutus*, *Antirrhinum spurium*—*Elatine*, *Geranium Pyrenaicum*, *Trifolium ornithopodioides*, *Cardamine amara*, *Hypericum Androsæmum*, *Hypochaeris glabra*, *Viola palustris*, *Ophrys apifera*, *Typha angustifolia*, &c. &c.

This volume likewise ascertains several species, which have been either not known, or have been confounded by other authors. Such as the *Bromus hirsutus*, which is found to be a non-descript, in contradiction to Mr. Hudson, who had improperly called it the *B. ramosus* of Linnæus. A most happy distinction between the *Poa pratensis* and *trivialis* is taken from the interfoliate membrane of the latter—a mark hitherto unobserved! *Anagallis tenella*, formerly *Lyfimachia tenella*, determined, contrary to Mr. Hudson's 2d edition, by its hairy filaments, and *capsulâ circumscissâ*, to be an *Anagallis*. *Epilobium hirsutum* of Linnæus proved against Mr. Hudson, who had called it, *E. ramosum*. *Epilobium villosum*, proved to be a new species. *Polygonum minus*, proved, against Mr. Hudson's 2d edit. to be a distinct species. *Ranunculus hirsutus*, proved to be a new species. *Carex pendula*, proved, agreeably to Mr. Hudson, to be a distinct species. The genus *Polytrichum* ascertained by a new character, *Calyptra duplex* *. This very material discovery is

* The establishing of the *Calyptra duplex* as the generic character of the *Polytrichum*, is certainly to be attributed to Mr. Curtis. He tells us, in his observations upon the *Polytrichum subrotundum*, that he observed this singularity in the year 1776. Upon our perusing Hedwig's 2d Part of his *Historia Muscorum*, published 1782, we find this remark, p. 83. "Polytrichum commune inter omnes muscos maximam profert capsulam, vera autem ejus calyptra de qua Cl. Schreberus, primus mentionem fecit, perquam minuta restat intra copiosissimi villi tegmen eandem recondens." Schreber's *Observationes de Phasco*, published

is one instance among many of the closeness of Mr. Curtis's observation. The *Bryum bornum*, likewise, is displayed so accurately, as to bear an entire affinity with the highly magnified dissections of Hedwig. He, indeed, has carried his researches farther. For nineteen years, he cultivated (startle not Reader!) the minute tribe of mosses, and, *totus in illis*, has made a variety of observations, which exhibit an astonishing minuteness, far beyond what any of his predecessors can boast. It is no small part of Mr. C.'s praise, that his dissections of this plant lay open most of the parts of the Hedwigian System, and certainly apprise us of the possibility of the Hedwigian discoveries. He who would wish to gain a tolerable notion of mosses, would do well to study Mr. C.'s plates, where all their several parts are most minutely dissected, and magnified so as to be familiar to easy vision.

Lastly, the *Fungi*, that variable tribe, promise to be represented anew, and on better principles. Without any affected disparagement of Schæffer's stupendous work, it is well known, that it is far from being complete with respect to all our English species, or indeed all the varieties of those which he has so nobly figured, and this, notwithstanding his plates are so often multiplied, very needlessly, and to the great enhancing of the expence of the purchase. Batarra's *Fungi*, from not being coloured,

published at Leipzig, 1770, is the work to which Hedwig refers. We have perused this little treatise very carefully, and can find no such observation stated, unless the following *general* terms, p. 4. be meant, where speaking of mosses in *general*, and their *various* peculiarities, he says, "*Calyptra ut plurimum nuda, in quibusdam villo denso externe vestitur.*" But he does not name any particular species with which this remark corresponds: though doubtless he must have intended some of the genus *Polytrichum* †. Be this as it may, it does not at all interfere with Mr. C.'s claim, who from his own observation struck out this genuine character of the *Polytrichum*, and found it to be the true criterion of the legitimate offspring of this family. In consequence of this determination, the *Polytrichum striatum* of Mr. Hudson's 2d edition of the *Flora Anglica*, will be restored to its proper tribe and name (which Linnæus had before assigned it), *Bryum striatum*. For want of this leading discrimination, this unfortunate exile has been oftentimes forced to submit to various fates, according to the caprice of each Botanical Dictator. But at length,

Felix!—fortuna peracta

Jam sua—

—parta quies.

† We should apprehend, that Hedwig quoted Schreber from memory. Schreber has a reference in a Note, p. 4. to Meese's *Anatomia Polytrichi*, published in Actis Soc. Sc. Harlemensis. Tom. 10. Part 2d. p. 171. tab. ad pag. 188. Hedwig, perhaps, impressed with vague ideas, arising from Schreber's general assertion, and his reference to Meese's figure, attributed the discovery of the inner *Calyptra* in the *Polytrichum commune* to Schreber—who has not once named that plant.

cannot be of the *first* use. We must depend upon his descriptions chiefly; but these speak of them only in their proper state, not making us acquainted with the *lususes*, &c. but *Hic labor, hoc opus est*. In the few which Mr. C. has depicted, his observations are given upon such solid grounds, that it is much to be wished that he would frequently indulge us with plates of this *unknown* tribe: See *Agaricus glutinosus*. His aim is to find that true specific character which is constant; for in all productions there is a certain character (but here it is that the generality of puny botanical authors fail, following each other with their eyes as it were shut, and multiplying errors upon errors) which holds invariably, and is the only criterion by which to judge of species, whether they are really distinct, or are varieties only. The merit of the botanist lies in the discovery of this true character, not being blinded or overawed by the authority of great names, (for what errors have they not all fallen into!) but observing anew that exact limit which Providence seems to have assigned.

Such is the work, the splendid work, which Mr. Curtis has so happily begun! Its merit is too conspicuous to need our eulogium. All the data, from which he draws his conclusions, are described, and set forth so plainly, that every one can judge, whether they are fairly drawn. Posterity also will be able to raise improvements upon them, or know how to overset the axioms which he has ventured to establish. He certainly has exhibited a pattern of study, and so facilitated our insight into the *minutiae* of every part, that if the work shall, through any accident to the Author's life, (which Heaven forefend!) or abilities to pursue it, be put an end to, that which has already been given to the Public will ever be such a treasure of truth, accuracy, and information, that the botanical student will be fully taught how to direct his labours, and by arguing from analogy, how to conduct them with success.

Considering the national fame which has arisen to other countries from works of this sort (*viz.* by Jacquin at Vienna, by the *Flora Danica*, and the work now executing in Russia under the renowned Pallas), we do not hesitate to pronounce this, likewise, a national honour. Many very respectable names of gentlemen well versed in literature, and in the Botanic science particularly, appear to have communicated their observations, and enriched the work; Sir Joseph Banks, Dr. Solander, (whose loss is ever to be lamented!) Mr. Cullum, Mr. Lightfoot, the Rev. Dr. Goodenough, Mr. Dixon, Mr. Davies, Mr. White, Mr. Alchorne, Mr. Ruggles, &c. &c.

* It is much to be lamented, that the work comes out so slowly. It is true, Mr. Curtis has apprized us, that he will not sacrifice accuracy to hurry; but surely there is a medium! The

tardiness of the publication cannot be owing to want of encouragement, for few works can boast of a more numerous or more respectable patronage. It cannot be owing to any want of diligence, for no work ever bore the face of greater industry. "Good Sir! take this hint from us, as your well-wishers. At present, Botany is a fashionable and elegant amusement—but fashions are like our fires, which are kept alive by frequent supplies of fuel."

ART. II. CAPELL'S *Notes, &c. on SHAKESPEARE*, concluded: see our last.

ON looking over the three quarto volumes of *Notes and Various Readings*, together with *the School of Shakespeare*, prepared and compiled by Mr. Capell, we confess and admire his discernment and industry; yet, on referring occasionally to the last edition of Shakespeare, we cannot but acknowledge, that Mr. Steevens and his coadjutors have kept pace with Mr. Capell in the course of enquiry, and run before him to the goal of publication. They have superseded the novelties, or, as we should rather express it, the *antiquities* of his compilation; and have ransacked the library of Shakespeare, as freely as the barber and curate did that of Don Quixote. We have already been told that our incomparable poet read the lives of Plutarch in Thomas North's translation; that Hall and Holinghed were his Livy and Tacitus; and that the Comedy of Errors was derived from Warner's *Menochini*, and Gascoigne's *Supposes*. Still, however, the gleanings in such a field are not contemptible. Mr. Steevens, for instance, informed us, generally, in his comments on *The Tempest*, that our bard had perused the Voyages of Hakluyt: but Mr. Capell most pleasingly observes, in his Notes on that play, that 'the idea of Ariel's character, his performances at least, was caught from Hakluyt.' This observation he so evidently confirms in 'the School,' that the Reader will not be displeased to see the poet and voyage-writer confronted:

'*Ariel.* I boarded the King's ship: now on the beak,
Now in the wattle, the deck, in every cabin,
I flam'd amazement. Sometimes, I'd divide,
And burn in many places; on the topmast,
The yards, and bolt-sprit, would I flame distinctly,
Then meet and join. Jove's lightnings, the precursors
O' the dreadful thunder-clap, more momentary
And sight out-running were not; the fire and cracks
Of sulphurous roaring, the most mighty Neptune
Seem'd to besiege, and make his bold waves tremble,
Yea, his dread trident shake.'

Thus says the poet. Now for plain prose:

'I do remember that in the great and boisterous storme of this foul weather, in the night, there came upon the toppe of our maine yarde,

yarde, and maine masse, a certaine little light, much like unto the light of a little candle, which the Spaniards called the Cuerpo-Santo, and said it was S. Elmo, whom they take to bee the advocate of sailors. * * * This light continued aboard our ship about three hours; flying from masse to masse, and from top to top: and sometime it would be in two or three places at once.' Vol. iii. p. 450.

In another instance, Mr. Capell has not, we think, been quite so happy. It relates to the wonderful scene of the death of Cardinal Beaufort.

'*Holingshed's* account of the death of Cardinal Beaufort is taken from this chronicler, *verbatim*: but he has admitted a part of it that is of more consequence than what he has given; as being probably the foundation of that awful and justly admired scene in "2. H. VI." page 69; which part is in these words:—"to forget God, his Prynce, and hymselfe, in his latter daies. For Doctor Jhon Baker, his pryvie counsailler and hys chapellayn, wrote, that he, lyeng on his death-bed, said these wordes: Why should I dye, having so much ryches; if the whole realme woulde save my lyfe, I am able, either by pollicie to get it, or by ryches to bye it. Fye, wyll not death be hyered, nor will money do nothyng? when my nephew of Bedford died, I thought myselfe halfe up the whele; but when I saw myne other nephew of Gloucester disceaied, then I thought myself able to be equale with Kinges, and so thought to encrease my treasure in hoope to have worne a tryple croune. But I se nowe the worlde fayleth me, and so I am deceyved."

We must refer the Reader to the scene itself, in the 2d part of Henry VI. Hall's narration is by no means equal, and scarce similar, to the scene of Shakespeare. Granting it gave the hint, it only serves to shew, how small a spark was sufficient to kindle the flame of his genius.

We think that Mr. Capell displayed much critical sagacity in his remarks on *The lamentable Tragedy of Titus Andronicus*, when he examined it in his *Introduction* of 1768. In his *Notes and School* he has supported his opinion.

'Notes on Titus Andronicus. If the poet had no other help in forming this tragedy but the ballad that has been mentioned, he has been happy enough in suiting its other personages with names that match the ballad's two names—Andronicus and Lavinia; being, for the most part, as they are, a medley of Greek and Roman, and of different ages: but 'tis likely, he had also the assistance of that which was the ballad's ground-work,—some barbarous history, the produce of Monkish ignorance, and an absolute forgery. However that be, he has shewn his own better reading in some of his play's dressings; in which are classic quotations, and classical images, but of a low form, and that smell of the ferula: and such, no doubt, was his learning; which he carry'd thro' life; adding to it a knowledge of the Italian and French languages, proportion'd to this of Latin, and the reasons we have it in greater quantity, in this play, and in the rest that are touch'd upon in some pages of the "*Introduction*", beginning at 34, are—first, that the times requir'd it, as those other plays testify that were his models for this; and next, that he was in better capacity

capacity to feed this strange humour, his school learning hanging about him fresh. Nor is he only an imitator in this business of interlarding these his first plays with scraps of Latin; but their numbers too, and those of this play especially, are the numbers of that time's play-wrights; too constrain'd and too regular, and wanting that rich variety which his ripen'd judgment, and experience of what was proper for dialogue and the ease of delivery, taught him to introduce by degrees into plays that came after them.

Of Shakespeare's *Models*, the admiration of the spectators of that age, Mr. Capell has, in "*the School*," exhibited some curious specimens. One of these prototypes of Titus Andronicus was the tragedy of SELIMUS, *Emperor of the Turks*. Capell has printed a long scene, of which the Reader will judge from the following short extract:

Aga. Ah let me never live to see that day.

Acomat. Yes, thou shalt live, but never see that day,
Wanting the tapers that should give thee light:

[*Pulls out his eyes.*]

Aga. Ah cruell tyrant and unmercifull,
More bloody, &c.

Yet are my hands left on to murder thee.

Acomat. 'Twas well remembered: *Regan*, cut them off.

[*They cut off his hands, and give them Acomat.*]

* * * * *
Here take thy hands: I know thou lov'st them wel.

[*Opens his bosome, and puts them in.*]

Which hand is this? right? or left? can'st thou tell?

Aga. I know not which it is, but 'tis my hand.

But oh! thou Supreme Architect of all,
First mover of those tenfold christall orbes,
Where all those moving, and unmoving eyes
Behold thy goodnesse everlastingly;
See, unto thee I list these bloodie armes,
For hands I have not for to list to thee,
And in thy iustice dart thy "smouldring" flame
Upon the head of cursed *Acomat*.

Oh cruell heavens, and iniurious fates!
Even the last refuge of a wretched man
Is took from me: for how can *Aga* weepe?
Or raise a brinish show'r of pearled teares,
Wanting the watery cisternes of his eyes?
Come, lead me backe againe to *Baiazet*,
The wofullest, and sadd'st embassadour
That ever was dispatch'd to any King.

Acomat. Why so, this musicke pleases *Acomat*.

Aga. 'Tis true, 'tis true, witnesse these handlelesse armes,
Witnesse these emptie lodges of my eyes,
Witnesse the Gods, &c.

This tragedy concludes with the following couplet:

'If this first part, Gentles, do like you well,
The second part shall *greater murders* tell.'

Another of these dramas, and perhaps the most eminently popular, was *Jeronimo*, or *the Spanish Tragedy*, the constant butt of our Author, Jonson, and all the other wicked wits of the time. From this play Mr. Capell gives two extracts from two several editions, concluding with this Note :

NOTE. What is said in the last extract relates to a play, made by *Hieronimo*, and then going to be performed by *Bel-imperia*, himself, and their enemies (the persons he here speaks to), that is the means by which he gets his revenge of them. This play within a play is the first in our language, and (so far as I know) in any other; and was, probably, one of the circumstances that set this second part of "*Jeronimo*" so high in the favour of the audiences of those times, as we are told it was for a number of years: which favour, and the operation it had upon the compositions of other poets, may excite a desire to know some little more of the work that produced them. *Kyd*, who is said to be the author of it, is one of those many who are the worse for their learning: for his play is bespatter'd all over with scraps of *Spanish*, and *French*, and *Italian*, and *Latin* in great abundance; insomuch that, in one part of it, no less than thirteen hexameters are thrown out together; and, what is still a greater curiosity, *Hieronimo's* play, perform'd (as is said above) by four actors, was performed too in four languages; *Greek* and *French* for himself and the Lady, and *Italian* and *Latin* for the two others. What the diction of it is, where it is *English*, appears in the extracts; in which no injustice is done to it, for they are most of them the very cream of the play. It has a Chorus in way of the ancients, consisting of the Goddess Revenge and the Ghost of Don *Andrea*; a personage of the first part, lover of *Bel-imperia*, and there kill'd in it in battle by Don *Balthazar* her lover in this: this Chorus doth both open and close the play; is present at the whole of it; and speaks at the end of each act: and the play is further embellished by a dumb shew, like those in "*Hamlet*" and "*Henry the Eighth*;" and a pageant, like that in "*Lowe's Labour's lost*;" and this too should be set down among its other embellishments, that *Isabella* the mother of *Horatio*, and *Hieronimo* his father, are both made to run mad in it for their son's murder. The lines it begins with, and some others at the end of it, shall finish this account of the work, and the extracts are made from it: the first were thought curious enough by *Fletcher*, to make sport for his audience in the "*Knight of the burning Pestle*;" and the others will shew the slaughters are made in it, and the bloody fashion of writing that was set up in this play.

Enter the Ghost of Andrea, and with him Revenge.

Ghost. When this eternall substance of my soule,
Did live imprison'd in my wanton flesh;
Ech in their function serving other's need,
I was a courtier in the Spanish court.
My name was *Don Andrea*, my discent, &c. —

Enter Ghost and Revenge.

Ghost. I, now my hopes have end in their effects,
When blood and sorrow finish my desires:
Horatio murdered in his father's bower,

Wilde

Vilde Serberins by *Pedringano* slaine,
 False *Pedringano* hang'd by quaint device,
 Fair *Isabella* by herselfe misdone,
 Prince *Balibazar* by *Bel-imperia* stab'd,
 The Duke of Castile and his wicked sonne,
 Both done to death by old *Hieronimo*.
 My *Bel-imperia* false as *Dido* fell,
 And good *Hieronimo* slaine by himselfe :
 I, these were spectacles to please my soule.

In short, there are but two persons left to bury the dead; which are, the King of Spain, and the King (or Vice-roy, as he is call'd) of Portugal.

The following passage from *Stow's Survey of London*, tends to shew, with what shrewdness Shakespeare caught a hint, and gave probability even to the fictitious parts of his historical plays. *Stow*, perhaps, led the poet to send *Hal* and *Falstaff* to East-cheape.

"In the yeare 1410, the 11th of Henry the 4. upon the even of S. John Baptist, the Kinges sonnes, Thomas and John, being in East-cheape at supper (or rather at breakefast, for it was betwixt 2 and 3 of the clocke after midnight) a great debate happened [they were beaten, *saith the margin; adding,*—"there was no taverne then in Eastcheape"] between their men and other of the court, which lasted one houre, &c."

We are almost afraid of trespassing on the patience of our Readers, yet are tempted to transcribe some of Mr. Capell's Notes.

In a long-controverted passage of *Hamlet*, Pope and Capell read thus:

Unhouse'l'd, unanointed, unanneal'd.

Johnson and Steevens, following the old quartos, read *disappointed*, with long notes on the passage. Mr. Capell's note is as follows:

"*Unhouse'l'd*, &c.] The Editor's sense of these words may be seen in the "*Glossary* *:" but a reason will perhaps be expected, why he puts this sense upon one of them; and why a modern correction is follow'd, in preference to the uniform reading of all old editions. For the latter,—he is not asham'd to own, in the first place, that his choice was not a little determin'd by similarity of the word's composition,—"*un-anointed*;" in the next place, unless the word be adopted, *extreme unction* is wanting (a capital preparation for death among the Catholics) for it is not contained in the last of these words, which the quarto's write—"unaweld," the folio's "*unanneld*," and the

* "*Unhouse'l'd, un-anointed, un-anneal'd*," (H. 29, 5.) 'i. e. without receiving the sacrament, without extreme unction, or absolution in *articulo mortis*, here call'd—annealing, a process of the artists on metals, in order to harden them. "House'l" is an old English word for the sacrament, or host receiv'd in it, which SKINNER derives from—*Hosivola, parva Hostia*."

Oxford copy rightly spells—*unanneal'd*: and lastly, "*disappointed*," nor *unappointed* neither, cannot be approv'd of at any rate; for *appointing* is a general word, and includes all the preparations at once, whereas the passage requires a specific one. Granting then that *un-anointed* is necessary, if not included in the word that comes after it, what shall we say is that word's meaning? why, even that which is always put on it: only it is apply'd by a figure to the last of that church's passports,—absolution *in articulo mortis*; by which the party provided with it was harden'd (v. SKINNER'S "*Exp. For. For.*" in V. annealing) against the flames of their purgatory, and fortify'd by a sort of *annealing*. And thus we have all the main articles of a Catholic preparation for death, and that in their due order; the latter, the most essential of all of them; and appropriated, in a manner, to persons is the station of this complainant: "*un-anointed*?" was started first by the second, and embrac'd by the two latter moderns.

On another disputed, and scarce intelligible, passage of this play, Mr. Capell writes thus:

"*Wen't drink up Elfil?*" As this passage has been mightily combated, and may be again, it will be right to exhibit at once the shapes it has appeared in already. The first change made in "*Elfil*" was by the folio's, and they spell it—"Efile," printing it in Italicks: after them, come the third and last moderns, and they read Eifel, an old word, that signifies—vinegar; and if this be a right reading, it must be—because 'tis wanted for sauce to the "*crocodile*:" with more shew of reason, the Oxford editor gives us—*Nile* in it's stead, but is forc'd to patch up the verse with another "*wen't*," after it; his correction has propriety in it, and is countenanc'd moreover by the folio orthography; notwithstanding which, his better reading were—*Nilus*, without repeating the "*wen't*." That a river was intended, is palpable, by the expression—"drink up;" but there is no absolute necessity, that because a crocodile is mention'd, that river must be the Nile; it is more natural to think—that Shakespeare sought a river in Denmark, and, finding none that would do for him, coin'd this word—"Elfil;" in a supposition—that there might be a brook so denominated; which "*Elfinour*" stood upon, and took its name from.

Farmer shrewdly refers to Shakespeare's 11th Sonnet,

"I will drinke

Potions of Eysell."

But Hamlet's expression of "drink up" is scarce applicable to drinking vinegar. He does not call on Laertes for so poor an exertion, but challenges him to attempt something extravagant and impossible.

"I'll rant as well as thou."

Capell's note is certainly ingenious.

In point of order, we should first have inserted the following note:

"*This is munching Malicho;*] This is said of the person of the "*Poisoner*" in the Dumb Show, a representative of the King; who was a man of mean figure (v. 83, 7.), and is therefore compar'd by the speaker to the character call'd—Iniquity, in the ancient moralities, whose figure (it is like) was the same, an ill-looking "*munching*" animal.

animal. See "*Malicho*" in the *Glossary*.—The "Dumb Show" is (for any thing the Editor knows to the contrary) a domestick invention; and was the ornament of most of the plays that came immediately next the moralities, such as—*Gorboduc*, *Jocasta*, &c. in which they were prefix'd to each act; their matter,—a piece of history similar, or some typical fable, expressing that act's moral: these degenerated afterwards into a bare mute representation of the whole action in little, but under different personages, and this was the common run of those shows; of which, and of the plays they belong'd to, the play and show in this place are a fair specimen, and so intended by Shakespeare; who, in his "*Tempest*", *Midsummer Night's Dream*, and *Love's Labour's lost*," has given samples of three other pieces,—a pageant, a masque, and an interlude,—and all with the same design, it is probable, namely—to shew the general state of our theatres when he first came among them, and (perhaps) of some of them afterwards.

Steevens reads *MICHING Malicho* (with long notes), after the folio: but takes no notice of the original reading (*munching*); though he himself published *Hamlet* from the old quarto, among the twenty plays of Shakespeare, in the year 1766. Capell, with his wonted fidelity, gives *micbing* among his *Various Readings* from the folio. By the bye, we believe *micbing* to be the true reading, not being satisfied with Capell's explanation of *munching*. By what authority does he construe it in his note *ill-looking*? The word occurs in a very different sense in *Macbeth*:

'A sailor's wife had chestnuts in her lap,
And *munch'd*, and *munch'd*, and *munch'd*.'

Not being permitted by the limits of our work to multiply *Notes*, that would not perhaps be disagreeable, we shall subjoin only two more on Henry VIII. The first we think judicious, and the last entertaining:

"QUEEN. *Sir, I desire you, &c.*] Much of this speech's language as well as its matter, of the King's, in p. 50, and some other of the Queen's in this scene and the next, is taken from some in *Stow* and in *Holinshed*, which are doubtless the identical speeches (or very near it) that were made upon this occasion by the great persons to whom they are given: the poet's judgment is very conspicuous, in the selection of what he has taken; the new wording, and new disposal, of other parts; and so artful an intermixture of *fresh* matter, that all appears of a piece.'——

"*Thou'lt spare your spoons*."] A common present from gossips to the children they stand for, with the vulgar at this day; and wish those of middle rank too, in places far from the capital; and so common in the time of our poet, that his expression in this place appears proverbial—for a *declining* to stand, for "*spoons*" were not the gifts of these gossips: see the *Christ'ning* Direction, p. 107.—Upon occasion of this allusion's mention, the Public shall here be presented with an anecdote they are in danger of losing, from its being bury'd in a rare and obscure pamphlet, intitl'd—"Merry Passages and Jest," collected by *** *LeStrange*: it was communicated by the late Dr. Birch, and shall be given in the words of his transcript, with his direction for

finding it: "Shakespeare was godfather to one of Ben Jonson's children; and after the christ'ning being in deep study, Jonson came to cheer him up, and ask'd him, why he was so melancholy? No, faith, Ben, says he, not I; but I have been considering a great while what should be the fittest gift for me to bestow upon my godchild, and I have resolved at last. I pry'thee, what? says he. I'faith, Ben, I'll e'en give him a dozen good Latin [latten] spoons, and thou shalt translate them." Harleian MSS. Vol. 6395. This jest will stand in need of no comment with those who are at all acquainted with Jonson: it must have cut to the quick; and endanger'd the opening some old sores about the latter's "Sejanus," whose Latinity produc'd its damnation. This play was brought upon Shakespeare's stage in 1605 (the first year of his joint management), and he performed in't himself: the miscarriage sour'd Jonson, and he broke with the manager; venting his spleen against him in some of his prefaces, in terms oblique, but intelligible, and breathing malice and envy: the breach was heal'd at this time; but with some remembrance of it on the part of our poet, according to this anecdote.

At the end of the Notes in the first volume are given 'Anecdotes of Sir John Fastolf, of Caestre in Norfolk, whom Shakespeare calls *Falstaff*, communicated by Lord Dacre.' These anecdotes, extracted from authentic papers, shew with what taste and judgment Shakespeare adopted historical circumstances, giving them an air of reality, while he veiled the truth. Nothing is so seducing as this mixture of truth and fable, which constitutes the chief merit of the *Robinson Crusoe*, and *History of the Plague*, of Daniel Defoe. Lord Dacre's anecdotes are given us in a supplement to one of Capell's notes on the 2d Part of *Hen. IV.*; which note, as well as Mr. Capell's Introduction to the Anecdotes, are worthy perusal.

To the second volume of *Notes* are subjoined, *Observations on the Order and Time of writing the Plays*, and an *Essay on Shakespeare's Verse*. In the first instance, he has given copies of the Stationer's books, obtained by the friendship of Mr. Draper, as they were afterwards procured by Mr. Steevens, through the kindness of Mr. Longman. In Mr. Capell's *Prolegomena* to his octavo of 1768, is also something similar to Mr. Malone's ingenious *Essay*, attempting to ascertain the order of the several dramas.

In Capell's '*Brief* (it is not *brief*) *Essay on Verse of Shakespeare's modelling, its principles and its construction*,' there is some truth, and much refinement. Shakespeare, and his contemporary dramatists, wrote licentiously, though numerously, trusting to their natural ear, and suiting the occasion, without adhering to strict rules of prosody, much less embarrassing themselves with the niceties of Spondees, Dactyls, Trochees, Anapests, Semibreves, and Iambics. Their measures, however, it must be confessed, have a freedom and vigour not to be found in Latin writers, who travel 'in the even road of blank verse,'
with

with an ambling monotony, that jogs the hearers to sleep. On this Capell has one or two not unhappy touches, complaining of the violence offered to the poet's text by former editors, 'his lines being either cut short, or drawn out, to fit them to the measure of their sorry bed, which is one of five feet, and that precisely, without want or exceeding.' In the old editions, however, and in his own, he says, that the *words* and *numbers* of the poet may be found: 'and from both (concludes he) may result the benefit following;—that Shakespeare will, at last, be permitted the use of his own language, and of the numbers which he thought aptest.'

To the third volume of this laborious work is subjoined a tract called '*Notitia Dramatica*, or Tables of *ancient Plays*, from their beginning to the Restoration,' &c. The other volumes contain also a Glossary, Various Readings, Indexes, and every artifice that the most fastidious accuracy could demand. The critic also refers to his authorities, lodged in the British Museum, and the library of Trinity College, Cambridge—a practice worthy of the imitation of all collators and compilers. Candid reference to their originals is the best test of fidelity. From a false quotation from a copy of Staphorstius, in the Bodleian Library, the interpolations and forgeries of Lauder were first detected by Dr. Douglas.

Of the *singularities* of this work we have freely spoken; but justice compels us to subscribe to the truth, to the best of our knowledge and belief, of the following paragraph, at the conclusion of Mr. Capell's Prefatory Advertisement:

'Thus, Reader, you have before you, in orderly manner, and as small a compass as possible, every single material that editions can furnish for whatever close examination you please of the text of this great author, as exhibited in the present edition; for neither quarto nor folio (were they all in your possession, and you disposed to consult them) afford a reading of moment that is not now in the pages of this edition, the notes, or the collection that follows them.'

ART. III. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXXIII. For the Year 1783. Part I. 4to. 7s. 6d. Davis, &c.

C H E M I S T R Y.

Art. 3. *Conclusion of the Experiments and Observations concerning the attractive Powers of the Mineral Acids.* By Richard Kirwan, Esq; F. R. S.

THIS is the third and last part of a most elaborate investigation, which cannot fail to procure the learned author a

rank among the first chemists of Europe*. In the two first parts he, among other important discoveries, had found means to ascertain the point of saturation of a great number of chemical compounds; and the first part of the present paper is literally a continuation of that enquiry. It treats of the quantity of each of the mineral acids required to dissolve a given quantity of each of the metals and semimetals. Manganese and platina, are here omitted, as the author had not a sufficient quantity of either, to expect any precision in his results. With each experiment the quantity of water is noted in which the acid was diluted, and the degree of heat in which the solution was performed. The quantity of factitious airs yielded by each solution is likewise mentioned; and whether, and in what degree the calces of those metals are soluble in the several acids.

After enumerating several of the practical advantages resulting from this enquiry, the author professes that his more immediate inducement for entering into this nice and laborious investigation, has been, to ascertain the degrees of affinity or attraction between the mineral acids, and the several bases with which they may be combined; a subject wherein much confusion still subsisted, and which must, no doubt, be of the greatest importance, since it is upon this foundation that chemistry, considered as a science, must finally rest.

Chemical affinity, or attraction, is here defined, *the power by which the invisible particles of different bodies intermix and unite with each other, so intimately, as to be inseparable by mere mechanical means.* This attraction has in different bodies, different degrees of intensity; whence a body already united with another, is often made to quit it by a third with which it incorporates. On these different degrees of intensity, which are called *relative attractions*, are founded the chemical tables of affinity hitherto used.—But it often happens that a decomposition seemingly single, is in fact double, and then it is by no means easy to distinguish the degrees of attraction between the several ingredients: for instance, the vitriolic acid unites to a mild alkali, and expels the fixed air from it, and this hath been singly ascribed to the greater attraction between the vitriolic acid and the alkali, than between the alkali and the air; but it will, on a nearer examination, appear, that there was in fact a double decomposition: the acid yielding a quantity of the specific fire it contains to the air, whilst the air resigns its alkali to the acid. This one instance will sufficiently

* For an account of the first and second parts, see our Review, vol. LXVI. p. 372, and vol. LXVIII. p. 377. The council of the Royal Society have testified their approbation of Mr. K's labours, by adjudging to this paper the annual prize-medal on Sir Godfrey Copley's foundation.

point out the necessity of farther investigations in this fundamental branch of chemistry.

The discovery of the quantity of real acid in each of the liquors, usually called by the name of mineral acids, and of the proportion of real acid taken up by a given quantity of each alkaline or metallic basis at the point of saturation, are the steps our author thinks, by which we may arrive at the most exact determination of these mutual attractions. Those facts being now accurately ascertained, we may, with much confidence, trust to the following analogies: 1st. That the quantity of real acid, necessary to saturate a given quantity of a basis, is *inversely* as the affinity of that basis to such acid. 2^{dly}, That the quantity of a basis requisite to saturate a given quantity of each acid, is *directly* as the affinity of such acid to its basis. On these principles a table is formed, exhibiting the quantity of the several alkaline and terrene bases required to saturate one hundred grains of each of the mineral acids; and these numbers are henceforth adopted, as representing the several attractions of those elements.

Before our author proceeds farther, he finds it necessary to say something of the nature of saturation. He defines it *the state of a body when it is so intimately combined with another body as to lose some peculiar characteristic property it has when free from that other body*: As for instance, acids, when, by the addition of alkalis, or other bases, they lose the property of changing the blue vegetable juices to red. It will be found in the sequel that this definition, though seemingly elementary, is yet by no means trivial or superfluous.

Our author shews, next, how all decompositions in which the three mineral acids, and the bases mentioned in the above table are concerned, may be accounted for by their specific attractions. But, here, a very important distinction is made between the power or attraction that resists the decomposition, and that which tends to effect it. The former he calls the *quiescent*, and the latter the *divellent* affinity. It follows from this distinction, that a decomposition will only take place, when the sum of the divellent affinities is greater than that of the quiescent. When compounds, therefore, are mixt, the result can only be foretold by comparing the sums of each of these powers. The instance of a mixture of tartar vitriolate with nitrous selenite will, we hope, sufficiently illustrate this doctrine. The former is known to consist of vitriolic acid and fixt vegetable alkali, the attraction between which is by the above table as 215: The latter is composed of nitrous acid and calcareous earth; the affinity of which is as 96: the total of these two numbers, 311, represents the power that counteracts the decomposition. But, on the other hand, the attraction between the vitriolic acid and
the

the calcareous earth, is as 110, and that between nitrous acid and fixed vegetable alkali as 215. It follows then that the aggregate of these two being 325, represents the power that tends to effect a decomposition; this power therefore being greater than its antagonist, it is evident that in this case a double decomposition must take place.

Beside these powers, there exists another, in neutral salts, by which they may unite to certain substances, without suffering any, or but a very small decomposition; and thus forming *triple* and sometimes *quadruple* salts: a circumstance which often causes anomalies, and which remains yet to be farther examined into.

From the abovementioned table of attractions, it appears, that the three mineral acids have precisely the same affinity with fixed vegetable alkali; and yet Mr. K. mentions several instances in which decompositions have taken place among neutral salts consisting only of those ingredients. This paradoxical fact, he attributes to the different quantities of specific or elementary fire contained in those different acids, and yielded by them to the alkali of the other salt. A long series of experiments is here described, which tends to confirm this theory. It presupposes a knowledge of Dr. Black's doctrine, that solids absorb heat during their solution. Hence Mr. K. infers that heat and cold, in different solutions, are the effect of the quantity of fire transferred from one ingredient to the other. If the menstruum gives out only *so much* of its fire as the solvent can absorb, or *less* than that quantity, then *cold* is produced; if *more*, the surplus becomes sensible, and *heat* will be perceptible. On these principles, the latent operations in the compound of different solutions become observable by the thermometer, and in the present enquiry the results were by means of that instrument found to agree with the theory. Thus, for instance, it is found that the vitriolic acid contains more specific fire, or at least yields out more on uniting with fixed alkalis, than either the nitrous or the marine. When the vitriolic acid, therefore, comes in contact with a nitro or marine neutral salt, its fire passes into these latter acids, which being thereby rarefied to a great degree, deposit their alkaline bases, which is consequently seized on by the vitriolic acid, although its affinity to those bases be not greater than those of the two other acids.

Having thus gone over the alkaline and terrene bases, we come next to a section entitled, *Of the affinities of the mineral acids to metallic substances*. Here our author first assigns his reasons for making his experiments with the metals in their reguline state, rather than with their calces; the principal of which is, that when the latter are much dephlogisticated, they are insoluble in most acids. He found some difficulty in ascertaining the exact quantity

quantity of acid necessary to saturate the metallic substances. In general it has been given as the quantity when the solution of the metal ceases; but as he always found such a metallic solution to tinge in some degree the blue vegetable juices red, it follows, if we call to mind the definition of saturation above given, that this is not a saturated solution, but that there must be an excess of acid. This excess he in vain endeavoured to absorb by caustic alkalis and lime-water, since he thereby always caused a deposit of some of the metal. He was not, however, long at a loss for a method to ascertain the quantity of this excess. He observed how much of the solution of litmus was tinged red by a certain quantity of the metallic solution, and how much real acid was required to give an equal quantity of the same vegetable solution the same red tint. This quantity of acid, therefore, deducted from the quantity known to be retained in the metallic solution, left the real quantity of acid that saturated the metal. The proportion of vitriolic and marine acids taken up by lead, silver, and quicksilver, he determined by computing the quantity of these pure acids necessary to precipitate these metals from the nitrous acid.

Here follows a table of the affinities of the three mineral acids to twelve metallic substances; the column of gold, which is known to dissolve only in the compound of two acids, being left blank. From this table it appears that the metallic earths have almost all a stronger affinity to the three mineral acids than even the fixed alkalis. Our author does not, however, assert, that the tables of affinity hitherto given, in which the metallic substances come after all other substances, are erroneous. He only suggests that they require to be differently denominated; and that, as far at least as they relate to metallic substances, they should be called tables of *precipitation*, instead of *affinity*. These precipitations, he observes, are always the effect of a double affinity and decomposition, the *precipitating* metal yielding its phlogiston to the *precipitated*, whilst this latter yields its acid to the former. Of this many instances are adduced, and also a variety of experiments, which prove that in fact the affinities which acids have to metals are superior to those they have to alkalis.

In answer to the question, How are then all metallic solutions precipitated by alkalis? our author observes, that as all metallic salts are held in solution by an excess of acid, the absorption of that excess by the alkali is often sufficient to produce precipitation; but, moreover, these alkalis take up the greater part of even the proportion of acid that saturates the metal, and this by means of a double affinity; a small part of the phlogiston of the metals escaping during their solution in acids, the remainder is retained by the compound of acid and calx. A double decomposition therefore takes place in these compounds of four elements,

elements, in the manner we have already explained. On the other hand, notwithstanding the great affinity subsisting between metallic earths and acids, it seldom happens that neutral salts, whose bases are a fixed alkali, are decomposed by metals or their calces. This is ascribed to the inability of the acid whilst thus combined with an alkaline basis, and thereby deprived of a great part of its specific fire, to volatilize the phlogiston combined with the metallic earth, which must necessarily be expelled before an acid can combine with it. As to the metallic calces, they are generally combined with fixed air; which must also be in part expelled before they will dissolve in acids.

The next section treats of the precipitation of metals by each other from the mineral acids—the last and most delicate part of this enquiry; and in which our author acknowledges having, in some cases only, arrived at approximations, which, however, he thinks may be useful to future chemists.—We lament that the detail we have been obliged to enter into, in order to render what we have said of the former parts of this paper intelligible, prevents our going farther into this curious subject. As we must serve up viands for all palates, it is possible that our classical readers will already think it high time for this dish, however choise in itself, to be removed.

A E R O L O G Y.

Art. 8. *Account of a New Eudiometer.* By Henry Cavendish, Esq; F. R. S.

The copious contents of this paper may properly be distributed under the two following heads: *first*, The description of the new eudiometer, and of the manner of using it; *secondly*, an account of the experiments made with it, and of the inferences deduced from them.

It hath long since been observed, that in trying the degree of phlogistication of air by the test of nitrous air, the best results are obtained when the mixture is made while both the airs are strongly agitated; and it is in this respect that the Abbé Fontana's eudiometer is superior to all those used before him: Mr. Cavendish observed long ago that a still greater precision is obtained when the airs, whilst mixing, are in constant contact with water. The Abbé Fontana's apparatus has in this respect also the advantage over all others hitherto known; but it occurred to our author that, on this principle the results would be much more accurate if one of the airs could be added, slowly, and in bubbles, while the vessel containing the other is kept in continual and quick motion: an operation which the Abbé's instrument does not admit of.

The apparatus contrived for this purpose, consists of two glass vessels. The one is cylindrical, with a narrow aperture at each end, the upper of which is lengthened into a tube; and

to this a cock is adapted, that serves to confine the air in the vessel when it is not wanted for experiments. This vessel may, by a contrivance, of which there are many sufficiently obvious, be fastened to the bottom of the water-tub used in these experiments; and when it is so fastened, the orifice of the upper tube is about half an inch under water; so that, when it is open, the air can escape but slowly and in bubbles, as an equal quantity of water must always enter in its stead.

The other vessel is globular, or, rather, a bottle with a short wide neck, and with a loop at the end opposite to the neck, by which it may be suspended. The operation of mixing two airs by slow degrees will now occur of itself. The globular vessel containing a certain quantity of one kind of air, is inverted over the tube of the cylindrical vessel, which contains the other air. This last air, on opening the cock, rises gradually in bubbles into the globular vessel; which not fitting closely to the tube, may all the time be kept in a brisk vibratory motion.

Mr. Cavendish describes a measure somewhat different from that used by the Abbé Fontana; but as the quantity of water that always adheres to the sides of the tubes, vessels, and measures, is liable to occasion some inaccuracy, he preferred the method of weighing the airs hydrostatically. One of the vessels, with one kind of air in it, is first weighed by itself. Both vessels, with the separate airs in each, are then weighed together; and, the mixture being made, both vessels are again weighed together, and the diminution, which is called the test, is thereby ascertained. Several directions are given for adapting this method to various cases, for the construction of the balance to be used for some necessary corrections, and other circumstances attending it, on which we cannot here enlarge.

The contents of the cylindrical vessel, which are equal to 282 grains of water, were adopted as one measure. Of the globular vessels three were used, the first containing three measures, the second six, and the third twelve; the first was used for trying common air, and the two others for dephlogificated airs.

It follows, that there are two methods of trying experiments with this apparatus, as the two airs are alternately in the cylindrical or in the globular vessels. This may, at first sight, appear to be no real difference, as, in both cases, the same mixture is produced; but, on considering the matter more attentively, it will be found, that they are, in fact, to be kept very distinct; since in one case small quantities of nitrous air are gradually added to a large bulk of common or dephlogificated air; and in the other, small quantities of the latter airs are added to a large bulk of the former. This difference produces a material variety in some results, as will be seen in the sequel. The first method

method is that in which respirable air is added to the nitrous air; the second is the reverse.

In the 2d part we collect the results obtained with this apparatus. And here we find that very different effects were produced, according to the manner of conducting the experiments. *First*, A material difference was observed, according to the time taken up in performing the mixture, the diminution being $\frac{1}{10}$ ths greater when 80'', than when only 22'' were employed.

Secondly, The degree of agitation occasioned also a sensible variety. When the airs were briskly shaken the diminution was 1,08: when moderately, only 9.

Thirdly, A great difference was observed according to the quantity and quality of the water used. In the smallest bottle, the difference of distilled and common water occasioned a difference of $\frac{1}{10}$ ths in the diminution: in the largest bottle the same difference was $\frac{1}{30}$ ths. A table exhibits the diminution with six different sorts of waters, both pure and impregnated with liver of sulphur, nitrous acid, and oak shavings; the latter, which frothed considerably, produced the least diminution. *That* produced by the distilled water was the greatest; which is ascribed to the quality it has of absorbing some of the nitrous air during the process. This difference, produced by the different quantities and qualities of the waters, which is a cause of uncertainty common to all methods of essaying airs, points out the necessity of noting the size of the vessel, or the sort of water used in each instance. Mr. Cavendish uses always distilled water, but this absorbs, at different times, different quantities of nitrous air; for which reason, he always ascertains the quantity of that air absorbed by the water used in every experiment.

Fourthly, The temperature of the water was found to be another cause of variety. The results of the experiments made with a view to ascertain this difference, led to a rule for correcting the test according to those variations. This rule is combined with that for correcting for the absorption of the nitrous air in the water; and consists in subtracting $\frac{1}{10}$ ths of the diminution which the nitrous air suffers by being shaken in water, and adding 002 for every 3° of heat above 0. This correction diminishes the error; but does not, it is acknowledged, wholly remove it.

Fifthly, It was found that in using the second method, the difference of time in which the mixture was made, affected the quantity of diminution much less than in the first method. To explain this, it must be observed, that in mixing nitrous with common air, the former is robbed of part of its phlogiston, or is thereby turned into phlogisticated nitrous acid, which is absorbed by the water. Now it appears that the smaller the quantity of nitrous air is, which comes in contact with common air, the

the more completely and rapidly it is deprived of its phlogiston, and, consequently, a greater proportion of it is absorbed by the water in less unequal times. Hence it also appears, that in the second method a smaller quantity of nitrous air is required to phlogistificate a given quantity of common air, than in the *first* method.

Sixthly, It was also found, that if the nitrous air be added slowly to common air, *without coming in contact with water*, the mixture will be still more phlogistified than even in the second method. A simple apparatus is described for trying experiments on this principle, the results of which were, that a given quantity of nitrous air does, in the first method, not phlogistificate common air more than $\frac{1}{4}$ of that quantity does in the second method, or $\frac{1}{2}$ of that quantity in the method here used.

These several varieties in the effects of nitrous air on common air, according to the manner in which it is applied, are material checks to the confidence we are to place in former experiments, and the multitude of reasonings deduced from them *.

Mr. Cavendish made a number of experiments with this apparatus on the atmospheric air of different places, of different days, and of different parts of the day; but obtained such small varieties in the results, that he is willing to ascribe even those to some inaccuracies in the experiments. He recommends, in examining the phlogistification of the airs of different places, to try them at the same time and place; and gives some hints for the manner of filling and preserving those different airs in bottles.

For these experiments, as well as for those on factitious airs, he points out the necessity of a scale in which common air (being so permanent) and perfectly phlogistified air, might be assumed as fixt points; while the intermediate degrees might be determined by mixtures of certain proportions of these two airs: and the degrees of dephlogistification beyond that of common air, might be ascertained by mixtures of good dephlogistified, with perfectly phlogistified air. This method is illustrated both by a *formula*, shewing how the tests are to be calculated, and a *table* exhibiting the standards answering to different tests.

Directions are, *lastly*, given for procuring air perfectly phlogistified, from liver of sulphur, or from a mixture of iron filings and sulphur; and for ascertaining, by hydrostatical weights, when this air is perfectly phlogistified, that is, when it diminishes no longer. As to the state of common air, it is admitted that many circumstances besides the phlogiston may serve to taint it, which the nitrous test will not help us to de-

* We alluded to this in our account of the last edition of Mr. Magellan's description of a glass apparatus, &c. See Review for Nov. last, p. 433.

test: and that our organ of smelling is in general a more faithful monitor than all instruments, even in some cases of the phlogification of air, when the phlogificating substances happen to be odorous.

We have been rather diffusive in our accounts of Mr. Caven-
dish's and Mr. Kirwan's papers, as they appeared to us by far
the most scientific in the part of the transactions now before
us. The remainder of its contents will be briefly noticed in our
next month's Review.

ART. IV. *Two Dialogues concerning the Manner of writing History.*
From the French of Abbé de Mably. 12mo. 3s. sewed. Kears-
ley, 1783.

IT does not seem to have been clearly settled, among writers
who have treated of historical composition, what is to be re-
garded as the *first object* of history. That it is intended to con-
vey true information concerning facts, has not been disputed;
and that, as a species of fine writing, it is adapted to afford
pleasure, has been generally agreed. But it has not, perhaps, been
sufficiently understood, or attended to, that the latter object
ought always to be pursued in entire subordination to the former.
Considering history and epic poetry as nearly allied, both in
their end and in the means of obtaining it,—understanding both
as intended to amuse the imagination, interest the passions, and
elevate the mind, by the relation of a connected series of strik-
ing incidents,—many seem to have taken it for granted, that an
historian, in order to accomplish these ends, may be allowed to
take considerable liberties with matters of fact, and to mould
and decorate actions, characters, and scenes, in the manner which
will best serve to render them interesting to the reader.

In granting this latitude to the historian, it has been for-
gotten, that exactly in the proportion in which history departs
from truth, it loses its proper character, and ceases to answer its
primary purpose, *information*. If history and romance are not
to be confounded, the historian must never suffer himself to de-
viate from the line of truth: he should strictly adhere to the
idea of history given by Lucian in his instructions on this sub-
ject: *Μάλιστα δὲ καὶ ὁππῶτε εὐκυνίαν παρὰσχίσθῃ τὴν γυνάμην*
ἀθρόω, καὶ σιλητῶ, καὶ ἀκριβεῖ τὰ κίνησιν καὶ ὁποίας ἀνδρῶν τὰς
μορφὰς τῶν ἔργων, τοιαῦτα καὶ δεῖκνυτῶ αὐτὰ, διαφροσὸν δὲ, ἢ πα-
ραχρῶν, ἢ ἑτερόχρημον, μηδέν. “Let the mind of the historian
be like a clear, bright, and true mirror, that it may faithfully
exhibit every object which comes before it, without the least
distortion, or change in colour or form.” The want of a strict
attention to truth, as the first law of historical writing, has mis-
led many authors both ancient and modern, and introduced a
kind

kind of *licentia historica*, more bold and dangerous than any, poetical licence whatever.

We venture these remarks, in order to counteract, as far as we are able, the prevalence of a taste which is destructive to historical veracity. There is the more occasion for them, because the idea we combat has obtained the countenance of several very respectable names; among the rest, that of the long known and justly admired Abbé Mably; who appears to us to have considered history too much in the light of a work of fancy and genius, and to have been hereby induced to give his book more of the air of an *ars poetica*, than of a series of precepts for historical writing. Among the proofs of this which might be adduced, we will particularly mention his opinion, that unity of action ought to be preserved in history. The passage at length is as follows:

‘ This unity of action and of interest so strongly recommended to the Epic poet, if he means that we should actually become a kind of parties concerned in all the enterprizes of his hero, is not less necessary for the historian; for, it is founded even upon the nature of the human mind, which cannot employ itself on several objects at the same time, but must divide its attention, and consequently, feel a less animated impression, grow tired, perplexed, disgusted, and, at length, derive no benefit whatsoever from its application. Homer makes me interested in the return of Ulysses to Ithaca; and Virgil inspires me with an earnest anxiety for the establishment of Æneas in Italy. They never forget that this is the great end of their poem, and, in order to rivet my attention, they frequently recur to it. So the historian should never suffer me to lose sight of that point to which he has promised to conduct me. Then history becomes a kind of Epic poem. It proceeds to its great mark through those impediments which are opposed against it by passions and the events of fortune.’

It is upon the same grounds, that the Author strenuously recommends the introduction of speeches and harangues, though in reality never spoken; maintaining, that, in this manner, the motives, thoughts, and interests of the persons who are brought upon the scene of action are best represented—that they animate the narrative, and interest the reader. To all which the reply is obvious; “A narrative thus wrought up at the pleasure of the historian may be amusing;—but, is it true?”

With due allowance, however, for the notion, which we have ventured, we apprehend not without sufficient reason, to censure, these Dialogues may be read with advantage. They suggest many hints which may be of great use, either in writing or judging of history; and are written with much spirit and eloquence. From these we shall select some of the Abbé’s remarks on “*Order in historical writing*.”

‘ Order is of all points whatsoever, the most necessary to the composition of a work: nor need we produce a stronger proof of the justice of this assertion than that heap of books which, though filled
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with excellent things, afford not the least instruction, because they tire and disgust the generality of readers. *This* we have all experienced. A truth appears doubtful, unless it is prepared for by *that* truth which has preceded it; and a beauty displaced becomes a defect; but, *properly* arranged, grows more estimable.

*Ordinis hæc virtus erit et Venus, aut ego fallor,
Ut jam nunc dicat jam nunc debentia dici;
Pluraque differat, et præsens in tempus omittat.*

If *that* of which you have just informed me explains to me, beforehand, *what* you are going to relate, the attention of my mind will not meet with any interruption, and I shall eagerly run through the perusal of a work which draws me on with pleasure from the first page to the last. But, I know not whether an historian would not experience more difficulty than any other kind of writer, amidst his endeavours to find out this *Order* concerning which we are now speaking. The historian bends under the prodigious weight of his materials; and, if he cannot so arrange them as to form out of the whole one regular edifice, I shall lose myself in a labyrinth, from whence no path is open to favour my escape. All this I have felt during the perusal of the history of the Stuarts by Mr. Hume. Instead of what was promised to me, I have found nothing except memoirs which might have served for the materials of his history; and how could I possibly regard with approbation a work which the historian, whether from an ignorance of his art, or from indolence, or from a dullness of comprehension, has only *sketched*? All these facts, unripped from each other, elude my recollection; I have wasted my time, and cannot form a proper judgment concerning those events of which the narrative is placed before me.

‘ In vain would you flatter yourself that you enjoy the power of establishing this luminous order throughout the pages of your history, if you have not separately meditated upon each of its respective parts. Draw them near to each other, in order that you may perceive wherein consists their most natural relation. Aided by your preliminary studies, endeavour so to place them that they may reciprocally throw light, the one upon the other. In a word, follow the precept of Horace. Make yourself master of your subject.

..... *Cui læta potenter erit res,
Nec facundia deferet hunc, nec lucidus ordo.*

‘ This *Order*, in a great measure consists in the exposition relative to which I have so lately troubled you with my remarks. When the historian has once acquired an extremely clear idea of all those points which he proposes to investigate; he will not find it difficult (I should imagine) to throw aside the mention of facts almost barren in their nature, or foreign to his purpose, and to bring his readers acquainted with the influence which the several events maintain, the one upon the other. Remark, let me intreat you, that there are in all States, in all enterprizes, and in all affairs, one or more principal points which decide upon the success of the whole, and which draw after them all particular accidents, like a torrent. In the government, or the administration of a society, it is the knowledge of these decisive points which form the accomplished statesman; nor must he promise himself success but in proportion to the steadiness and perseverance with

with which he strongly attaches himself to them, and keeps them always in his view. So is it with the historian. On these objects should he fix both *his* attention and my own. Then, with the greatest facility, will he discover the most luminous order. Every point becomes clear and simple. The several facts will remain deeply engraven upon my memory, because I shall not, at any time, lose sight of that chain which, like the thread of Ariadne, will serve as a clue, to prevent my reason from wandering out of the right track. Such is the admirable art of Livy, from the commencement of his history to the end; and (to remind you only of one example) recollect how, in his third Decad, when he is under the necessity of presenting to us, all at one time, a vast crowd of objects, he rivets our regard and attention upon Hannibal, whose genius holds in the balance the fortune of the Romans, and even occasions it to totter. Whatsoever happens out of Italy relates only to this General of the Carthaginians. Rome, by making diversions, is employed only in endeavours to diminish the forces of Hannibal, and to prevent Carthage from repairing those losses which are caused even by *her* victories.

When a State is either so happy, or so wise, as to have acquired a *proper* knowledge of its own strength, to have learned the art of managing it to advantage, and of not venturing upon too many enterprizes at one time, the historian will find himself more at ease; and for the purpose of putting his relation into great order, he need only follow, with fidelity, the order of events. But, if *this* State, whether from an ignorance of its real interests, or from a kind of fatality, plunges, at once, into a variety of undertakings, without making the *proper* distinction between *that* which ought to have the principal lead, and those which should be considered merely as simple accessaries, I should fear that the historian would find himself entangled amidst equal perplexities, and as little able to acquit himself with credit as the republic, the history of which he is composing. Whilst the persons in administration know not either what they do, or what they want to do, you will perceive that the historian, not more enlightened than themselves, will string one event upon another, and fatigue and disgust the reader by narratives which do not lead to any serviceable point whatever. Even the author, tired out amidst his labours to arrange materials so meagre and so forbidding, will only throw before you a set of wretched pictures of which the first glance is too discouraging to make us wish to look a second time. Without a principal view before him, he will, at one moment, injudiciously relinquish the subject concerning which he treats; at another moment, he will resume it with equal impropriety; and, after all this, he will, a second time, discard it upon as frivolous and indefensible a ground. He will cut up occurrences, fritter them into pieces, and, of course, never bring them forward in their just proportions.

What resources then are left for the historian? Those which must arise from his possession of greater mental power than the heroes whom he strives to celebrate. When he discovers the embarrassments into which he has been thrown by *their* perplexing and ill-digested politics, let him prove superior to all endeavours to conceal, and candidly acknowledge to the reader the nature of his situation. When I am

once

once desired to have *patience*, my *impatience* appears to be diminished. By deep, but always short, reflections, let him inform me of the faults either of the Senate or of the generals; let him rise above these; I shall follow him; and, during a fastidious relation, I shall be comforted and supported by the pleasure of thinking myself superior to those men of whom I read the history; and *their* faults, conveying light and instruction into my mind, will indemnify me for what fatigue I may experience in the perusal of the work. Yet, in the very midst of this confusion, the historian must not forget to establish for himself a kind of *Order*. One must naturally present itself to every writer; and this is, to turn his chief attachment to the principal object; to form out of it the centre of the picture, and to place those personages who are of less importance round the border. Readers, whose confined taste and understanding can *not* prevent them from remaining satisfied with a *moderately well-written* History will find no fault whatever; but readers of a superior cast will expect a more enlarged and decisive specimen of *talents, ingenuity, and abilities*. When these unpleasing subjects are unavoidably brought forward, I seem to wish that the historian would inform me by what accident or what chance I may reach, without entertaining a single doubt as to the result, the point which is to unravel the whole business. Since Imprudence then leaves intirely open a free career to Fortune, I could wish that the latter might act her part even to the full extent. I should like to discover how, by exhausting their resources, States detach themselves from their hopes, and, at length, renounce enterprises of which the good and ill fortune, slowly succeeding to each other, are, in the balance, of an equal weight.

These observations the Author proceeds to apply to Dr. Robertson's History of America, the method of which he censures with freedom: he does this, however, as he himself confesses, without having perused the work; a circumstance which detracts not a little from the credit of a critique, even from the pen of the Abbé Mably. Whether his censure of what he calls Mr. Gibbons's *eternal* history of the Roman Empire, as tedious and insipid; was written under the same disadvantage, the Abbé has not informed us.—We shall close this account with laying before our Readers the following remarks on Modern Historians:

'In the History of France written by Daniel, you must discover, that he did not even give himself the trouble of a single moment for consideration, whether *this* or *that* plan ought to have been chosen as the object of his pursuit. Instead of studying the ancient times, he found it more convenient to build the whole of his hypothesis upon the modern times. Perceiving a monarchy wheresoever he alights upon the name of King, he constantly passes over in silence those customs and manners, either more or less unpolished, which were the sole basis of the public law of the nation. He leads the reader from the time of Clovis to the present period, without giving him an opportunity to form the least suspicion of those revolutions which our compatriots have experienced, and which, at one epoch, stole on by slow and imperceptible degrees, and, at another, rushed forward with more violence,

violence, tumult, and contention. Mezerai, although not, like Father Daniel, a flatterer, was more deficient than him in that particular branch of knowledge which is necessary for the conveyance of instruction. His system of morality is more worthy to fill the page of History than that of Daniel. But his style, though less languishing, is hard. His pictures are coarsely daubed, and want the proper colouring to engage and please the reader. Abbé Vely is represented as having designed to take a different road; to give an account of our laws, and to describe our manners; but, ignorant of the subjects, he has thrown all into inextricable confusion. To the first race he ascribes customs which are confined evidently to the third. His History is a chaos, where all is jumbled together without distinction, and mixed up without a single grain of either regularity or critical investigation. In a word, I discover a dependent Historian in the pay of a Bookseller; a writer whose sole riches are (if I may venture on the expression) an abundant sterility. The continuators of his work have, doubtless, followed a different method, and I am told that the Public read their labours with a degree of pleasure.

‘ I am at a loss to tell whether the foreign histories have been treated more successfully than our own. Of Mariana I know nothing; and, therefore, I should act ridiculously were I to attempt to criticise his work. Nevertheless, I could venture to lay a wager, that a Spanish Jesuit must unavoidably have written a very poor History of Spain. An unprincipled ecclesiastic is versed only in intrigues; and he who never wanders from the rigid pale of orthodoxy, *must* continue ignorant of those political truths which he despises. A Canon of St. Genevieve, whose name I have forgotten, has given us a History of the Empire. Having read a few pages, I thought it sufficient to run loosely over the remaining passages of the work; but, even of this disgusting task I soon became fatigued. Rapin has, indeed, studied the English and their Constitution with more care and accuracy than the other historians. His views are upright; he loves justice; and his system of politics is built upon the ground of the principles of natural law; but the progress of his narrations is slow and tiresome; and, unfortunately, he interweaves his work with all of those materials which he has had the trouble to collect together. He is, indeed, learned; but he wants taste. The descriptions in Hume run on more rapidly; yet, not knowing his nation, he is, of course, unable to mark out and ascertain the influence of the national character as blended with the events which he relates. His own reflections are common; and result too frequently from those false politics of which morality must disapprove. Having begun his history at the end, and without examining and unravelling the chain which connects together all the ages and all the occurrences of a nation, it is not astonishing that his History of the Stuarts should prove deficient in a multitude of desirable particulars. Afterwards, he carried his work up to the ancient Britons; and, here, we discover only an historian whose reading is confined to Chronicles. Of the law of the Normans, he, certainly, was ignorant; and all his remarks concerning the polity of the Fiefs are unintelligible; or, at least, I could not understand them. Father Orleans pretended to write a History of the Revolutions of England. Instead, therefore, of limiting his researches to the wars in which the several princes engaged, he should have described the government

government of the Britons, the Anglo-Saxons, the Danes and the Normans, because, from these different Constitutions, as from their salient point, issued the different interests, the quarrels, the troubles, and the revolutions which have agitated England. Oh! what a pleasant historian is this Father Orleans! Not a syllable of information will he condescend to give us with respect to *Magna Charta*, because he thinks it fully sufficient to have called it the Rock upon which the regal authority was dashed to pieces, and the source of those commotions which afterwards prevailed in England. It must, however, be confessed that Father Orleans intended to confine his labours to those changes which Religion had experienced subsequent to the reign of the eighth Henry. Why, therefore, did he not give his work a title more suitable to its nature? Having reached this epoch, he appears much more the master of his subject; he proceeds with a more firm and rapid step; and we might actually conclude him worthy to have written History, but that his prejudices would not suffer him always to perceive and to divulge the truth.

The History of Scotland, by Buchanan, should not be confounded with those works concerning which I have just spoken. In him, we trace a writer of a superior genius, formed upon the principles and the richly crowded school of great historians. His narratives are full of life and animation; and he appreciates, with just discernment, the virtues and the vices. His reflections, always short, include a fund of pointed sense and strong meaning, which actually invite the reader to meditate upon the subjects to which they were directed. He has painted the manners and the passions with a considerable degree of force and truth. His history is concise; because, regarding it as written for the instruction of posterity, he thought it unbecoming to load it with those trifles which amuse our curiosity in memoirs that sink, after a lapse of time, into oblivion, and only wait for their extinction until the appearance, amidst a succeeding generation, of new memorials, pregnant with the same idle absurdities, under different appellations.

I could have wished that Buchanan had attended not less than the ancient historians to the description of the government and of the public law of the nation. Not that he has totally omitted to intersperse within his work several remarks replete with valuable instruction relative to these subjects; but, they are separated at too great a distance from each other to produce the effect which I so much desire; an effect gained by a more modern writer (the celebrated *Robertson*) who, with a requisite propriety, has collected together into one mass all the particulars immediately connected with the feudal constitution of the Scots. An historian cannot place too slight a dependence upon either the inclinations or the efforts of his readers to rise above their generally natural negligence and idleness. It is necessary to dart upon them with powerful and lengthened beams of light which may irradiate their wandering minds, enable them to look up to the causes of events, and to observe with ease, or rather with pleasure, the several chains which link them to each other; and this, perhaps, is the most uncommon and the most difficult art which it is possible for an historian to possess.

The translation of this work, as the Reader will perceive from the above extracts, is tolerably well executed.

ART. V. *A History of Ireland*; from the earliest Period to the present Time. In a Series of Letters addressed to William Hamilton, Esq. By William Crawford, A. M. one of the Chaplains of the First Tyrone Regiment. 8vo. 2 Vols. 12s. sewed. Printed in Ireland, at Strabane, 1783; and sold by Kearsly in London.

THE account which Mr. Crawford gives of his own design is as follows :

‘ There was scarcely an individual so absorbed by selfish views as not to participate of the spirit of national freedom with which the late fortunate concurrence of circumstances animated the people of this country. The hope that this admirable principle might in some measure be invigorated by tracing out to them the origin, the nature, and the progress of our constitution, and the various encroachments which it has suffered by the unjust interference of the British legislature, was the motive which first induced me to engage in this undertaking. Though to ascertain and to vindicate our rights has been my chief object, as necessary to this design, and to render the work more generally acceptable, I have given a comprehensive view of the most important and interesting facts in the history of Ireland, from the earliest period to the present time.’

In this declaration, there can be no doubt of the Author’s sincerity, for the spirit which breathes in this paragraph animates the whole work; and it will unquestionably obtain for him the warm applauses of his countrymen, with, perhaps, other marks of distinction, which may properly recompence such public services. Thus rewarded by his country, the inferior praise which belongs to an historian, *as such*, Mr. Crawford will, doubtless, hold comparatively cheap; and will therefore suffer little mortification, if he should find that his work is not ranked, by critics, in the first class of historical writings. If he should be thought deficient in what is commonly reckoned the first quality of an historian, *impartiality*; and negligent in the less embellishments of diction, he will offer the ardour of his patriotism in atonement for these defects; and, by his countrymen (a majority of them at least), the atonement will certainly be accepted. But, in the eye of criticism, these defects so far diminish the value of the work, as to put it out of our power to bestow upon it any high degree of applause. We shall therefore content ourselves with laying before our readers two extracts; the one as a specimen of our Author’s narrative style, the other as a taste of his political spirit.

Mr. Crawford thus relates the memorable battle of the Boyne :

‘ Early in the morning of the last day of June, the Protestant troops advanced to the banks of the Boyne. The Irish army was encamped on the opposite side. To their right lay Drogheda, which James occupied by a garrison, on their left a difficult morass, which com-

municated by a narrow pass with the bridge of Slain, that lay three miles higher up the river. In front lay the Boyne, secured by steep, rugged banks, and some pieces of artillery; on their rear lay the village of Donore and narrow pass of Duleek. Donore stood on high ground, from which there was a prospect of the adjacent country.

As King William was reconnoitring their situation, he was observed by the enemy, a party of whom, under cover of a hedge, brought down towards the river a field-piece unperceived, and fired at him. The ball wounded him slightly. Upon this accident, numbers of his attendants gathered around, anxious to know the injury he had received, and to give him the necessary assistance. From this circumstance, the Irish concluded he was slain. The report flew to Dublin, and from thence to Paris, where it was firmly believed, and public rejoicings made on account of it.

William, whom Providence mercifully preserved to be a farther blessing to these kingdoms, mounted his horse, and rode through the camp, to dissipate any fears which his troops might have entertained, in respect to his safety. In the evening he called a council of war, not to ask their opinion, the state of his affairs being too critical to admit of deliberation, but to inform them, that he was resolved to pass the Boyne next morning to fight the enemy, and to give some instructions to the officers in their several departments. He did not then communicate to them the plan of the battle; when late he sent it to their tents. He suspected that some of them were disaffected to his cause, who, had they received earlier information of it, might have conveyed it to the Irish.

According to the plan, the army was to be led to the charge in three divisions; that on the right, to be commanded by Count Schomberg and General Douglas; the center by Duke Schomberg, and the left by King William. The river had been carefully examined, and, in the places pointed out, was to be crossed separately by each of these divisions.

The army of William consisted of thirty-six thousand men, that of James, of thirty-three thousand.

Early next morning, the auspicious first of July, the right wing set off rapidly up the river. James saw this movement from the heights of Donore, and supposing that the whole of the English army would take the same direction, sent off large detachments to the opposite banks of the river. Count Schomberg pressed on with so much expedition, that before they could get forward to intercept him, he reached the ford above the bridge of Slain, which he intended to pass, crossed it, and led his men down the river with intrepidity. Astonished at his boldness, the enemy gave way and fled. Encouraged by this success, the part of the center composed of the Dutch guards and Brandenburgers, the former leading the van, advanced to the Boyne, which they passed with considerable difficulty, dislodged the enemy, and made good their ground on the opposite bank. Here they formed, and advanced forwards, supported by a body of English, and by the French Hugonots, and the Danes, who by this time had passed the river. Upon their approach,

General

General Hamilton, who with the horse and a part of the Irish infantry, had been posted on the rising grounds, attacked them with impetuosity. Unable to withstand the shock, they broke, and retreated in confusion. Here Caillemont, the brave leader of the Hugonots, received a mortal wound; as his soldiers were carrying him bleeding off the field of battle, he exerted his utmost strength, and thus animated his men to recover their lost honour, with his expiring breath, "To glory, my boys! to glory!" At this critical moment, Duke Schomberg, with a corps de reserve, passed rapidly through the river, placed himself at the head of the Hugonots, and pointing to some French regiments which he meant to attack, "Come on gentlemen," says he, "there are your persecutors." He spoke no more. As he was advancing to the charge, a party of Hamilton's dragoons, who had pressed on to the river, and were returning from the pursuit, as they passed by, wounded and took him prisoner. The Hugonots fired upon them in a hurry, without knowing that Schomberg was among them, and unfortunately killed him.

The center of both armies had now recovered from their confusion, and were again preparing to engage, when the attention of the right wing of the Irish was turned to King William, who, having crossed the river towards Drogheda, was bearing down upon them rapidly, at the head of his cavalry. They shrunk from the attack, wheeled about, and retreated; but after a little, they faced round, and attacked the English horse with such spirit, that they forced them in their turn to give way. The Enniskilleners were near. In this emergency, his Majesty rode up to them, and asked, "What will you do for me?" Their conduct in this trying circumstance, was worthy of the honourable character they had hitherto sustained. They advanced with intrepidity to the charge. After some time, the infantry of the enemy were finally repulsed. Their horse likewise refused longer to sustain the conflict. Nothing now remained for the officers, but to collect their scattered forces, and to conduct the retreat, which they did with great order and regularity.

In this memorable and decisive engagement, the goodness of Providence to these nations, which hath so often appeared in their favour, was signally manifested. Upon it depended the safety of the Protestant religion, and the liberty of the British empire. From the present critical situation of affairs, there is every reason to suppose, that had James been victorious, he would have been reinstalled on the throne. Irritated by opposition, triumphant over all his enemies, and free from every restraint, nothing then could have been expected, but that he would have trampled upon our rights, civil and religious, and adopted the most arbitrary designs, as the ruling principles of his government.

In the battle of the Boyne, the English lost five hundred men, the Irish were supposed to have lost three times that number.

After having given a full detail of the rise and progress of the present Volunteers in Ireland, he closes his work thus:

But whilst Irishmen, without distinction, unite to maintain the constitution, they should enlarge their views, and endeavour to reform

it. With all its boasted excellence, it labours under imperfections hostile to the rights of freemen. The representation of the people, in the great national senate, is, in many instances, arbitrary, partial, and inadequate.

‘ So long as a majority of the commons is composed of members for boroughs, which, compared with the nation at large, are insignificant, and where a few individuals, devoted to the selfish and imperious will of a still smaller number of absolute grandees, have the sole power of election, a spirit of venality must pervade the political system. To extirpate this radical evil, to procure such an addition to the commons as will render them the real and more equal representatives of the people, to establish a mode of election which would place the freehold tenantry, upon such occasions, beyond the cognizance and the power of landlords, who usurp a most unrighteous domination over their liberty and the dictates of their conscience, are objects which should engage the spirited and persevering efforts of every friend to the true interest of his country. If they were obtained, and our parliament still more limited in its duration, we might flatter ourselves with the hope of enjoying not only external but internal freedom. We might hope, that as the parliament of England have relinquished all claim of legislative authority over us, her ministers, and our own, would cease to corrupt our representatives. Then the balance of the constitution would be preserved, which, at present, is injured by an aristocratical influence that destroys the freedom of the legislative body, and extends through all the departments of state. Men, dependent on the crown by places and pensions, would not have a voice in parliament. Provision would be made for the support of Irish ambassadors at foreign courts, who would pay more attention to our interests, especially to commercial transactions, which are of so much consequence to our prosperity, than those sent from a country whose concerns they must always prefer to those in which the advantage of this kingdom is involved. From a regard to the safety of Ireland in future, to support its independence, and to prevent disputes with England, which has relinquished for ever all claim to power in respect to our maritime affairs, such a naval force would be established, as would be sufficient, in time of war, to protect our trade and our coasts from the depredations of our enemies. Our laws would be revised. Those which relate to crimes would be softened in the punishments they inflict, so as not to violate the principles of justice and humanity. The revenue laws, which are so hostile to the rights of the subject that they ought not to be tolerated in a free state, would be entirely changed. The price of land, having reduced multitudes to a state of wretchedness, would be reduced upon the same principle which has confined the value of other articles within the limits of moderation. That we might reap the expected advantage from our extended liberty of commerce, statutes would be enacted to cherish our arts, trades, and manufactures. In equalizing the duties upon articles imported from the West Indies, a due regard would be paid to the relative situation and riches of England and this country, that the change which has taken place in that branch of trade, may be beneficial and not hurtful to us.

* If the people were fairly represented in the great legislative council, the members elected by them could not have an interest separate from that of their constituents, and these, with every other advantage, would be obtained, conducive to national prosperity. The influence of a minister, whose unconstitutional principles and measures of government have tarnished the glory and shaken the foundations of the British empire, has rendered unsuccessful the late attempt to reform the parliament of England; this, instead of discouraging, should furnish us with a new motive to be strenuous in pursuit of the same object, as it is an additional proof of the pollution of a source from whence have flowed upon us large streams of corruption. It would be honourable to increase the reputation we have already acquired, by setting before our sister country, in this instance, an example of public virtue. Irishmen, united in their desires and exertions for accomplishing this essential improvement of the constitution, must be successful.

‘ The period of returning to parliament new members fast approaches. Should those chosen by the counties and independent boroughs, though the minority, be men of approved integrity, their efforts, inspired by the instructions of their constituents and supported by the general voice, would be irresistible. An incentive more glorious cannot be conceived. Never was there a time when the public mind was so well prepared for being actuated by its utmost force. The vigour and the sentiments which have wrought for us so great and so unexpected a deliverance, should animate our freeholders to spurn every attempt of connexions or of power to make them prostitute their votes; should teach them, on the day of election, to examine the objects of their choice with an attentive, discriminating eye, and to reject with indignation the servile instruments of venality and corruption. If the flame of patriotism, which, for almost five years, has burned in the breasts of our people with so pure and so bright a lustre be not permitted to die, if Irishmen continue to be just to themselves, what a coincidence of circumstances diffuse a cheering light upon our prospect! Emancipated from foreign bondage; by the blessing of peace, our intercourse, with new advantages, opened with the several nations of Europe, with Africa, with the West Indies, with our brethren in America, who, after a glorious struggle, have, with us, attained the accomplishment of their wishes.’

These bold proposals are made so much in the style of political consequence, that we cannot suppose them to be the mere suggestions of the Author's wisdom and zeal: he has certainly been admitted to the private ear of some very great man, and has, somewhat unwittingly, disclosed the secrets of the cabinet.

The epistolary form is adopted in this work, without any obvious meaning or effect.

✂ We are sorry there is no *Index*. An omission of this kind is particularly inexcusable in a *History*.

ART. VI. *Memoirs of the Bastille.* Containing a full Exposition of the mysterious Policy and despotic Oppression of the French Government, in the interior Administration of that State-Prison, interspersed with a variety of curious Anecdotes. Translated from the French of the celebrated Mr. Linguet, who was imprisoned there from Sept. 1780 to May 1782. 12mo. 3s. Kearsley. 1783.

THIS work chiefly consists of a detail of the Author's sufferings, and a justification of his conduct, in the affair which occasioned his imprisonment. It is written with all the ardour of one who feels himself injured. Detached from the Author's personal affairs, the Reader will find little information concerning that mighty engine of tyranny, the Bastille, of which he may not have already received, from a late publication, *Historical Remarks and Anecdotes on the Bastille*; translated by Mr. Howard.—See Review, Vol. LXIV. p. 95.

As a specimen of the piece, we shall extract the following dreadful picture of the situation of a prisoner suddenly attacked by disease.

‘ As to those transitory complaints, or sudden attacks, which can only be obviated by ready assistance and immediate application, a prisoner must either be perfectly free from them, or must sink under them if they are severe; for it would be in vain to look for any immediate succour, particularly during the night. Each room is secured by two thick doors, bolted and locked, both within and without; and each tower is fortified with one still stronger. The turnkeys lie in a building entirely separate, and at a considerable distance: no voice can possibly reach them.

‘ The only resource left, is to knock at the door: but will an apoplexy, or an hæmorrhage, leave a prisoner the ability to do it? It is even extremely doubtful, whether the turnkeys would hear the knocking; or whether, once lain down, they would think proper to hear it.

‘ Those, nevertheless, whom the disorder may not have deprived of the use of their legs and voice, have still one method left of applying for assistance. The ditch, with which the castle is surrounded, is only an hundred and fifty feet wide: on the brink of the opposite bank is placed a gallery, called the passage of the rounds; and on this gallery the centinels are posted. The windows overlook the ditch; through them, therefore, the patient may cry out for succour: and if the interior grate, which repels his breath, as was before explained, is not carried too far into the chamber; if his voice is powerful; if the wind is moderate; if the centinel is not asleep, it is not impossible but he may be heard.

‘ The soldier must then cry to the next centry; and the alarm must circulate from one centry to another, till it arrives at the guard-room. The corporal then goes forth to see *what is the matter*; and, when informed from what window the cries issue, he returns back again the same way (all which takes up no inconsiderable time), and passes through the gate into the interior of the prison. He then calls

up one of the turn-keys; and the turn-key proceeds to call up the lackey of the King's Lieutenant, who must also awaken his master, in order to get the key: for all, without exception, are deposited every night at that officer's lodging. There is no garrison, where in time of war the service is more strictly carried on than in the Bastille. Now against whom do they make war?

'The key is searched for: it is found. The surgeon must then be called up: the chaplain must also be roused, to complete the escort. All these people must necessarily dress themselves: so that, in about two hours, the whole party arrives with much bustle at the sick man's chamber.

'They find him, perhaps, weltering in his blood, and in a state of insensibility, as happened to me; or suffocated by an apoplexy, as has happened to others. What steps they take, when he is irrecoverably gone, I know not: if he still possesses some degree of respiration, or if he recovers it, they feel his pulse, desire him to have patience, tell him they will write next day to the physician, and then wish him a good night.

'Now this physician, without whose authority the surgeon-apothecary dare not so much as administer a pill, resides at the *Tuilleries*, at three miles distance from the *Bastille*. He has other practice: he has a charge near the King's person; another near the Prince's. His duty often carries him to *Versailles*; his return must be waited. He comes at length: but he has a fixed annual stipend, whether he do more or less; and, however honest, he must naturally be inclined to find the disorder as slight as may be, in order that his visits be the less required. They are the more induced to believe his representations, inasmuch as they are apt to suspect exaggeration in the prisoner's complaints: the negligence of his dress, the habitual weakness of his body, and the abjection no less habitual of his mind, prevent them from observing any alteration in his countenance, or in his pulse; both are always those of a sick man: thus he is oppressed with a triple affliction; first, of his disorder; secondly, of seeing himself suspected of imposture, and of being an object of the raillery or of the severity of the officers, for the monsters do not abstain from them even in this situation of their prisoner; thirdly, of being deprived of every kind of relief, till the disorder becomes so violent as to put his life in danger.

'And even then, if they give any medicines, it is but an additional torment to him. The police of the prison must be strictly observed: every prisoner shut up by himself, by day and night, whether sick or in health, sees his turn-key, as I have before observed, only three times a day. When a medicine is brought him, they set it on the table, and leave it there. It is his business to warm it, to prepare it, to take care of himself during its operation; happy, if the cook has been so generous as to violate the rules of the house, by reserving him a little broth; happy, if the turn-key has been possessed of the humanity to bring it, and the governor to allow it. Such is the manner in which they treat the ordinary sick, or those who have strength enough to crawl from their bed to the fire-place.

'But

' But when thy are reduced to the last extremity, and unable to raise themselves from their worm-eaten couch, they are allowed a *guard*. Now let us see what this *guard* is. An invalid foldier, stupid, clownish, brutal, incapable of attention, or of that tenderness so requisite in the care of a sick person. But what is still worse, this foldier, when once attached to you, is never again permitted to leave you; but becomes himself a close prisoner. You must first, therefore, purchase his consent to shut himself up with you during your captivity; and if you recover, you must support, as well as you can, the ill-humour, discontent, reproaches, and vexation of this companion, who will be revenged on you in health for the pretended services he has rendered you in sickness.'

The following account of the Author is prefixed by the Translator:

' Mr. Linguet, was for ten years one of the most distinguished counsellors of the parliament of *Paris*. He shone equally in oratory and composition. It has been remarked, that of a hundred and thirty causes, all of them important, in which he had engaged during that period, he lost only nine. His enemies attributed this unparalleled success to the charms of his eloquence; his more candid judges, to the delicacy which directed him in the choice of his suits.

' Whilst Mr. Linguet was thus displaying his useful and active talents at the bar, he employed himself likewise in the cultivation of *polite literature* and *philosophy*. The boldness of his principles, the novelty of his views, and too great a freedom in his examination of the systems established and the sects prevailing in *France*, made him powerful enemies, even in the ministry, in that country, where, as it is well known, there is at least as much cabal and party-spirit as in our own; with this difference, that in *England* the objects are great, and the means public; whereas in *France*, parties are formed and imbibtered for trifles, and mystery presides over intrigue.

' In the revolution which some years ago interrupted all judicial order in *France*, Mr. Linguet having suffered, on the part of the parliament of *Paris*, and, ultimately, on that of government itself, those shocking injuries of which the particulars may be seen in a work which he published three years ago *, sought an asylum in England. He there undertook a periodical work, entitled *Annales Politiques, Civiles, & Littéraires du 18eme Siècle*; which met with a very favourable reception throughout *Europe*. This had been preceded by a printed letter to the Count de Vergennes, one of the *French* ministers, with whom he had most cause to be dissatisfied. This letter has been considered by the critics as a striking monument of energy, eloquence, and candour. It was of such a nature as to leave a deep and lasting impression on the mind; and it is sufficiently evident that it has not failed of this effect.

' At the approach of the rupture between *England* and *France*, Mr. Linguet, having quitted the former, through a patriotic delicacy

* *Appel à la Postérité*, or the first volume of the Collection of Mr. Linguet's Works.

which

which has been regretted, though not censured, by the *English*; and having persuaded himself, that on the *parole* of the Count de Vergennes he might go to *France* to prosecute his interests there; he was arrested, on the 27th of September 1780, by virtue of a *Lettre-de-cachet*, and conducted to the *Bastille*, where he remained full twenty months.'

ENGLISHMAN! art thou duly sensible of thy happiness, in being a citizen of that blest country in which *Bastilles* and *Inquisitions* are unknown, except in the horrid recitals imported from the neighbouring shores of despotism and slavery?

ART. VII. *Outlines of Mineralogy*. Translated from the Original of Sir Torbern Bergman. By William Withering, M.D. &c. Birmingham. 8vo. 2s. 6d. sewed. Cadell, &c. 1783.

ANOTHER of the valuable productions of this celebrated chemist, which happily has fallen into the hands of a translator who has not only done ample justice to the author, in point of accuracy and elegant perspicuity, but has added to the value of the performance by several useful notes.

The Latin original, printed at Leipzig, appeared in the year 1782. Its title (*Sciagraphia mineralis*) as well as the author's very modest preface, shew the moderate opinion which he himself entertains of the work in its present state, or rather of the state of the science to which this serves as an introduction;—but the promise he makes of republishing this sketch as soon as future experiments will enable him to correct and enlarge it, justifies our expectation that, considering the rapid progress now making in chemistry, it cannot fail to become a book of the first consequence in that branch of philosophy. His arrangement of minerals is founded on the constituent principles of the several substances; a method which, as Dr. Withering observes, may be improved, but never exploded. It consists of *genera* and *species*; the former deriving their characters from the prevalent component parts, the latter from the diversity of the composition. *Varieties*, as they depend on external appearance, are omitted for the present.

After an introductory chapter, shewing the advantages of this method of arrangement, the author distributes all fossils into four classes, the *saline*, the *earthy*, the *inflammable*, and the *metallic*. Under these heads the *genera* and *species* are enumerated, and many chemical properties and affinities of the substances are specified. Two appendixes are subjoined, the first containing a generic distribution of the more complex combinations, such as *salts with salts*, *salts with earths*, &c. The second an enumeration of the fossils called petrefactions, likewise distributed in *genera*, whose characters are derived from the *genera* of fossils arranged like the four classes thereof, such as *saline earths with an organic form*, *siliceous with an organic form*, &c.

We suspect that some ambiguity in the original has misled the ingenious translator in § 33, where he renders *acidum calcis ponderosa* by an acid conjoined to the calx ponderosa. We apprehend that this is not the acid of a calx ponderosa, but rather a distinct acid conjoined to common calcareous earth, since, in fact, in another place, § 97, the tungsten is mentioned as a calx saturated with a peculiar acid, perhaps of a metallic nature, for which the author himself refers us to the above § 33, and seems to think it the same as the acid there mentioned. He will probably, for the future, make use of the expression *acidum calcis ponderosum*.

We cannot close this account without pointing out a particular passage, which, in our opinion, opens a wide field to chemical analysis. After indicating the method of procuring the acid of arsenic free from phlogiston and its calcareous basis, the author proceeds, 'These phenomena are well worthy of observation, as they seem to lay open the nature of metals in general. From analogy, it is probable that every metal contains a radical acid of a peculiar nature, which, with a certain quantity of phlogiston, is coagulated into a metallic calx; but with a larger quantity, sufficient to saturate it, forms a complete metal. The radical acid retains the coagulating phlogiston much more strongly than that which is necessary to the saturation. But different metallic acids retain both with different degrees of attraction. In order to obtain these radical acids, we must separate them from the coagulating phlogiston. If the industry of chemists ever effects this, I am confident that metallurgy will be wonderfully elucidated. This therefore is a task to which our labours must be directed. I know that analogy must be cautiously trusted, but it at least leads us to new experiments. Hitherto this operation has only succeeded with arsenic *; and it is worth notice, that this metal, which holds the fifth place with respect to its quantity of phlogiston, should be inferior to all others with regard to the attraction by which the coagulating quantity is retained.'

ART. VIII. *The Sad Shepherd: or, a Tale of Robin Hood, a Fragment*, written by Ben Jonson. With a *Continuation, Notes*, and an *Appendix*. 8vo. 3s. 6d. Nichols, &c. 1783.

THE fragment of the *Sad Shepherd* of Ben Jonson, like the *Faithful Shepherdess* of Fletcher, is a stronger proof of the poetical genius, than of the dramatic art of its author. Fletcher's Pastoral Dialogue was condemned on its first representa-

* The author seems here to have forgot what he has himself said, § 12, of the *acidum molybdæna*: and we learn that he has since discovered another of these metallic acids, which he has called *acidum sideritis*.

tion; and, though afterwards revived by royal sunshine, soon languished again, and fell into decay upon the stage. Contemporary poets, and succeeding critics, have reprobated the tasteless age, that listened, with the ears of Midas, to the work of Apollo; yet the continued neglect of that pastoral, which no one has attempted to restore to the theatre, seems to have ratified the original sentence on its inefficiency as *a drama*, however excellent it may appear as *a poem*. Had Jonson ever put the last hand to *the Sad Shepherd*, its fate would most probably have been similar; for that it was destined to *the stage*, we cannot, with the present editor, consider as *doubtful*. The prologue testifies its intended representation.

The fragment of Ben Jonson here republished with the notes of Whalley, according to his text, breaks off about the middle of the third act, where, of course, the present *continuation* begins; of which the author, after enumerating in his preface "various attempts to copy the style and manner of several of our most celebrated poets," speaks in these terms:

'The work now submitted to the public stands in a very different predicament from any I have mentioned, or alluded to; for though it can neither help us "to paint the lily," or "throw a perfume on the violet;" it may, by an humble attendance on, give a consequence to, or by its meanness degrade, the company it has had the temerity to intrude into. Yet is not this arduous attempt to continue and complete the justly-admired Pastoral of the Sad Shepherd arrogantly, but "in trembling hope" annexed to the original Fragment by Jonson; to become, should it be found worthy, his by adoption; or, if "all too mean," to be rejected, and consigned to its deserved oblivion.

'The new part of the third act is written, it is presumed, agreeably to the plan laid down in Jonson's arguments; which, though he did not finish the dialogue for it, appears to contain all the intended business of that act; the remainder is intirely invented: at least there is no other clue transmitted to us, whereby to guess at the Author's ultimate design, than that *Reuben*, a devout hermit, in the list of persons, is called, *The Reconciler*; which I have accordingly made him, I am aware that many passages may be thought unnecessarily long and tedious; some even in the original, would, were it not for their great beauty, be deemed so: but the piece was never intended by me, whatever it might have been by Jonson, for representation; and we often read with attention and delight a length of monologue or dialogue, that would be insufferable on the stage.'

Speaking afterwards of *the arguments* prefixed by Jonson to his several acts, the continuator says:

'To the two last acts there are no arguments prefixed; for what purpose could they answer, but the bad one of pre-informing the reader of what he should learn in the gradual progress of the poem? and I am of opinion that Jonson, had he lived to have completed and published his *Sylvan Tale*, would have suppressed the three arguments handed down to us. As the matter now stands, it is a happy circumstance that, by the completion of the third argument,

we are informed of the Poet's design throughout that act; and it were "a consummation devoutly to be wished," though the dialogue had been wanting, that we had arguments for the remainder of the Story, as intended by *The Maker*: the incidents he had, or would have, planned, must (past doubt *must*) have been productive of much more interesting situations than can be expected in this weak essay to supply his deficiency.

The preface concludes with the two following paragraphs:

'Mr. Whalley, in his elegantly-pathetic lamentation for the loss of the remainder of Jonson's Pastoral, subjoined to his and the present edition, aptly compares what we have of it to the remains of an ancient piece of sculpture.

'I will adopt the idea; and in extenuation of the boldness of my undertaking, observe that although part of the celebrated Venus de Medicis is said to be of (comparatively) modern workmanship, and very inferior to that of the antique statue, to which it is adjoined; yet as, by means of such addition, it now appears without mutilation, and fills the eye and mind with a view and contemplation of a perfect whole; so Jonson's Sad Shepherd having come down to us in nearly the same predicament in which that precious relic of statuary stood, before some venturous hand attempted its completion; I presume to say, that however inferior the modern part now added may, and inevitably must be, to the exquisite fragment we were before possessed of; yet, if executed at all in the manner and spirit of the original, it will give the work at least a seeming perfectness; though ever so short of that perfection, to which "Rare Ben" himself, had he finished it with an untired hand, would certainly have wrought it.'

The author of the work before us discovers, in his *continuation*, as well as in his *notes* and *appendix*, an intimate acquaintance with the productions of our old English poets. His *continuation*, of which he speaks so modestly, is by no means contemptible; though we think it, in point of style, as well as conduct, liable to exception. The language, duly allowing for the obsolete cast of it, is easy and flowing; but rather in the manner of Allan Ramsay, than of Jonson. In speaking of the fable, we would not wish to "turn what should be grave to farce;" yet we could not help observing on the perusal, that it seemed to be constructed too nearly on the principles of *the Humane Society*. The whole doctrine of the recovery of persons, that appear to be drowned, is so clearly laid down, and we are inspired with such early hopes of the revival of Æglamour, that we are in little or no pain for his voluntary lover's leap into the Trent. The rest of the incidents also are, in our opinion, still more foreign to the manner, and probable intention, of Jonson. Even the new part of the third act is not, as the continuator professes, "written agreeably to the plan laid down by Jonson." His *argument to the third act* gives no authority for the scene of Robin Hood's bower in the *continuation*, containing the loves of Amie and Karolin, Lionel and Mellifleur. The remainder of
the

the piece strays, we think, still wider from the tract of the origin! The sternness and severity of Old Ben accords but ill with the overflowing good-nature of the imitator, whose chief wish seems to have been to promote the present and future happiness of all his personages, by *reforming* every body, and *marrying* every body. All the characters, good or evil, ordinary or preternatural, had Jonson completed the piece, would probably have been continued, as they were begun, to the conclusion, according to the precept of his master Horace; and the knot of the drama, if we may judge from the hint in his *list of persons*, would have been untied by Reuben, the *Reconciler*. According to a similar hint in the same list, we may conclude that Maudlin, Douce, Lorell, and Puck Hairy, would have sustained their original characters, and have constantly appeared, as *The Troubles unexpected*.

The notes and appendix, though rambling and desultory, contain many sensible and judicious observations, and much curious matter; particularly the extracts from the "old prose morality of William Bulleyn," as well as the quotations from "the poems of Robert Southwell."

From the dedication to Mr. King, and from some extravagant encomiums on other living performers at our theatres, we should conclude the author himself to be an humble retainer to the stage. His work, however, in spite of some peculiarities, abounds with instruction and entertainment; and we think him entitled, like the old comedians, to take leave with an invocation of favour and applause,

Valete, et plaudite.

ART. IX. *An Historical View of the State of the Unitarian Doctrine and Worship, from the Reformation to our own Times; with some Account of the Obstructions it has met with in different Periods.* By Theophilus Lindley, A. M. 8vo. 6s. Johnson. 1783.

WE have always thought that in disputable points, especially those of a religious kind, it becomes us to speak and write with modesty and candour. If any points can be termed disputable, we suppose, the subject to which the volume now before us relates must be allowed in some measure to be such, since it has in every age been a cause of contention in the Christian world. It has not only hurt, but astonished us greatly, to observe the presumption, the rancour and virulence with which some persons, deeming themselves *orthodox*, have spoke and written on the topic; manifesting, that while they pleaded for a truth of the Gospel, as they apprehended, they were; in these instances at least, void of its spirit; for if we can judge any thing of its tenor, it is that of humility, forbearance, and

love. To these characteristics Mr. Lindsey, mistaken or not in his opinions, seems to us to maintain a careful and unremitting attention. Convinced, and satisfied himself, he offers his reasons to the consideration of others, not in a dogmatical and overbearing manner, but in the spirit of meekness and liberality. This, all who candidly read his works, will, without doubt, acknowledge; and they will also allow, that if he is confident, it is a confidence founded on, what appears to him, a discovery of truth, after which he has been a diligent enquirer.

Having exhibited the state of the Unitarian doctrine at, and soon after, the Reformation, the third chapter, which consists of six sections, is chiefly employed in an account of Socinus, and the controversies he maintained with some who were equally Unitarians with himself, but could not concur in that worship of Jesus for which he strenuously pleaded. One of these sections, somewhat out of time; treats of the method in which the late Bishop Newton has argued against the Socinians, or Unitarians. There is, however, some colour for introducing the subject in this place, because both the one and the other, though widely differing in sentiment, had used language of a similar kind, in some parts of their dispute, and as Mr. Lindsey thinks, alike improper and censurable in each. Socinus, in his warmth to defend and promote the worship of Jesus, though he acknowledged that the Scriptures did not furnish us with any express command, had rashly said, that the accounts they deliver are such, as must produce the conclusion, ‘that Christ and his Apostles are falsifiers and impostors, and no credit is or ought to be given to what they say; if he is not the object of the Christian’s prayer and worship.’ Dr. Newton, in a charge to the clergy of the diocese of Bristol, has expressions of the same, or a yet stronger kind. Mr. Lindsey very properly applies to each the answer which Mr. Locke gave, on an occasion of a like nature, to one who had attacked his *Reasonableness of Christianity*; “that it is difficult to say how, consistently with any true piety, a man can entertain so vile a thought, or use such a profane expression of the Saviour of the world:” to which he farther adds, ‘I would be far from saying that Socinus, or Bishop Newton, were men void of true piety, as I believe they had a great deal; and it is a disposition of mind that is particularly discernible throughout all the writings of the former. But this may be said concerning them, from the license which both gave themselves of aspersing the characters of Christ and his Apostles, on the supposition that their words were not agreeable to their interpretation of them; that they were men of strong passions, unreasonably attached to their own conclusions, and impatient of contradiction about them, and perhaps (which is the best apology that can be made for them) weakly imagined

that all revelation would fall to the ground and come to nothing, if their particular systems concerning it, were not to be embraced, and universally prevail.'

Our Author manifests a becoming probity of mind, and love of truth in the farther account we have of *Socinus*, whose zeal, in some respects, bordered on persecution, if it did not run all the length with which *Calvin* is chargeable in the affair of *Servetus*. In the two following chapters, the Author considers the state of the controversy in the reigns of Queen Elizabeth, and of the Stuarts, and from the restoration to the close of the last century. Here we have particular accounts of Mr. John Biddle of the University of Oxford, who perished in prison in 1662, and of Mr. Thomas Firmin, whose life was lately published. The present century furnishes the names of Emlyn, Whiston, Dr. S. Clarke, Bishop Hoadly, and Sir Isaac Newton, two of whom suffered in support of what they believed to be the truth; and all seem to have agreed in the same sentiment, though none appear to have coincided fully with Mr. Lindsey. How consistently two of the above kept their stations in the established church, or accepted of higher promotion, we are not to enquire. 'For how often,' says this Author, 'do we meet with persons, otherwise able and discerning, who do not draw the consequences from their opinions, which to indifferent judges seem almost self-evident, and therefore are not at all influenced by them.'

As Dr. Clarke's amendments of the Liturgy have been adopted at the Chapel in Essex-street, Mr. Lindsey thinks himself obliged to offer his reasons for deviating, in some instances, from the sentiments of the Doctor; on which head, accordingly, he employs several pages.

The author of "*The Light of Nature pursued, &c.*" long concealed from the Public under the name of *Edward Search*, Esq; * but now known to have been *Abraham Tucker*, Esq; of *Beachworth Castle*, near *Dorking*, *Surry*, is placed in this list of Unitarians and Socinians. He reconciled his sentiments with the forms of the established church, of which he was a member, and was led to it, we are informed, not from any secular motives, as he was a gentleman of independent fortune, but through fears of unhinging and disturbing the minds of ordinary Christians. On this our Author makes many pertinent observations.

The seventh, and last, chapter of this volume, which, including the Preface, contains very near six hundred pages, relates circumstances of late years favourable, in the Author's view, to the 'doctrine of the Divine Unity.' Here Mr. L. gives an account of the Chapel in Essex-street; which introduces the names of Dr. Robertson, Dr. John Jebb, Dr. Chambers, Mr.

* See Review of his work in our XLlft, XLlId, and LXth vols.

Tyrerwhit, Mr. Evanfon, Mr. Maty, Mr. Harries, and Dr. Difney: concerning each of these gentlemen we have a fhort detail: they all refigned their emoluments, or expectations, and broke off their connection with the eftablifhed church; except Dr. Chambers, who feems to have continued in it till his death, declining farther preferment, and altering the liturgy according to his own sentiments; being prepared, we are told, to fubmit to the extremity of the law, had it been put in execution againft him, in which cafe, he would have refigned his benefice.

In the courfe of this work, other names, and authors, are introduced; particularly the excellent and gentle Tillotfon, as he is properly termed; to whose charge on the Socinians is applied the old proverb: 'He, the walls of whose houfe are made of glafs, fhould be careful how he throws the firft ftone at his neighbour's window.' Dr. Doddridge alfo, to whom the terms excellent and gentle are well known to have alfo belonged, receives a very refpectful tribute to his memory, and his labours; at the fame time that he is mildly animadverted on, for what is here pronounced, 'a manifefst bias to turn paffages of Scripture in favour of the popular doctrine.' Some few inftances, which he thinks thus chargeable, are produced and criticized by this writer; who poffibly, though he has great candour, may be under fome degree of bias himfelf, and a little too fharp in his cenfure; fince there is reafon to think that few men have ufed greater diligence to fatisfy themfelves as to Scripture knowledge than did Dr. Doddridge.

Among the reflections which the perufal of a collection of this kind fuggelts, we cannot avoid obferving, and lamenting, the ignorance of themfelves, which men fometimes betray, and the inconfiftency of their conduct. Of this we cannot produce a more glaring and ftriking proof, than in the behaviour of Archdeacon Philpot, a very eminent divine, who fuffered death for the Proteftant caufe, in the reign of Queen Mary. It is affonifhing, beyond what words can expreis, that this man, imprifoned, for no crime, but on account of what he believed to be the truth, and prepared to defend it at the ftake, fhould, at the fame time, manifefst a moft bitter and virulent fpirit againft others, who had an equal right with him to judge for themfelves, for a difference in opinion. This he did, in a moft wonderful way, by expreffing his approbation of the fentence paffed on Joan of Kent, and by the insolent treatment of his fellow-prifoners; fome *Anabaptifts* as they are here called, and we believe are fo called by Fox,—harmlefs, inoffenfive, and worthy people, who held fentiments correfponding in a degree with thofe which Mr. Lindsey espoufes. Philpot arraigns them with the greateft haughtinefs and contempt; and execrates them, not merely in an unchristian, but in the moft savage and brutal manner!

manner! Our author recites several passages, and adds many just remarks on them: we are glad he does, because the name of Philpot might seem, to some, to give sanction to a conduct which no name, or authority, or cause, could ever justify, or ever excuse. His temper and language leave little room to doubt his condemning these persons to death, even with any kind of torments, had it been in his power. Yet this man was at the same time willing to suffer martyrdom himself, and actually did yield his life in the flames!—Alas!—so it is; the history of mankind, in general, however entertaining or instructive, presents us with weakness, error, fraud, violence, oppression, wickedness and misery;—and the story of the best, when fairly and impartially told, offers us but a very imperfect image of virtue! Luther, learned, wise, and good, was passionate, turbulent, and ferocious; Calvin, good and great as he, was, in one instance, at least, a persecutor; Socinus, though more mild and gentle, inclined towards persecution! What is to be inferred, but that we are to *call no man master on earth*; that we are not to judge and condemn each other.

Another reflection which arises on this occasion, is, the influence which mere wordly policy has often had in promoting religious contentions: stigmatizing, and giving opprobrious names to those of particular sentiments, though such persons might be justly numbered among the most wise and virtuous of mankind. Happy are we, living, in this respect, in better and more enlightened times; whatever bigotry and narrowness of spirit may yet remain, they, at present, lie dormant; and whatever engines for oppressing the conscience, or infringing the rights of private judgment, may still exist, they are kept in careful concealment; and there may they ever remain! or, rather, may they be utterly consumed, and perish in eternal oblivion!

Thus have we given our Readers a brief view of a performance, which furnishes both entertainment and instruction. As to the immediate subject, though we honour the gentlemen who have acted in the conscientious manner here related, we do not propose to make ourselves parties in the enquiry. Let every one, if he can, be thoroughly persuaded in his own mind. One thing we may observe, *viz.* that the proposition, *there is One God, and One only*, is, with very few exceptions, if any, the common faith of Christians. It is a first principle of religion. So far they are all Unitarians. As to the different modes and characters in which this One infinite Being has discovered himself to mankind, there has always been some disagreement, and uncertainty, under every dispensation; and so, for aught we yet see, it is likely to continue. The matter of principal importance is, that, while men think differently on the subject (which they ever will do), they should endeavour to confine their dissent from each other within the boundaries of *piety, peace, and love.*

ART. X. *Letters to Dr. Horsley, in Answer to his Animadversions on the History of the Corruptions of Christianity.* With additional Evidence, that the primitive Christian Church was Unitarian. By Joseph Priestley, LL. D. F. R. S. 8vo. 2s. 6d. Johnson. 1783.

LABITUR *et labetur*: or, as Dr. Priestley expresses it—‘Nothing shall be wanting on my part to keep it up.’ And if *perseverance* gain the prize, he may almost consider his victory as certain.

The Author, who is generally the *hero* of his Prefaces, informs us, that the stages or revolutions of his faith have been various, though not rapid: at least, not so rapid as might have been expected, considering the distance he now is from the point from which he set out. In the earlier period of his life, he was a Calvinist, *of the strictest sect*. At the age of twenty, he commenced an Arian; and continued in that persuasion till he was about five or six and thirty, when he again changed his opinion, and became a Socinian. Whether he is arrived to what he calls the ‘MAXIMUM in improvement,’ he doth not say. We suspect there is something yet in reserve;—some *esoteric* doctrine, which is soon to become *exoteric*; some *old thing*, which is to become *new*. ‘In the mean time the *Monthly Reviewer* may be indulging his conjectures, and preparing his exclamations; for which our readers, says Dr. Priestley, will likewise be pretty well prepared.’ We, indeed, believe, they are pretty well prepared for any ‘*observations*’ the Doctor may make, not only on the subject of ‘*the miraculous conception*,’ but on any subject whatever. If, notwithstanding, any of his readers should chance to be unprepared either for those *old* or those *new things*, which he is about to bring out of his treasure, he hath so ordered matters as to be able to say—“I did not take you by surprise.”

‘As I find, says he, no mention of *two sorts* of Ebionites (one of them believing the miraculous conception, and the other not) before the time of Origen, it is probable that in the time of Justin the Jewish Christians were almost wholly Ebionites of the oldest

* When Dr. P. publishes these *Observations on the miraculous conception*, we should be glad to see an answer to the following queries: I. Was it false or figurative, or was it a real fact? II. Did the Evangelists, did the Apostles believe in its reality; or was it the general or standing opinion of Christ’s immediate followers, or the first disciples of his ministry? III. If it was not, what reason can be assigned for it? Was it not published as a doctrine for the universal belief of Christians till after Christ’s resurrection? What made its publication necessary then, which did not make it necessary before? IV. If it was at length made known, was it made known by proper authority? What are the decisive marks of proper authority? By what line of distinction can it be known where this authority begins, and how far it extends; what it stamps as certain, and what it leaves to be admitted or rejected according to the fancies or opinions of individuals? V. If, however, the doctrine of the miraculous conception was made known, and that too by positive and specific authority, did it meet with the general assent of the church? If it did not; what reason can be supposed to operate against its reception? And what inference can be drawn from this supposition of the case that can avail any argument but a distant one? VI. If, however, it be acknowledged, that the doctrine was true—was authorized, and was generally admitted by the first Christians, how came it to have grown into so general a dispute in the age of Justin Martyr—the age immediately following? How is so sudden a ‘*movement*’ to be accounted for in the ordinary course of human events? By what train of circumstances could it be supposed to have happened that so universal a change could have taken place, as must have been the case, if Dr. Priestley’s position be true, viz. that all the Jewish Christians in the time of Justin, and almost all the Gentile Christians, believed that Jesus was only a man begotten both of Joseph and Mary?

oldest denomination, believing Christ to be man born of man, in the strictest sense of the phrase; and therefore that, in this respect also, there could have been no pretence for any insinuation that the Jewish Christians were divided on this point; and still less, that those among them who believed Jesus to be a man born of man, were not a very great majority of them.

It is plain from the existence of such Christians, both among Jews and Gentiles, in the time of Origen, and probably much later, which was long after the publication of the Gospels of Matthew and Luke, even in their present form (admitting that there might be some doubt relating to the introductions to them, when they were first published), that they considered these Evangelists simply as *historians*, and by no means as inspired writers; so that they thought themselves at liberty to admit or disregard their testimony to particular facts, according to their opinion of their evidence being competent, or not competent, in those particular cases. I have frequently avowed myself not to be a believer in the inspiration of the Evangelists and Apostles as *writers*, and have given my reasons pretty much at large for my opinion. I therefore, with these ancient Unitarians, hold this subject of the miraculous conception to be one, with respect to which any person is fully at liberty to think as the evidence shall appear to him, without any impeachment of his faith or character as a Christian.

We make no comments on this passage. '*Conjectures*' would be needless; and '*exclamations*,' unless they carry an idea of wonder, would be trifling and impertinent. We will therefore assure Dr. P. that we are '*preparing*' nothing of that sort; for *nil admirari* is become our motto, when such writers are the subject.

But we pass on from this mere *negotium*-business to the main subject of the Letters (though, according to custom, a good deal of the *sams business* occurs also in them), and shall give a general view of the arguments employed by Dr. Priestley in support of his hypothesis; and the methods he makes use of to defeat the objections of his learned antagonist. In doing this, we shall, with a few exceptions, acquit ourselves according to the rules Dr. Priestley is pleased to lay down as proper for *reviewing* critics at least, to conduct themselves by. Such critics, or criticisers, are not, it seems, to presume at *answering* an author; though he allows they may sit on him as *judges*. We shall not dispute this matter with the Doctor; nor will we bind ourselves to follow his directions;—for if we are allowed the honour of *judges*, we see no reason why, in summing up the evidence, we should be denied the privilege of strengthening our sentence by argument and by proof.—But this is not the place nor the time to enter into such a discussion of privilege, as is necessary to vindicate us from the cavils of a mortified and disappointed author. We decline answering Dr. Priestley in all his wrong positions, arguments, and conclusions, not so much from a respect to his instructions on the nature and duties of our office, as from a persuasion that Dr. Horsley needs no '*ally*;' and also, by way of return to that gentleman's complaisance to us on a similar occasion, when he said—"It were not difficult to shew the insufficiency of Dr. Priestley's *Reply* to the Monthly Review; but I *forbear* to put my sickle into another's harvest."

In '*the introductory Letter*,' Dr. Priestley positively, and, we doubt not, very justly, denies the charge of plagiarism from Zuicker and Episcopius. The name of the former he had not so much as heard of before; and he thanks Dr. Horsley for informing him that the latter, though an Arian himself, was convinced that the Christian church was originally what is now called Socinian. Here is, however, more in the conclusion than the premises will allow. Episcopius did indeed acknowledge, and even attempted, by some of the same arguments

ments that Dr. Priestley hath since used, to prove, that the Unitarians were *not excluded* from Christian communion. But could an Arian be so inconsistent with himself as to declare, that what we now call Socinianism, constituted the catholic doctrine of the church in the first age?—The *views* of Justin, Episcopus would not grant to be the Ebionites, whom he considered as below notice; and whatever they were that held the opinion there spoken of, he looked on them as constituting a very small number (*pauci admodum*) of the general body of Christians. [Vid. *Opera Episcopii*, vol. ii. par. 2. p. 296.]

After having exculpated himself from the charge of plagiarism (for Dr. Horstley did not happen to hit upon the right authors, though most in that line have gone over one and the same track), Dr. Priestley attempts to vindicate his reasoning from the charge of false logic, particularly that species of it which dialecticians call, *arguing in a circle*. He took it for granted, it seems, that the Unitarianism of the Scriptures had been sufficiently proved by himself and others. He, therefore, in his History, did not resume the argument on that ground; but 'proceeded to prove the Unitarianism of the primitive church from independent evidence, only observing, that the Unitarian doctrine having been taught by the Apostles, is likewise a proof of the same thing.'

Dr. Priestley observes that he might have urged another proof, and upon a new and yet unattempted ground, against the divinity and pre-existence of Christ, viz. from the doctrine of the materiality of man, which he presumes hath been sufficiently proved by him in his *Disquisitions on Matter and Spirit*. 'I maintain, says he, that there is no more reason why a *man* should be supposed to have an immaterial principle within him, than that a *dog*, a *plant*, or a *magnet* should have one.' This doctrine our Author considers as directly against the whole system of pre-existence; and being once established, must of necessity confirm the Socinian hypothesis.

Next follows *the series of Letters*; and these enter more fully and critically into the controversy.

The first Letter treats 'of the argument from the writings of the Apostles and the Apostolical Fathers.'

Dr. Priestley observes, that *εως* doth not necessarily express a distinct or *personal* existence. It may refer to any thing, whether person or attribute, substance or quality, that is of the same gender in the Greek language; e. g. *εως εστιν ο νομος*, Matth. vii. 12. *This is the Law*, Rev. xx. 14. and in several other places.

The expression, "*coming in the flesh*," doth not imply a pre-existent state. It is said of John, that he "*came* neither eating nor drinking," by way of opposition to Christ, who "*came*" also, but under a less rigid and austere character.—Christ's being "*sent into the world*," no more implies that he pre-existed, than that the disciples pre-existed likewise; for the same form of expression is made use of with respect to *their* mission, John, xvii. 18.—The phrase, *coming in the flesh*, refers to the doctrine of the Gnostics, who supposed *Christ* to be a super-angelic spirit, which descended from heaven, and entered into the body of *Jesus*. Dr. Priestley sees no trace of any other heresy besides *this* in the Epistle of John; and this heresy was as different as possible from that of the Ebionites.

The

The passage in Clemens Romanus cited by Dr. Horsley, viz. 'Our Lord Jesus Christ came not in the pomp of pride and arrogance, *although he had it in his power*,' means, in Dr. Priestley's opinion, no more than this, — 'that being invested with the power of working miracles, he never made any ostentatious display of it, or indeed exerted it for his own benefit in any respect.'

The passage urged by Dr. Horsley from Ignatius, is (as in a former case) commodiously dispensed with, by denying its authenticity. 'You must know, says Dr. P. that the genuineness of these Epistles is not only very much doubted, but *generally given up by the learned*; and it was not perfectly ingenuous in you to conceal that circumstance.' We believe that Dr. Horsley, so far from '*knowing*,' did not even suspect this *general giving up*: and furthermore, we believe that Dr. Priestley is the first person that ever communicated this piece of information to the world.—An historian, as profoundly and as extensively acquainted with the sentiments of the *learned* on theological topics, as, perhaps, the historian of the corruptions of Christianity may be, asserts, that '*most of the learned acknowledge these Epistles to be genuine*.' [Mosheim's Eccles. Hist. Cent. I. P. ii. C. 2.]

The second letter considers *the distinction between the Ebionites and the Nazarenes*.

In this Letter, the testimony of Epiphanius, with respect to the coincidence of those sects in matters of *faith*, is particularly examined; and from it the Dr. infers, that though they differed in some other particulars, it was not with respect even to the miraculous conception, much less with respect to the doctrine of the mere humanity of Christ. Epiphanius says, that 'Ebion borrowed his abominable rites from the Samaritans, his opinion (*γῶμην*) from the Nazarenes.' Now, this *opinion* Dr. Priestley, we presume, takes for granted, could mean nothing but the simple humanity of Christ; or, at least, that the *γῶμην* here spoken of, necessarily included that doctrine. But the conclusion is merely gratuitous; nay, it is not only destitute of evidence, but in direct opposition to it. Dr. Priestley will be asked why he had not translated the *whole* passage? Why he had not taken notice that the *γῶμην*, whatever it might have been, was something held by the Ebionites and Nazoræans (as they are called by Epiphanius), *in common* with the Ossæans [*Essenes*] and the Nazaræans? And farther, he will be asked, what right he hath to conclude that this *opinion* was any thing more than some *mere Jewish superstition*; or, that the sects here mentioned were any other than *mere Jewish sects*? At least it is impossible to prove that this *opinion* refers to any *article of Christian faith*, or hath any connection with Christianity at all.

Dr. Priestley attempts to prove, from some allusive and incidental expressions in Origen, that 'the Ebionites included all the Jewish Christians in the time of that Father.' From this he infers, that, in all probability, this was universally the case in the time of the Apostles also.

With respect to the suffrage of Eusebius to the orthodoxy of the primitive church, and particularly of the bishops of Jerusalem, towards the close of the apostolic age;—a suffrage so full and explicit, that it hath been deemed a decisive argument against Dr. Priestley's hypothesis,

pothesis [*viz. that this primitive Jewish church, and its bishops, were pure Ebionites*]; with respect to this testimony, we say, the Doctor could only find one way of getting rid of it. 'It is not, says he, to be regarded.' What a prodigious advantage this short and compendious method of decision gives a man over his opponent! It saves all the needless expence of criticism. It serves instead of a thousand arguments; and it hath the singular felicity of being sheltered from all reply!

The third Letter undertakes to prove that *the primitive Unitarians were not considered as Heretics*.

'That Tertullian did not consider Unitarians as excluded from the name and assemblies of Christians, is evident from what he says concerning the Apostle's creed; the several articles of which, as they stood in his time, he recites: asserting that it was the only proper standard of faith, and that the church admitted of a variety of opinions in other respects.'

It is somewhat remarkable that the creed which Dr. Priestley refers to, should, after all, contain an article [*the miraculous conception*] which, according to his own concessions, must condemn the original Ebionites as Heretics. How then can his own position stand? If *these* Ebionites were excluded by this article, to what doth Dr. Priestley's argument tend?—Thus his attempt becomes abortive; and his own authorities nullify in the end, the very fact he proposed to prove in the beginning. For if he doth not prove that those who denied the miraculous conception, as well as those who admitted it, were not deemed Heretics, he proves nothing.

There is however a creed, called *Regula Fidei*, produced by the very same authority, Tertullian, that Dr. Priestley hath not thought proper to say one word about. Indeed it did not at all suit his purpose; and few are so very courageous as to put such a weapon in the hand of an adversary as threatens to demolish them.—The creed we refer to may be found in the thirteenth chapter of Tertullian *de prescriptione*; and in it may be found the following article:—'We believe that Christ was THE WORD by whom God made the worlds; and who at various times appeared to the patriarchs and prophets, &c. &c.' But what is still more remarkable, to this *regula fidei* the following declaration is affixed:—'This is the rule of faith which was appointed by Christ, and which admits of no dispute among us, BUT such as *Hereses* raise, and such as make men *Heretics*.'

And yet, according to Dr. Priestley's view of Tertullian's sentiments, a man might not only doubt and dispute these doctrines, but reject them likewise;—absolutely reject them, and yet not be deemed a *Heretic*.

In this Letter the author takes his old stand, on Justin's ground (though elsewhere he seems to have abated a little of his confidence in its stability), and would represent the excellent father as so distrustful of his principles, as to be convinced that they needed an apology. 'It hath been sufficiently observed, says Dr. P. with *what respect* * Justin Martyr treats the antient Unitarians, *evidently shewing*, that in his time his own doctrine stood in need of an apo-

* The fact is denied; and the contrary "hath been sufficiently observed."

logy.' . . . 'There are two passages in this writer, in which he speaks of *Heretics* with great indignation; but in both the passages he hath evidently a view to the Gnostics only. He particularly mentions 'the Marcionites, the Valentinians, the Basilideans, and the Saturnianians*.' He says, 'they blasphemed the Maker of the world, and the God of Abraham, Isaac, and Jacob:' that 'they denied the resurrection, and maintained, that after death the soul went immediately to Heaven.' Had he considered the Unitarians, with whom he appears to have been well acquainted, as Heretics, would he not have mentioned or alluded to their tenets in those passages, in which he speaks, and pretty largely, of the Christian Heretics in general? It is impossible, I should think, to read those passages as they stand in the original, introduced as a fulfilment of our Saviour's prophecy, that there should be false Christs and false Prophets, who should deceive many: and not be satisfied that like the Apostle John, Justin Martyr had no idea of there being *any* Heretics in the Christian church in his time, besides the Gnostics.'

As Justin is much connected with our controversy with Dr. Priestley, we hope Dr. Horsley will excuse us for anticipating a remark, which we are persuaded he would of necessity make on this passage. The remark might be extended much farther, with a long retinue of 'exclamations,' but our limits oblige us to be as brief as possible.—In general, then, we make no scruple of asserting, in the most direct and unqualified language (for Dr. Priestley desires us to use no ceremony), that in the above representation of Justin's sentiments, we meet with the most flagrant and unaccountable mutilation of a plain passage, that the dissingenuity of a controvertist, who is determined to 'keep it up,' *per fas et nefas*, ever presented us with. We beg the Reader to turn back to Dr. Priestley's quotation from Justin, and compare his translation with the original. He (i. e. Justin) says, 'They blaspheme the Maker of the world, and the God of Abraham, Isaac, and Jacob.' Now, this is so put, as to convey to the English reader, or the unlearned (for whom Dr. Priestley appears chiefly to write, —but how came he to forget that he was writing to Dr. Horsley?)—the translation is *so managed* as to convey no idea of distinction in Justin's mind, between the *Maker of the world* and the *God of Abraham, Isaac, and Jacob*. For the sake both of the learned and unlearned, we will transcribe the original passage, and annex to it a literal translation. Ἄλλοι γὰρ καὶ ἄλλον τρόπον βλασφημεῖον ποιῶν τὸν ὁλόν ΚΑΙ ΤΟΝ ὑπ' αὐτοῦ προφῆσαντοσιν εὐαγγελιστὰς ΧΡΙΣΤΟΝ ἐξ τῶν Θεῶν Ἀβραάμ, καὶ Ἰσαὰκ καὶ Ἰακώβ, διδασκῶν. i. e., "Others, upon another plan, teach [their followers] to blaspheme the Maker of the universe, AND HIM who was before spoken of as coming from him, even he who was the CHRIST, and the God of Abraham, Isaac, and Jacob." Now, to prove even beyond the possibility of dispute or evasion, that by the *God of Abraham, &c.* Justin meant Christ (to say nothing of the independent evidence arising from the passage), we refer the Reader to his celebrated *Apology* to the Emperor Antoninus

* Καὶ ἄλλοι ἄλλῳ ὀνόματι (—'and others under another name'—) follows in the original though unnoticed in Dr. P.'s translation. At the same time, we must observe, that Dr. P. has misquoted the name of the last mentioned sect, by copying from the Latin version, instead of the original Greek, where it is Σατοριανῶν, Saturnianians.

Pius (Thirlby's edit. pag. 93, 94.); in which this expression is not only applied to Christ allusively, but even vindicated as his own appropriate and distinct character. After quoting the passage, Exod. iii. 2, &c. at full, Justin says, '*These words were uttered purposely with a design to prove, that the Son of God, and his Messenger, is Jesus Christ; who was the pre-existent Logos; and who sometimes appeared in the form of fire, sometimes in the similitude of angels, &c. &c.*' Immediately after he blames, in very severe language, the "*sensitist Jews*" (*αἰσθητικοὶ Ἰουδαῖοι*) for affirming that these words were spoken by the Maker of the universe. Would he not have said the same of an Ebionite, who, like these insatuated Jews, must, on the principles of his own creed, have denied the application of these words to Christ? (See also the Dial. with Trypho. Pag. 300. 408, and elsewhere.)

Dr. Priestley somewhere speaks of Dr. Horsey's disingenuity in concealment; can he point out any thing like this?—He somewhere says, that the Monthly Reviewer *writes in a specious and imposing manner*. We ask, in our turn, *who translates so?* Can he cast the stone who hath (to all appearance purposely) left out a whole member of a sentence; and that too a most essential one; and by artfully dropping the middle part of it, hath entirely misapplied the conclusion?—We are afraid that his very *Vindicator* cannot excuse him, even on the score of what he calls the Doctor's '*rapid glances*.' But rapid glances, though they suit a *poet's eye in a fine frenzy rolling*, do not well agree with the sober and steady observation of an *historian*.

Dr. Priestley says; that Irenæus treats the Ebionites with a small degree of severity. To prove the lenity of that ancient father towards the Doctor's elder brethren, he quotes, but in an imperfect manner, two * passages from his writings. We would advise him, however, to consult a third; and we should be glad to see how he exercises his ingenuity on that likewise. The passage we refer to may be found in Lib. iii. C. 19. alias 21. *Qui nude tantum Hominem, &c. &c.*

The little that is said by Irenæus of this sect, is sufficient to shew the abhorrence in which he held them and their principles. He appears no more to regard them as members of the Catholic church than he did the Gnostics; who, because they happened to be of infinitely greater consequence, both with respect to their number, learning, and abilities, engaged him more particularly in controverting their opinions at large. This accounts for 'not more than one four hundredth part of the whole' work of Irenæus (according to Dr. Priestley's calculation), having been appropriated to the confutation of the errors of the low and contemptible sect of Ebion. What Dr. Priestley adduces, therefore, as a proof of the learned Father's lenity, is only a proof of their insignificance. *Fax hominum*, as Episcopus said of them.

Letter the fourth discusses at large '*the inference that may be drawn from the passage of Athanasius concerning the opinion of the early Jewish Christians, relating to Christ.*'

* Lib. v. C. 1. and Lib. iv. C. 59.

Dr. Priestley still maintains that the expression *οἱ τοῖς Ἰουδαίοις* [*the Jews of that age*] includes both the believing and the unbelieving Jews.

We leave to Dr. Horsley to answer Dr. Priestley on this head*. We will briefly remark, for ourselves, as we took such particular notice of the passage in question, that it reduces Dr. Priestley to the necessity of giving up the miraculous conception (to say nothing of the introduction to the Gospel of John, evidently included in the disbelief of these Jews); for if it be admitted, the passage, on the Doctor's plan of interpretation, *proves too much*. To this remark we will add, that if Athanasius did not consider the Jews, with whom the Apostles argued as *unconverted Jews*, as much as he considered the Sabellians with whom Dionysius disputed as *heterodox Christians*, the parallel would on no account hold good. ΕΞΗΡΜΗΛΑ ΠΡΩΤΟΝ τοῖς Ἰουδαίοις. "They begin, in the first place, to instruct the Jews in what more immediately related to the humanity of our Saviour." [τα ἀρχαιώτατα τοῦ σώματος.] Now this very expression clearly determines *what sort* of Jews are spoken of: not Jews who *had been converted*, but Jews whom the Apostles were desirous of *converting*; and therefore proceeded with them, like children who were to be taught "the first principles of the oracles of God," the lower elements of Christian knowledge, before they could "go on to perfection."

We still maintain our *serious charge*; which yet grows more serious by the sophistical attempt of our Author to evade it: for though it *may* be possible for any man to make a mistake (especially when he *rapidly glances* over a passage), yet, to persevere in it after it hath been pointed out, seems reserved to be the distinguishing characteristic of Dr. Priestley; and it is the highest compliment such a Writer can pay his antagonist to tell him (as the Doctor tells us), that he wants '*common language, and common principles*.' 'We have therefore (to use his own words) nothing more to say, and our judges must decide between us.'

The 5th Letter consists of '*an argument for the late origin of the doctrine of the Divinity of Christ, from the difficulty of tracing the time in which it was first divulged*.'

John the Baptist preached no such doctrine: and the first Apostles considered Christ as being such a Messiah as the Jews expected, *viz.* a Man, and a King. Peter did not preach it; nor Paul; nor John: nor were any accusations brought against them for not maintaining such a doctrine.

The resemblance between the Ebionites, as their principles are delineated by the early Fathers, and the Jewish Christians at the time of Paul's last journey to Jerusalem [Acts xxi. 20.] is very striking. 'These considerations, says our Author, certainly affect the credibility of Christ's having any nature superior to that of a mere man.' . . . 'You certainly find the Apostles, as well as the rest of the Jews, without any knowledge of the Divinity of Christ, with whom they lived and conversed as a man; and if they ever became acquainted

* The Doctor produces *Beausobre* as a voucher for him.—We wish, however, that he had quoted the *whole* passage.

with it, there must have been *a time* when it was either discovered by them, or made known to them: and the effects of the acquisition, or the communication of extraordinary knowledge, are in general proportionably conspicuous. Had we no written history of our Saviour's life, or of the preaching of the Apostles, or only some very concise one; still so very extraordinary an article as this would hardly have been unknown, or have passed unrecorded; much less when the history is so full and circumstantial as it is. . . . It is therefore not only a curious but a serious and important question, *When was it introduced, and by what steps?* I have answered it on my hypothesis of its being an *innovation* and a *corruption* of the Christian doctrine: do you the same on your idea of its being an essential part of it.

The 6th Letter attempts to fix the *era of the personification of the Logos* to the time of Justin. In this letter Dr. Prieftley charges his learned antagonist with a *misconception*, and even a *total ignorance* of his meaning. 'I have no where, says our Author, said or supposed that either the Platonists or the Platonizing Christians, held that the Logos was created, or that it had even not existed: but only that, whereas it was originally nothing more than a *property* of the Divine mind, it assumed a *personal character in time*.'

The 7th Letter consists of 'Considerations relating to the doctrine of the Trinity.' 1. According to Dr. Horsley's definition of a *contradiction*, the Athanasian doctrine is evidently liable to this charge. 2. Dr. Horsley's own scheme is not only an absurdity equal to any thing in the Jewish Cabala, but effectually overturns the proper *Equality*, as well as that of the *Unity*, of the three Divine persons in the Trinity. 3. Even Dr. Horsley must acknowledge, that the proper object of prayer is God the Father.—No instance of prayer to Christ in Scripture: nor in any of the writings of the antients before the 4th century. 4. There is nothing in the doctrine of the Trinity, *in itself* considered, that can recommend it as a part of a *system* of religious truth. There is no fact in *nature*, nor any purpose in *morals*, that requires it. 5. The celebrated text urged against the Socinians in Coll. i. 15. as strongly opposes the Athanasian hypothesis, which makes Christ not the *image* of God, but *God himself*; not a *Creature*, but the *Creator of all things*. 6. If the doctrine of the Trinity be true, how can we account for the silence of the Evangelists on this head? At least, why was it not more clearly and explicitly revealed by them and the other writers of the New Testament? If it be a truth, it is a truth of the last importance; and if so, surely we might reasonably expect that the revelation of it would have been as clear as the revelation of other doctrines of great or essential consequence. 7. How could the Apostles continue to speak of Christ as a *Man*, after they had discovered that he was God, the Maker of all? 8. The manner in which our Lord speaks of himself, and of the power by which he worked miracles, is inconsistent, according to the common construction of language, with the idea of his being possessed of any proper power of his own, more than other men had. 9. No support for, and no illustration of, the Athanasian doctrine in the Jewish writings; in those of Plato, nor in the mythology of the Pagans: and every attempt to *explain* it, is an insult on the common sense of mankind. Dr. Horsley's attempt to explain it, brings the

darkest

darkest of the dark ages before Dr. Priestley's eye, and conjures up the ghouls of Peter Lombard, Thomas Aquinas, and Duns Scotus.

Letter the 8th consists of 'Miscellaneous articles.' 1. No authority in Eusebius for Dr. Horsley's supposition, that Theodotus was the first who taught the Trinitarian doctrine at Rome. 2. Though Origen uses the word *υπερσωτος*, yet he was far from representing the ancient Unitarians as *only pretending* to piety.—Dr. Priestley acknowledges that he mis-translated a sentence in Theophilus, and Dr. Horsley hath given the true sense of it.—Whenever the Anti-Nicene fathers used the term *God* absolutely, they always meant the Father only.

Concluding Letter.—Dr. Horsley is charged with writing in a style too sarcastic and ironical for the subject.—It was illiberal in him to speak of dissenting places of worship, under the degrading appellation of *Conventicles*.—*At last* Dr. Priestley hath read Bishop Bull! and he wishes Dr. Horsley would publish his works in English. 'No writings, however, are more easy to be refuted than those of this Bishop.' This Dr. Priestley engages to undertake, when once he hath the pleasure of seeing them translated.

The Postscript. 1. Of Heresy in early times. 2. On the conduct of the Apostles. 3. Of the excommunication of Theodotus, by Victor. 4. Of Justin's account of the knowledge of some Christians of low rank. 5. Of the passage in Justin Martyr, concerning the Unitarians of his time. 6. Of the first author of the doctrine of the permanent personality of the Logos. 7. Maxims of historical criticism. 8. Summary view of the evidence for the primitive Christians having held the doctrine of the simple humanity of Christ.

This performance closes with '*Remarks on the Monthly Review.*' The Remarks, however, are such as will give us very little trouble; for some of the principal arguments on which we insisted in our review of the Doctor's *Reply*, remain unanswered. His proposal of writing in the same journal*, he had no reason to suppose would be listened to; and therefore we cannot help considering it as a specious method 'of getting rid of the business.' 'I only wish, says he, a public and impartial hearing. In the name of truth, I only say, *Δις παρ εω.*' Why, who denies you a public and impartial hearing? Who takes from you your own ground? Stand where you used to stand. Have you no footing because we refuse you that ground which is scarcely large enough for ourselves?

But why must Dr. Priestley, more than another, be indulged with the liberty of fighting us on our own '*stage*?' If he be indulged, whom can we deny?

Let Dr. Priestley give a fair and ingenuous answer to our animadversions, and we assure him that we will fairly impart it to the Public: and what we cannot defend, we will generously give up. We gave the whole substance,—the very pith and marrow, of his *Reply*: and we will now present the Reader with all that he hath advanced in the Postscript to these Letters, that in any degree affects the main argument in dispute. What would he have more?

We will candidly confess that we misconceived Dr. Priestley's meaning with respect to the inference from Justin Martyr. The

* See p. 157, 158, of Dr. P.'s Letters.

clause in Dr. Priestley's history was, however, so equivocally worded, that without his paraphrase we should have continued to have misunderstood him.—“*At least with the belief of the miraculous conception,*” means, we are informed,—that the Unitarians of both sorts, those who believed *not* in the miraculous conception, and those who *did*, taken *together*, or considered *conjunctly*, were more numerous than those who, with Justin Martyr, held the doctrine of Christ's pre-existence. We declare that we had no conception that this was his meaning; we are now thoroughly convinced that it was; and we ask his pardon for the mistake we made, and the wrong turn we gave, though very undesignedly, to this ambiguous clause.

Let Dr. Priestley convict us of any other error, into which we may have fallen, and he shall find us equally frank and liberal in our acknowledgments.

There is but one part of our criticism on his Reply that the Doctor hath taken any particular notice of;—restrained for want of the *πρὸς*,—though as he *had* got footing, he might have gone on; for he had better not have moved at all, than have gone off so suddenly.

To shew the Doctor all the justice he himself could desire, and to give him as fair play as if he were admitted ‘*to shoot his darts on the stage,*’ we will transcribe the whole of what may be properly called his *Remarks on the Monthly Review*.

‘I shall now consider another article [N. B. *the first respected the above clause*] on which the Reviewer lays great stress, and which is the first part of his answer to my Reply. It is what he calls his *strong reason* for some material, but unknown difference between the Ebionites and the Nazarenes; and it seems that we both of us have the same authority for our very different opinions on this subject. “It is somewhat singular,” he says, p. 216, “that the passage to which the Doctor has sent us, by a marginal reference (for he has not *quoted* one word from it), should turn out to be the very passage that we intended to produce, if we should be called upon for that *strong reason* by which we were inclined to think that the members of both sects differed considerably in articles of faith, notwithstanding there was such a point of agreement between them in the outward services of religion, as might in the end lead to a nearer intercourse,” &c.

‘I shall now produce the passage, beginning a little earlier than the Reviewer has done, and then give my translation of it, which any person who understands Latin may compare with his. “*Si hoc verum est; in Cherinti & Hebionis hæresim dilabimur, qui credentes in Christo, propter hoc solum a patribus anathematizati sunt, quod legis caeremonias Christi Evangelio miscuerunt, & sic nova confessi sunt, ut vetera non amitterent. Quid dicam de Hebionitis, qui Christianos esse se simulant? Usque hodie per totas orientis synagogas inter Judeos hæresis est, quæ dicitur Mineorum, & a Phariseis nunc usque damnatur, quos vulgo Nazarcos nuncupant, qui credunt in Christum, filium Dei, natum de virgine Maria, et eum dicunt esse, qui sub Pontio Pilato passus est, & resurrexit, in quem & nos credimus: sed dum volunt & Judæi esse, & Christiani, nec Judæi sunt nec Christiani.*” This I translate as follows:

“If this be true, we fall into the heresy of Cherintus and Ebion, who, believing in Christ, were anathematized by the Fathers on this account *only*, that they mixed the ceremonies of the Law with the Gospel of Christ, and held to the new [dispensation] in such a manner, as not to lose the old. What shall I say concerning the Ebionites, who pretend that they are Christians? It is to this very day, in all the synagogues of the East, a heresy among the Jews, called that of the Minei, now condemned by the Pharisees, and commonly called Nazarenes; who believe in Christ, the son of God, born of the Virgin Mary, and say that it was he who suffered under Pontius Pilate, and rose again; in whom also we believe. But while they wish to be both Jews and Christians, they are neither Jews nor Christians.”

‘This, the Reviewer says, after Bishop Bull, is the *clearest testimony for a difference between the Ebionites and Nazarenes, Testimonium apertissimum*. It is indeed *apertissimum*, a testimony exceeding open to refutation.

* Can any instance be brought of a writer closing his account of a thing with saying, *What shall I say concerning it* ? After such an expression as this, we naturally expect that he should proceed to say something concerning it, which this author most evidently does ; observing, that the same people who were called *Ebionites* (by the Gentiles) were called *Minai* and *Nazarenes*, by the Jews. Had he meant to describe any other class of people, he would naturally have begun his next sentence with *Est et*, or *Est alia heresis*, and not simply *heresis est*. As to his speaking of heresy in the second sentence, and not *heretics*, as in the first, it is a most trifling inaccuracy in language, the easiest of all others to fall into, and of no consequence to the meaning at all. Besides Jerom's account of these two denominations of men is exactly the same ; the Ebionites being *believers in Christ*, but *mixing the Law and the Gospel* ; and the Nazarenes, *wishing to be both Jews and Christians*, which certainly comes to the very same thing.

* The Reviewer lays great stress on our author's saying that the Ebionites *pretended* to be Christians ; but, in the part which is omitted by him, Jerom calls them *credentes in Christo*, *believers in Christ* ; and if they believed in Christ at all, they could not believe much less than he himself represents the Nazarenes to have done. He may say that they only pretended to be Christians, but were not, because they had been excommunicated. But what had they been excommunicated for ? not for any proper imperfection of their faith in Christ, in which they were inferior to the Nazarenes, but *only (scilicet) because they mixed the ceremonies of the Law with the Gospel of Christ* ; which, in other words, he asserts of the Nazarenes also, when he says, *they wished to be both Jews and Christians*. And though he does not say that the Nazarenes were *excommunicated*, he says they were *not Christians*, which is an expression of the same import.

* This passage, the *strong reason*, the *testimonium apertissimum* of my opponent, I might have urged as decisive in favour of the identity of the Ebionites and Nazarenes ; but I only said, " I also think it may be clearly inferred from it, that the Ebionites and Nazarenes were the same people." Reply, p. 4. As to the term *Minai*, it only means *ScEtaries* in the Hebrew language.

* Had there been any *foreign reason* why we should suppose that Jerom meant to distinguish between the Ebionites and the Nazarenes, we might have hesitated about the interpretation of his meaning, easy as it is ; but certainly there can be no cause of hesitation, when it is considered that in this he agrees not with Epiphanius only, but with the whole strain of antiquity, as is allowed by Le Clerc, and all the ablest critics ; and to interpret his meaning as Dr. Bull and the Reviewer do, is to set him at variance with all other writers.

* The Reviewer says, in his note, p. 216, " Why were the Cerinthians omitted ? Jerom places them with the Ebionites in the preceding sentence ; and if the Nazarenes and the Ebionites were the same people, it may with equal clearness of evidence be inferred that they were the same people with the Cerinthians likewise."

* I answer, they were the same people, as far as Jerom then considered them, because they were equally zealous for the Law of Moses.

* I cannot help thinking that by this time the Reviewer is not disposed to say quite so much stress on this *strong reason* as he did at first ; for before he has done writing about it, he contents himself with calling it a *conjecture* only. But the conjecture is as improbable, as the *reason* was weak.

Yes, the Reviewer lays full as much stress on it as he ever did : or rather he will say, that he hath more confidence in it than he ever had ; so that *conjecture* hath risen to *conviction* ; and what he called a *strong reason*, he now dares to call by a still stronger term,—**DEMONSTRATION**.

We never remember to have seen a plain passage so strangely perverted as this of Jerom's in Dr. Priestley's translation. It makes the learned Father speak nonsense : and totally misrepresents and confounds the whole tenor and design of his argument. We are almost

* The Reviewer translates *Quid dicam de Ebionitis*, by *But why should I speak of the Ebionites*.—For, &c. Let the reader judge between us ; observing, that there is nothing in the original to correspond either to his *but* or his *for* ; and the more usual meaning of *quid* is *what*, and *not why*.

ashamed to descend to such puerilities in criticism : but the occasion requires it.

We again maintain, that *quid dicam* means, "*Why speak I?*"—or "*why should I speak?*" The phrase is so common in this sense, that every boy that hath read Terence, or Tully's Orations, would laugh at a man who should give it the sense Dr. Priestley hath. But we need not go to any school-book for the passage. Dr. Priestley may find it in this very Epistle of Jerom. After quoting first the authority of Origen, and next to him, that of other interpreters, in support of an explanation he had given to a place in St. Paul's Epistle to the Galatians; he then adds *quid dicam de Joanne qui dudum in pontificali gradu, &c. &c. &c.* "Why should I speak of John, the Patriarch of Constantinople, &c. &c. of whom he says not one word beyond the sentence, but passes on to turn his authorities against his adversary.

Dr. Priestley translates "*Hæresis est,*" 'It is an Heresy.' It is? What is? Why, the Ebionites. That is, *Ebionite* is the nominative case to *est*! But suppose a new subject introduced and *Hæresis est* is very properly construed *There is a Heresy*. And that a new subject was introduced, will appear from the following state of the argument in question between Jerom and Austin; which we submit to the judgment of the learned and impartial Reader, with less distrust than we have yet submitted any thing to his observation through the whole of this controversy.—It is as if Jerom had said—

"If, Austin, it be true, as you assert, that it is lawful for Jews, when converted to the Christian religion, to maintain a connexion with the rituals of the Mosaic law, then it follows by necessary consequence from your position, that the antient church fell into an error in excommunicating Cerinthus and Ebion, solely on account of their attachment to those abrogated and useless ceremonies. But why should I speak of the Ebionites,—a people so very corrupt in faith as they are universally allowed by the Christian church to have been from the very beginning? For I foresee an objection to my producing such examples to enforce my argument against your confession. I foresee that you are prepared to say,—"*Ebion! and his followers!* Why, they were not excommunicated on account of their adherence to the old law, but on account of the Heresy of their principles respecting the nature and person of Jesus Christ; for though they acknowledged Christ to be the Messiah, yet, after all, by denying his attributes as the Son of God, and begotten by the Holy Ghost on the Virgin Mary, their profession of Christianity was but a mere pretence,—a piece of hypocritical simulation"—I will grant all this for argument sake, and therefore waive any advantage from such examples. I will not produce the Ebionites as vouchers; but lodge my appeal with an authority more pertinent and decisive; and in every view freed from the objection which you would in all probability urge against the instance I have before produced.—I will appeal to the Nazarenes, whose faith is not liable to those charges of heretical pravity which lie against the Ebionites:—I say, *the Nazarenes*, who, *alibough* they believe that Christ was the SON OF GOD, and that he was BORN OF THE VIRGIN MARY; though, in short, they believe in the SAME CHRIST *that we do, and as we do, yet,*

notwith-

notwithstanding this orthodoxy of faith, and agreement with us in all those points of doctrine that are deemed essential to the creed of the Catholic church,—yet, notwithstanding all, they are and have been looked upon more in the light of Jews than Christians. And why? Not, as I have said, on account of their *faith*, but their *practice*; not because they did not believe as Christians, but because they acted like Jews. It is this latter circumstance, and this alone, that creates the distinction: drop this, and they are as we ourselves be. Therefore, the obvious conclusion from this instance is, “*that the most orthodox faith will not entitle a man to the privileges of the Gospel, if he remains under the bondage of the Law.*”

This is, we think, the scope and intent of Jerom's argument. Taken in any other light, particularly Dr. Priestley's, there is no sense, no consistency, no argument in it.

We have only one remark to add to the foregoing reflections on this subject, and we think, if a single doubt remains it will effectually remove it.

That Austin considered the Nazarenes and Ebionites as different sects in regard to matters of faith (however otherwise allied), not only appears from the different account he gives of each, in his little treatise on Heresies, but from his * *Letter in reply to Jerom*. This may be demonstrated from the following expression: “*Hoc si ita est non jam in Hæresim Ebionis, VEL eorum quos vulgò Nazareos nuncupant, VEL quamlibet veterem, sed nescio in quam novam, dilabimur.*”

If Dr. Priestley had observed this passage, we think he would have been afraid to have risked such a translation as he hath given of the passage in Jerom;—a passage which he must have perceived that Austin understood in a very different light from that in which he hath represented it. He must have perceived, that the Nazarenes are as plainly distinguished by this learned Father from the Ebionites, as either of them are distinguished from other Heretics.

We now close (for the present at least) our controversy with Dr. Priestley. We take no pleasure in exposing the errors or mistakes of any Writer: especially a Writer of the Doctor's eminence and merit; and to whom the Republic of Letters is indebted for much entertainment and much instruction. We always have been ready, and are still ready, to bear the most ample testimony to every excellence both in his character and his writings: nor shall the unhandsome treatment we have met with from him, ever interfere with our sincere wishes to serve him, when he serves the cause of truth and peace. No predilection shall, we trust, so far make us betray the duty we owe the Public, as to “*extenuate*” the errors of a friend: nor, on the other hand, shall we so dread or so hate an enemy, as to “*put down aught in malice.*”

* The Letter begins, *Jampridem charitati tue prolixam, &c. &c.* Jer. Ep. tom. ii. p. 362. Edit. Erasmi.

MONTHLY CATALOGUE,

For JANUARY, 1784.

POLITICAL.

Art. 11. *The Ministerialist*. By Junius. 8vo. 1s. Stockdale. 1783.

BY assuming the name of Junius, the author unluckily reminds his readers of a most eloquent and ingenious writer,—with whom they will not fail to place him in a comparative point of view; by which *this* Junius will gain but little. His pamphlet was published about ten weeks ago, in the time of Mr. Fox's administration; and it contains a poignant satire on that gentleman, on Mr. Sheridan, on Mr. Burke, &c. The pamphlet is not ill written, and would have gone off well enough if the author had called himself *Julian*, or *Judas*, or any thing but JUNIUS.

Art. 12. *Serious Reflections on a Dissolution of Parliament*. By an Elector. 8vo. 1s. Parker. 1784.

The time has been, when a civil war was carried on between the King and the Commons; time has also been, when the King and the House of Commons have been at war with the people at large; and the time is now arrived, when the same House appears to be equally at variance both with the Crown and with the People! The present Writer argues for a dissolution of Parliament, on principles which, while circumstances so remain, it may require some address to refuse.

Art. 13. *A new Whig Catechism*, to be learned by Heart before the 13th of the present January: when a Confirmation will be held in St. James's Place, by the Patriarch of Whiggism; who will then examine such as may present themselves to be initiated into the Mysteries of the Coalition. 8vo. 6d. Debrett. 1784.

This Whig catechism is a kind of parody on some part of the church catechism, by a sinful wag; for the direct purpose of exposing the late coalition ministry to ridicule and detestation. The agents of party are of all sizes and degrees; and while the heads are managing the contest within, every one must be doing something in his proper department without, if it be but chalking uncouth figures upon brick walls.

Art. 14. *Instructions to a Statesman*; humbly inscribed to the Right Honourable George Earl Temple. 8vo. 2s. Murray.

This pamphlet is the production of a *wicked wit*, who, in a style of easy, and rather saucy familiarity, lays down ironical rules for Lord Temple's conduct. He calls himself his old acquaintance. To this point we can *say nothing*; but *this we will say*, that he is frequently comical and entertaining. His reasons for recommending bribery and dark lanthorns are curious, as is the advice he gives his supposed pupil relative to dress. The conclusion is bold and animated. *Indertum tollit comœdia vocem*. The ironical satirist *disappears*, and the bold animated declaimer assumes the chair. *The passages which speak of Lord Chatham are written with force*
and

and freedom. On the whole, the Author appears to be one of those few, who well know how to wield the pen: one of those, who can

“Stab with the point, or tickle with the feather.”

to use the words of Garrick in his *Sick Monkey*; a poem which merited a better fate than it received; and for its wit and pleasantry deserves a revival.

Art. 15. *A Letter to a Member of Parliament*, in Defence of the Lords and Earl Temple, and on a New India Bill. 4to. 1 s. 6 d. Dixwell.

Honestus, the signature to this Letter, may, for any objection in our power to state, be very properly assumed; and if any reader should obstinately pronounce that the letter has very little to do with the purposes specified in the title-page, or, indeed, with any other purpose; we shall leave him to enjoy his opinion with equal tranquillity. *Honestus* intimates to his honourable correspondent, that if he thinks his talents and principles can be useful to an administration which he much admires, he is confident that he will do him the honour, and indeed the justice, to procure him an opportunity of exerting himself. To this hint we trust the honourable member will pay all due attention, for the *sake of the nation*, who certainly wish to have the ministry strengthened at the present crisis. His knowledge of Eastern politics will not be disputed, when he affirms, that for near sixteen years past, he has published more on the subject of the East India Company, than any other man in the kingdom!

‘What reams of paper, and what floods of ink!

‘And yet how few, how very few can think!

We trust that *Honestus* will not misconceive us: we speak of his readers, for we do not find his writings have as yet done so much good as he, no doubt, wishes.—Unhappily for this country, every man is an adviser, and nobody takes advice.

Art. 16. *An Address to the Majority of the House of Commons.* 8vo. 1 s. Flexney. 1784.

A short well-penned remonstrance, published during the Christmas recess, on the determined opposition, manifested by this House of Commons to the new Ministry. But the purposes of your *thorough-paced* politicians are not to be set aside by a few leaves of paper, marked with black characters, and stitched together with half a needleful of thread!

Art. 17. *A Letter to the People of Scotland*, on the present State of the Nation. By James Boswell, Esq. 8vo. 1 s. Dilly. 1784.

Mr. Boswell, who mentions as a reproach to the people of Scotland, that, during the several factious troubles of this reign, they have remained, with a cold indifference, supporting, or acquiescing under, the measures of every administration, of whatever principles; now calls earnestly upon the several counties, boroughs, corporations, and public bodies of that kingdom, to address his Majesty with expressions of their sincere satisfaction at the rejection of the East India Bill, &c. &c. With this view, he adds his testimony to the bad tendency of this bold attempt to perpetuate a ministry independent both of the Crown and people, by the arbitrary violation of

of chartered rights and private property. Addresses, as well as petitions, must, it is true, originate somewhere; but as the spirit of such applications is generally caught by example; we think Mr. Boswell would have consulted the credit of his countrymen with more delicacy, by privately agitating such a measure in some public body, to inspire others with the sentiments he wished to promote; than by so public a stimulus. For if the Scots are sunk into the political apathy he kindly imputes to them, whatever addresses may be thus excited, will express rather the *thoughts and feelings** of Mr. Boswell, than of the people of Scotland. The thoughts here communicated are those of Mr. Boswell; Mr. Boswell spurs up their feelings, and whatever may be done in consequence, he has taken sufficient care that Mr. Boswell shall be Alpha and Omega.

Art. 18. *Letters addressed to the Volunteers of Ireland, on the Subject of a Parliamentary Reform.* By John Jebb, M. D. F. R. S. 8vo. 6d. Richardson, &c. 1784.

The Letters, which are three in number, if we are not much mistaken, have been presented to the Public already, with some others on the same interesting and important subject, by the Duke of Richmond, the Earl of Effingham, Dr. Price, &c.†. What measures will be pursued in consequence of the counsels of these able politicians, it would be difficult to determine. We think, with Dr. Jebb, that some reform is indispensably necessary; and that great spirit and undaunted perseverance will be requisite, to carry so momentous a point into execution. From its nature, it will meet with strong opposition from the most effective part of the English government; from the administration of Ireland; from the aristocracy of Ireland; and from the hierarchy of both kingdoms. With such opponents, the task is truly difficult; but if these mighty adversaries are defeated, glorious indeed will be the victory.

We cannot conclude this short article, without laying before our readers the contents of a note, which Dr. Jebb has inserted, near the conclusion of the third letter. After mentioning the activity of Administration, and their success, as they will probably term it, in obstructing a parliamentary reform in Ireland, he observes, that it is of little consequence to the Public, whether the measures pursued originated with the house of Cavendish, or the Secretary for the home department [Mr. Fox], the despotic principles of the one, says the Doctor, and the aristocratic prejudices of the other, lead them to act in union, and to aim at depressing that spirit of freedom which has lately shone forth in Ireland.

Our Author, however, predicts, that their efforts will prove ineffectual, and that the voice of the People, as a collective body, will triumph over all opposition. The expiring liberty of the English, he fears, can only be preserved by a union of the People. He long hoped that the abilities of Mr. Fox would restore the mutilated constitution of this country: but was severely disappointed, when he heard of his union with a party inimical to America,—to Ireland.—

* P. 39.

† *Vide* Collection of Letters, &c. Rev. for Nov. Art. 16 of the Catalogue.

to the real interests of Britain,—to the sacred cause of civil and religious liberty,—to the human species. Such is the Doctor's strong language. His remonstrances were ineffectual. When he considered his exertions in the cause of freedom, he seemed to think the 'dark transaction' an illusion.—'Alas!' he cries, 'it was my lot to lament over him,—while others surrounded him with congratulations!'

He then expresses his fears, that his former friend will never again return to the cause of virtue and freedom. He sees him, with astonishment, he says, the associate and advocate of a despotic set of men: the adviser of impolitic, unjust, and unprecedented measures, which threaten the securities of property, and tend to render the Minister uncontrollable.

Dr. Jebb then concludes this defence of his principles and of his conduct, with asking his late friend, whether, in his heart, he can prefer the fame of the arbitrary Richlieu, to the splendid glory of the immortal Sully, the friend of Henry—the friend of mankind?

Art. 19. *A Letter to a Country Gentleman.* 8vo. 1s. 6d. Stockdale.

This letter is written by a very accurate investigator of the conduct of the late *coalition*, during their administration; and particularly with respect to their managing the plea of *secret influence*, which they suppose the cause of their ejection. He shews, that to prevent any interruption to the good correspondence between the Sovereign and the two Houses of Parliament, the necessity of asserting the royal negative has of late years been avoided, by stopping bills in their passage, by what is usually called ministerial influence*. He observes, that we have seen this influence turned not only against the Crown, but against the people, and been detected by a mere change of terms. Former ministers have been upbraided with securing a certain majority in the House of Commons, in order to carry through any bill, and sanctify any measure. Mr. F. however, has softened the term, and sweetened it to our palate, by avowing that a minister must *possess the confidence of that House*. This declaration, which, if it contains any meaning, contains the same that was affixed to the former accusation. Our Author then declares, that this influence, thus altered in its name, and inverted as to its object, has been boldly exerted to usurp a ministerial independence both of the King and people: and that the Nobleman who interposed at a critical juncture to rescue *both*, acted not only constitutionally as an hereditary counsellor of the Crown, but did the nation most essential service. Finally, he says, that if any undue transaction *had* taken place, as the bill was not then in the Lower House, that House had no right to interfere in the business, unless they had been called upon, and their aid had been solicited to support the privileges of the other. Those who wish to see this argument urged with full advantage, must have recourse to the pamphlet, which appears to merit attention, and to be far superior to the common temporary squibs of the day.

* But it must be observed that this expedient is exerted at the expence of the freedom of the House where it operates; the royal negative swallowing up the popular affirmative!

EAST INDIES.

- Art. 20. *A Narrative of the Transactions in Bengal*, during the Administration of Mr. Hastings. By Major John Scott. 8vo. 2s. 6d. Debrett. 1784.

This is a second edition of the narrative, published about two years since * by the able and vigilant agent of Governor Hastings; it is now continued down from the time when the former edition ended, to the last advices from Madras and Bengal; and concludes with a very favourable representation of the state and trade of our Indian territories, in opposition to the language of the late reports of the Select Committee. The major makes some very severe, and to all appearance just remarks on the conduct of the late ministry with reference to the East India Company, and the famous Regulation Bill.

- Art. 21. *The Effects to be expected from the East India Bill*, upon the Constitution of Great Britain, if passed into a law. By William Pulteney, Esq. 8vo. 1s. 6d. Stockdale. 1784.

A very accurate analysis of the natural and probable effects and tendency of the famous India Regulation Bill †; which, though approved of by the representatives of the people, was, perhaps happily for the people, rejected by the Peers.

- Art. 22. *Thoughts on East India Affairs*, humbly submitted. at this critical Conjunction, to the Consideration of the Legislature, and the Proprietors of East-India Stock. By a quondam Servant of the Company. 8vo. 1s. Wallis. 1784.

These thoughts are contained in the copy of a private letter to the Prime Minister in 1773; recommending, so far as may be judged, an easy and moderate regulation of the Company's eastern territories, without interfering with their commercial business. Subjoined are remarks on that letter, suggested by subsequent events, dated in 1783.

- Art. 23. *A Commercial and Political Letter* from Mr. Joseph Price, to the Right Honourable Charles James Fox, one of his Majesty's Principal Secretaries of State; on the subject of his Asiatic Bills, now [lately] pending in Parliament. 8vo. 1s. 6d. Stockdale. 1783.

The commercial part of this letter refers to the clause in one of the late rejected bills, forbidding all monopolies in Bengal, indiscriminately. This clause would have materially injured the revenues of that country, derived from the two articles, salt and opium; and Mr. Price coincides with Major Scott in condemning this clause as impolitic. Though monopoly be an odious term, it appears from both these gentlemen, that, when some years since, the importation of foreign salt into Bengal was allowed, the revenue, from that commodity, sunk considerably, and the foreign merchants drained away the specie of the country. He adds farther, that the natives now, under what is called the monopoly, use salt one fourth part cheaper than we do in England, and, as may be supposed, without giving rise to any complaint. With respect to opium, an article of great consumption in the East, it is represented as more subject to adulteration than any other commodity, and less open to detection; we also learn, that

* See Rev. vol. LXVI. p. 304.

† Commonly known by the name of Mr. Fox's Bill.

while the government of the country retained its vigour, the manufacture of it was always a monopoly. This reason is assigned : Patna is the province which produces the most esteemed opium ; that from the poppy of other provinces being so far inferior, that all good opium is warranted as Patna opium. With the government of the province, the opium trade fell into the hands of the English ; and every man who pleased became a dealer in that article. In consequence of this want of check over the manufacturers, that they should pack up no opium but what was of standard goodness ; the commodity was so far debased, that many persons were ruined by buying sophisticated opium, and the Bengal trade was almost totally lost. Mr. Hastings interposed, when he came to the government, and after trying various expedients to recover the primitive goodness of this drug, the management of it was taken into the hands of the Company, as an article of revenue ; by which step no one was injured. Major Scott also assures us, that he knows of no monopolies in Bengal, but those of salt and opium.

The political part of this letter, is a home exhortation with Mr. Fox, and his coadjutors, General Smith and Mr. Burke, on various parts of their speeches and conduct, relative to the Company, and the present Governor-general of Bengal.

P O E T I C A L.

Art. 24. *More Lyric Odes*, to the Royal Academicians, by Peter Pindar, a distant Relation to the Poet of Thebes, and Laureate to the Academy. 4to. 1s. Egerton. 1783.

Peter Pindar has lost nothing of the pleasantry that distinguished his former publication of laughable lyrics *. We are sorry, however, to observe, in one or two instances, a sort of tartness bordering upon personality, that might have been omitted, without detracting from the entertainment that these odes have furnished to the public. There is so much true humour in them, that we shall make no apology for treating our readers with one of them entire.

Sons of the Brush, I'm here again !
 At times a Pindar, and Fontaine,
 Casting poetic pearl (I fear) to swine !
 For hang me, if my last year's Odes
 Paid rent for †lodgings near the gods,
 Or put one sprat into this mouth divine.
 For odes, my cousin had rump steakes to eat !
 So says Pausanias—loads of dainty meat !
 And this the towns of Greece, to give, thought fit ;
 The best historians one and all declare,
 With the most solemn air,
 The poet might have guttled till he split.
 How different far, alas ! my worship's fate !
 To soothe the horrors of an empty plate,
 The grave ‡ possessors of the critic throne,

* See Review, Oct. 1782, p. 308.

† The attic story, or, according to the vulgar phrase, Garret.

‡ See the *Reviews* for last year.

Gave me in truth, a pretty treat—
Of flattery, mind me, not of meat,
For they, poor souls, like me, are skin and bone.

No, no! with all my lyric pow'rs,
I'm not like Mrs. COSWAY'S * *Hours*,
Red as cock turkies, plump as barn-door chicken;
Merit and I are miserably off—
We bosh have got a most consumptive cough;
Hunger hath long our harmless bones been picking.

Merit and I, so innocent, so good,
Are like the little children in the wood—
And soon, like them, shall lay us down and die!
May some good Christian bard in pity strong,
Turn redbreast kind, and with the sweetest song
Bewail our hapless fate with watry eye.

Poor Chatterton was starv'd with all his art!
Some consolation this, to my lean heart—
Like him, in holes too, spider-like I mope:
And there my rev'rence may remain alas!
The world will not discover it, the afs!
Until I scrape acquaintance with a rope.

Then up your Walpoles, Bryants mount like bees,
Then each my pow'rs with adoration fees—
Nothing their kind civilities can hinder—
When, like an Otho, I am found;
Like Jacob's sons, they'll look one t'other round,
And cry "Who would have thought this a young Pindar?"

Hanging's a dismal road to fame—
Pistols and poison just the same—
And what is worse, one can't come back again—
Soon as the beauteous gem we find,
We can't display it to mankind,
Tho' won with such wry mouths, and wriggling pain.

Ye Lords and Dukes so clever, say,
(For you have much to give away,
And much your gentle patronage I lack)
Speak, is it not a crying sin,
That Folly's guts are to his chin,
Whilst *mine* are slunk a mile into my back?

Oft as his sacred Majesty I see,
Ah! George (I sigh) Thou hast good things with thee,
Would make me sportive as a youthful cat:
It is not that my soul so loyal
Would wish to wed the Princess Royal,
Or be Archbishop—no! I'm not for that.

* A sublime picture this! the expression is truly Homeric.—The fair artist hath in the most surprising manner communicated to canvas the old Bard's idea of the Brandy-fac'd Hours.—See the Iliad.

Nor really have I got the grace,
To wish for Laureate Whitehead's place;
Whose odes Cibberian—sweet yet very manly,
Are set with equal strength by Mr. Stanley.

Would not one swear, that Heav'n *low'd* fools,
There's such a number of them made?

Bum-proof to all the flogging of the schools,
No ray of knowledge could their skulls pervade:
Yet take a peep into those fellows breeches,
We stare like congers, to observe the riches.

O Genius! what a wretch art thou,
That canst not keep a mare nor cow,
With all thy compliment of wits so frisky!
Whilst Folly, as a mill-horse blind,
Beside his compter, gold can find,

And Sundays sport a *strumpet* and a *whisky*.

Art. 25. *The Tragic Muse*: a Poem, addressed to Mrs. Siddons. 4to. 1s. Kearsley. 1783.

This poem ought to have made its appearance in our Review near twelve months ago; but, as the subject is still new, it is not yet out of date. After contemplating Mrs. Siddons in the various characters of Calista, Belvidera, Shore, Euphrasia, and Isabella, the poet invokes her as the tragic muse, by whose inspiration he is tempted to undertake the writing a tragedy. The poem, though neither vigorous, nor finished, contains some elegant lines.

Art. 26. *Joseph*. A Poem. In Nine Books. Translated from the French of M. Bitaubé, Member of the Royal Academy of Sciences and Belles Lettres of Berlin. 2 vols. 12mo. 5s. sewed. Longman. 1783.

We have somewhere read of a church, which was decorated with full-length paintings of the twelve Apostles in full-bottomed wigs, and trimmed suits of clothes. The taste of the painter, though more extravagant, was similar to that of our poet, who loads, with the gaudy decorations of a modern romance, the most beautiful specimen of pathetic simplicity which antiquity affords, and employs Venus and Cupid to present the portrait of Joseph to Potiphar's wife.

Art. 27. *An Epilogue to the late Peace*, addressed to the Right Honourable the Earl N—. 8vo. 1s. Baldwin, 1783.

This epilogue, which is by no means intended to set off the drama to which it professes to be an appendage, commences with some ironical compliments to the Earl of N—, and an invective against Lord Shelburne; it then proceeds to the main business—the *Diabolisation* of Washington, compared to whom the contrivers of the massacre of Saint Bartholomew were angels of mercy! Rising in his rage, the poet next assumes the prophetic character, and predicts the downfall of Antichrist, breathing out most terrible denunciations of God's judgments upon the perjured Gaul.

Art. 28. *A Monody upon the Death of Lord Ashburton*. 4to. 1s. Becket. 1783.

A mere effusion of gratitude: poetry has no concern with it.

Art. 29. *The Love of our Country*, a Poem, together with a poetical Paraphrase on the Thirteenth Chapter of St. Paul's First Epistle to the Corinthians. By the Rev. Henry Charles Christian Newman, A. B. of Trinity-College, Cambridge, and Vicar of Stotford, in the county of Bedford. 4to. 2s. 6d. Faulder, 1783.

The former of these poems is of that rhapsodical desultory sort that is written without any determinate object, and, consequently leaves no distinct impression upon the mind. The versification, however, is tolerably polished and harmonious. The latter poem, the paraphrase, &c. contains some good lines, but, upon the whole is much too diffuse. There are many parts of it in which no one, who had not been reminded of it by the title-page, would have recollected the original. We remarked something of the same sort in a paraphrase published sometime ago by the ingenious Mr. Ansty*. The general strictures that were passed upon that performance are equally applicable to this. But the most exceptionable part of this publication is a dedication to the Dutches of Devonshire; in which there is such a combination of adulation and prophaneness as we remember not to have met with before, and such, indeed, as we should have thought scarcely possible to have proceeded from a Christian divine. Surely the Rev. Henry Charles Christian Newman might have found some less fulsome and offensive mode of complimenting the beauty and virtues of his patroness, both of which are acknowledged to be great, than by making her "only inferior in these qualities to an instance where inferiority is no diminution or disparagement of them." Can the reader suppose it possible that the instance here alluded to is—our Saviour?

Art. 30. *An Elegiac Poem to the Memory of a Friend*, who died of a fever the 9th of the 7th month, 1771, in the 21st year of his age, 2d Edition. 8vo. 6d. Richardson and Urquhart.

Of these elegiac poems (for there are two) the sentiments are unaffected, the moral pious, and the poetry moderate. The reader will perceive, from the title-page, that the author is one of the people called Quakers.

PHILOSOPHICAL.

Art. 31. *The Air Balloon*; or a Treatise on the Aerostatic Globe lately invented by the celebrated M. Montgolfier of Paris. 8vo. 1s. Kearsley. 1783.

The title adds, "*the whole rendered familiar to the plainest capacity.*" And the Author more than once professes that this tract was "*not intended for the learned.*" This is the true character of the performance: and we are glad, for the Author's sake, to see it arrived at a third edition.

The first part treats, in a popular and clear manner, of the *fluidity*, *gravity*, and *elasticity* of air.—The second, in which we find some mistakes, describes the method of constructing Air Balloons, and of filling them with inflammable air; and the third contains some conjectures on the probable uses to which this discovery may ultimately lead for the benefit of mankind. In a *Postscript* we gain some

* See Monthly Review, vol. LX. p. 469.

information of attempts that are now making for improving the art of flying, by adapting wings to the balloon, and likewise for soaring without the aid of those inflated bodies.

L A W.

Art. 32. *A Reply to, and Observations on a late Publication*, intitled, An Address to the Public, by Christopher Atkinson, Esq. By William Bennett. 8vo. 6d. Debrett. 1783.

Mr. Bennett, the original mover of Mr. Atkinson's prosecution, still pursues the unhappy culprit; and, in this tract, examines the facts and circumstances appealed to by Mr. A. in his *address*, in order to expose the fallacy of that gentleman's defence. Mr. Bennett certainly *understands* the matters of business which fall under his discussion; but he writes so indifferently, that it will not, in every instance, be an easy matter for the reader to comprehend his reasoning to the full extent of his meaning. For our account of Mr. Atkinson's *address*, see Review for last month.

E D U C A T I O N.

Art. 33. *An Account of the Seminary that will be opened on Monday the Fourth of August*, at Epsom in Surrey, for the Instruction of Twelve Pupils in the Greek, Latin, French, and English Languages. 8vo. 1s. 6d. Cadell. 1783.

The plan of education proposed to be adopted by the author of this pamphlet is confessedly borrowed from Rousseau. It is not, however, his design to attempt the carrying into execution the whole of the system laid down by that singularly ingenious, though visionary and paradoxical writer: He being persuaded "that it can only be by striking off something of inflexibility from Rousseau's system, and something of pedantry from the common one, that we can expect to furnish a medium, equally congenial to the elegance of civilization, and the manliness of virtue." To speak decisively on any mode of education that has not been tried in variety of instances, and in which so much will depend both on the address of the instructor and the disposition and capacity of the person instructed, would not only be precipitate but arrogant. For this reason, therefore, we shall, in the present case, avoid giving an opinion on an experiment that is yet under trial; especially as our sentiments might possibly interfere with the writer's professional views, with which, as critics, we have certainly no concern. With regard to the pamphlet itself, it bears few marks of classical simplicity of composition, there being diffused through the whole of it a laboured attempt at ostentatious elegance, that is by no means attractive.

Art. 34. *Rational Sports*, in Dialogues passing among the Children of a Family, designed as a Hint to Mothers how they may inform the Minds of their little People respecting the Objects with which they are surrounded. 12mo. 1s. Marshall.

Art. 35. *Juvenile Correspondence*; or Letters, suited to Children, from Four to above Ten Years of Age. In Three Sets. 12mo. 1s. 6d. Marshall. 1783.

These little volumes are apparently both by the same hand, and published with the same laudable view—that of blending useful knowledge with necessary instruction. The notion that seemed formerly to have prevailed, that the minds of children could only be amused with

with the idle tales of giants, fairies, &c. is happily exploded. It is the peculiar praise of the present generation to have substituted rational information in the place of all that noisential trifling. The publications before us are well adapted to the ends for which they are designed, and will be read with pleasure as well as profit by those for whose benefit they have been composed.

M E D I C A L.

Art. 36. *Observations on the Method of curing the Hydrocele by Means of a Seton.* By J. Howard, Surgeon. 8vo. 1s. 6d. Baldwin. 1783.

The general tenor of Mr. Howard's observations is to shew, that a very moderate degree of inflammation is necessary to produce the radical cure of the Hydrocele by the use of the seton. On this account, he is inclined to prefer it to the caustic; as this latter is confessedly expected to cause a sloughing of the whole *tunica vaginalis*; which must be preceded by such a degree of inflammation of a membranous part, as in some constitutions would (he seems to think) prove highly dangerous. Much of the pamphlet is employed in describing the peculiarly alarming appearances and consequences attending inflammations in vitiated habits. With respect to the comparison of the two methods above mentioned of curing the Hydrocele, Mr. Howard speaks chiefly from theoretical reasoning; having, as he acknowledges, seen but few cases healed by the caustic in Mr. Else's manner. He suggests some improvements in the use of the seton, which may deserve attention.

S E R M O N.

Art. 37. *A Discourse against the fatal Practice of Duelling*; occasioned by a late melancholy Event, and preached at St. Mary's, Manchester, March 23d, 1783. By the Rev. John Bennet. 4to. 1s. Manchester printed.

This sermon appears to have had its rise from real principles of humanity, piety, and conscience. An affecting and distressing incident, in the neighbourhood of the Author, naturally induced him, as a man, and as a Christian minister, to seize the opportunity of dissuading all within his influence from a practice so impious and inhuman in itself, and productive of such great evils, as that which is mentioned in the title. In a sensible and pathetic manner he argues against a crime which appears to increase among us, under the name of *honour*: though nothing can be more opposite to all real honour and dignity of sentiment. The preacher illustrates and strengthens his remarks by quotations from writers, ancient and modern, and among the rest, introduces the anecdote of Augustus Cæsar, who, having been challenged by Mark Anthony to engage him in single combat, is said to have answered the message in the following words: "If Anthony be weary of his life, tell him, there are many other ways of death beside the point of my sword."

N. B. This Author's treatise entitled "*Divine Revelation impartial and universal, &c.*" in our next.

* * * Our Correspondents are desired to turn to the concluding pages of the APPENDIX (published with the present REVIEW), for the answers to such of them as we have had time to consider.



T H E
MONTHLY REVIEW,
For F E B R U A R Y, 1784.



ART. I. *Orlando Furioso*: translated from the Italian of Ludovico Ariosto; with Notes. By John Hoole. 8vo. 5 Vols. 1l. 11s. 6d. Boards. Bathurst, &c. 1783.

THE first volume of this arduous and extensive undertaking was published so long ago as in the year 1773*. The specimen that Mr. Hoole then gave of his abilities to accomplish what he had so successfully begun, made us wait with impatience for its completion. After a ten years intermission, we were apprehensive, that, either through other engagements, or the labour of the undertaking itself, he had relinquished his design. These apprehensions, however, are at length agreeably dissipated.

Ariosto, though nearly a stranger in England (for of the former translations, one has been long out of print, and exceedingly scarce, and the other is beneath notice), is a poet well known to all who are the least conversant with the Muses of Italy; and so frequently hath his poetical character been investigated, that there remains little to be observed upon it that has escaped the notice of preceding writers. He has, indeed, the felicity to be of that class of poets, concerning whose merits the critics are in general agreed: all, who have attentively perused his incomparable poem, contemplating it, though with different degrees of rapture, in the same point of view. Its beauties are as obvious, as its defects are palpable. The coldest of his admirers are those, who, taking their ideas of epic excellence from the principles laid down by Aristotle, or from the writings of Homer, whence Aristotle's principles are deduced, expect that every literary composition should conform to the models of anti-

* See *Réview*, Vol. XLVIII. p. 337.

quity. They are disappointed at finding in Ariosto neither unity of design, regularity of arrangement, nor due subordination of parts. Nor is it without offence that they perpetually meet with an incongruous mixture of incidents, serious and comic, ludicrous and pathetic; in which, by a still greater violation of propriety, the truths of Christianity are indiscriminately blended with the mythology of Paganism: Ariosto seems to have no other way of evading the charges that may be brought against him in a court of criticism, than by denying its authority, and refusing submission to its laws. The truth is, that confiding solely in the powers of genius, he has paid little regard to critical rules. The epic laws were either unknown to him, or, if known, he despised them. Possessed of an imagination infinitely powerful and exuberant, he has submitted himself entirely to its guidance. Proceeding as caprice or accident direct him, he seizes upon every image that presents itself, and, with the fearless intrepidity of a poetical Drawcanfir, he encounters difficulties, seemingly from no other motive than the pleasure of shewing how easily he can overcome them. And, such is the predominancy of genius, that even while the severity of criticism condemns him, the critic's judgment not unfrequently contradicts his feelings; for, though his rashness may be censured, his dexterity and address seldom fail to exact our applause. His Pegasus, in short, so far from being restrained by critical trammels, seems even a stranger to the rein; at one moment bounding over the summits of Parnassus, the *abrupta Cæcumina montis*, or descending by the most perilous declivities with the precipitancy of a torrent; at another, sporting among the flowers at its foot, or gamboling on the plain; the rider in the mean while sitting perfectly at ease, without the least fear of being disgraced, or disengaged from him.

It is not, however, from the excentricity of genius alone that the conduct of the Orlando Furioso is to be accounted for. The manners of the age in which Ariosto lived, in which the decors of society, though perhaps as well understood, were not so scrupulously adhered to as in modern times, had considerable influence, not only in forming the character of the poet, but of his works. He lived at a period before the refinements of civil life had taught the passions to stoop indiscriminately to the artifice of disguise, when a licentious gallantry was the test of politeness, and a fantastic sense of honour the substitute of virtue. His, too, was the age of jousts and tournaments, those legitimate descendants of chivalry; of which it may be observed, that though its former ferocious spirit had subsided, the gentler exertions of its influence on the habits of life still continued to operate. Add to this, that though superstition and credulity were beginning to lose somewhat of that predominant and absolute ascendancy

ascendancy over the human mind that had been exercised for ages, their authority was not yet wholly rejected, even by the most enlightened understandings; for they who had their doubts, still wanted fortitude to lay aside their habits of reverence and respect: upon no other principle, indeed, can the conduct of the poet himself be accounted for. It is impossible to suppose, that he either believed, or expected his readers should believe, the one hundredth part of the improbable incidents with which his poem is crowded; and yet it may be questioned, whether what appear the absurdest of his fictions to a modern reader, were viewed in the same ludicrous light by his contemporaries. Though at the same time it must be confessed, that there are instances in which a smile seems now and then ready to break through the assumed gravity with which the poet has apparently veiled his real sentiments. But these instances are rare, and not of sufficient magnitude to combat the general opinion, that where Ariosto professes to be serious, it is his intention to be so.

To undertake a translation of an author so various, so eccentric, and so unequal; an author, who, connecting subjects totally dissimilar, is in the same breath sublime and familiar, pathetic and grotesque, at least argues a considerable portion of poetical courage. Mr. Hoole will probably be thought not to have over-rated his powers: for though, in entering the lists with Ariosto, it is not to be expected that he should gain the palm of victory, he is intitled to no small share of praise for being able to contest it; like the less fortunate heroes of his romantic poem, though he conquer not his antagonist, he escapes without disgrace.

Of Mr. Hoole's success the following extract may serve as a specimen, at the same time that it will convey some idea of the inventive powers of his original:

Deep in a vale, conducted by his guide*,
Where rose a mountain steep on either side,
He came, and saw (a wonder to relate)
Whate'er was wasted in our earthly state

Here

* *Deep in a vale, conducted*—] Milton has translated a few lines of this passage:

His guide him brings
Into a goodly valley, where he sees
Things that on earth were lost or were abus'd, &c.

His account of the Limbo of Vanity is wonderfully in the spirit of Ariosto, and undoubtedly the idea was caught from the Italian poet. This line plainly alludes to Ariosto:

Not in the neighbouring moon, as some have dream'd.

Describing Satan on the pouter convex of this planetary system, he thus proceeds:

the fiend
Walk'd up and down alone, bent on his prey;
Alone, for other creature in this place
Living or lifeless to be found was none;
None yet, but store hereafter from the earth

Here safely treasur'd : each neglected good ;
 Time squander'd, or occasion ill-bestow'd.
 Not only here are wealth and sceptres found,
 That, ever changing, shift th' unsteady round :
 But those possessions, while on earth we live,
 Which Fortune's hand can neither take nor give.
 Much fame is there, which here the creeping hours
 Consume till time at length the whole devours.
 There vows and there unnumber'd prayers remain,
 Which oft to God the sinner makes in vain.
 The frequent tears that lovers' eyes refuse ;
 The sighs they breathe : the days that gamesters lose.
 The leisure given which fools so oft neglect ;
 The weak designs that never take effect.
 Whate'er desires the mortal breast assail,
 In countless numbers fill th' encumber'd vale.
 For know, whate'er is lost by human kind,
 Ascending here you treasur'd safe may find.
 The wondering Paladin the heaps admir'd,
 And now of these and now of those enquir'd.
 Of bladders huge a mountain he beheld,
 That seem'd within by shouts and tumults swell'd,
 And imag'd found by these the crowns of yore,
 Which Lydian and Assyrian monarchs wore,
 Which Greeks and Persians own'd, once great in fame,
 And scarcely now remember'd but in name.

Up hither like aërial vapours flew,
 Of all things transitory' and vain, when sin
 With vanity had fill'd the works of men ;
 Both all things vain, and all who in vain things
 Built their fond hopes of glory' or lasting fame.

All th' unaccomplish'd works of Nature's hand,
 Abortive, monstrous, or unkindly mix'd,
 Dissolv'd on earth, fleet hither, and in vain,
 Till final dissolution, wander here,
 Not in the neighbouring moon, as some have dream'd.

Hither of ill-join'd sons and daughters born,
 First from the ancient world those giants came—

Others came single ; he, who to be deem'd
 A God, leapt fondly into *Ætna* flames,
 Empedocles ; and he who to enjoy
 Plato's *elysium*, leapt into the sea,
 Cleombrotus ; and many more too long,
 Embryos and idiots, eremites and friars,
 White, black, and grey, with all their trumpery.

———— all these upwhirl'd aloft
 Fly o'er the backside of the world far off
 Into a Limbo, large and broad, since call'd
 The Paradise of Fools—

PARAD. LOST, B. iii.

Mr. Addison has censured this passage as beneath the dignity of *Milton's* subject ; but, what is very extraordinary, does not seem to know how closely he has followed *Arlosto*.

Of gold and silver form'd, a heapy load
 Of hooks he saw, and these were gifts bestow'd
 By needy slaves, in hope of rich rewards,
 On greedy Princes, Kings, and patron Lords.
 He saw in garlands many a snare conceal'd;
 And flatteries base his guide in these reveal'd.
 There forms of creaking grasshoppers he spy'd;
 Smooth verses these to fawning praise apply'd.
 There sparkling chains he found and knots of gold,
 The specious ties that ill-pair'd lovers hold.
 There eagles' talons lay, which here below
 Are power that lords on deputies bestow.
 On every cliff were numerous bellows cast,
 Great princes' favours these that never last;
 Given to their minions first in early prime,
 And soon again resum'd with stealing time.
 Cities he saw o'erturn'd, and towers destroy'd,
 And endless treasures scatter'd through the void:
 Of these he ask'd; and these (reply'd the fire)
 Were treasons foul, and machinations dire.
 He serpents then with female faces view'd,
 Of coiners and of thieves the hateful brood.
 Of broken vials many heaps there lay;
 These were the services that courts repay.
 He saw a steaming liquid scatter'd round
 Of savoury food; and from his teacher found
 That this was alms, which, while his last he breathes,
 A wretched sinner to the poor bequeaths.
 Then to a hill of vary'd flowers they went,
 That sweet before, now yields a fetid scent;
 This (let me dare to speak) that present show'd,
 Which on Sylvester Constantine bestow'd *.
 Of bird-lime twigs he saw vast numbers there:
 And these, O gentle dames! your beauties were.

* [*Which on Sylvester Constantine bestow'd.*] "By this gift is understood the city of Rome, which Constantine the Great gave Pope Sylvester, which he saith now stunk-eth, because of their sins." Sir JOHN HARRINGTON.

In the first edition of the poem the passage stood thus:

Ad un monte di rose e gigli passo,
 Ch'ebbe già buon odor, or putia forte;
 Ch'era corrotto: e da Giovanni intese
 Che sù un gran don' ch'un gran signor mal spese.

Where roses and where lillies grew he went,
 A hill once sweet, but now of fetid scent,
 Corrupt and foul!—and this his teacher show'd,
 A gift by mighty hands but ill bestow'd.

"It is very remarkable that the poet had the boldness to place among these imaginary treasures, the famous deed of gift of Constantine to Pope Sylvester. It may be observed in general, to the honour of the poets both ancient and modern, that they have ever been some of the first, who have detected and opposed the false claims and mischievous usurpations of superstition and slavery. Nor can this be wondered at, since these two are the greatest enemies, not only to all true happiness, but to all true justice." *ESSAY on the Genius and Writings of Pope*, vol. i. p. 252. 4th Edit.

Vain is th' attempt in story to comprize
 Whate'er Astolpho saw with wondering eyes:
 A thousand told, ten thousand would remain;
 Each toil, each loss, each chance that men sustain,
 Save Folly; which alone pervades them all;
 For Folly never quits this earthly ball.
 There his past time mis-spent, and deeds apply'd
 To little good, Astolpho soon espy'd;
 Yet these, though clear beheld, had ne'er been known
 But that his guide explain'd them for his own.

At length they came to that whose want below
 None e'er perceiv'd, or breath'd for this his vow;
 That choicest gift of Heaven, by Wit express'd,
 Of which each mortal deems himself possessor.
 Of this Astolpho view'd a wondrous store,
 Surpassing all his eyes had view'd before.
 It seem'd a fluid mass of subtlest kind,
 Still apt to mount, if not with care confin'd:
 But gather'd there he view'd it safely clos'd,
 In many a vase of various size dispos'd.
 Above the rest the vessel's bulk excell'd,
 Whose womb Orlando's godlike reason held:
 This well he knew, for on its side were writ
 These words in letters fair, ORLANDO'S WIT.
 Thus every vase in characters explain'd
 The names of those whose wits the vase contain'd:
 Much of his own the noble duke amaz'd
 Amongst them view'd, but wondering more he gaz'd
 To see the wits of those, whom late he thought
 Above their earthly peers with wisdom fraught.
 But who can such a fleeting treasure boast,
 From some new cause each hour, each moment lost?
 One, while he loves; one, seeking fame to gain;
 One, wealth pursuing through the stormy main;
 One, trusting to the hopes which great men raise,
 One, whom some scheme of magic guile betrays.
 Some, from their wits for fond pursuits depart,
 For jewels, paintings, and the works of art.
 Of poets' wits, in airy visions lost,
 Great store he read; of those who to their cost
 The wandering maze of sophistry pursu'd
 And those who vain presaging planets view'd.
 The vase that held his own Astolpho took,
 So will'd the writer of the magic book,
 Beneath his nostril held, with quick ascent
 Back to its place the wit returning went.

* ORLANDO'S WIT.] This notion of Astolpho is most wittily alluded to by Mr. Pope in his Rape of the Lock, Act 1. l. 101. "He with a fine stroke of satire: speaking of things lost in the moon, he says:—"

"There heroes' wits are kept in ponderous vases,
 And beaux' in thuff-bottles and tweeker-cakes."

CANTO IV.

THE FIRST CANTO. THE FIRST CANTO. THE FIRST CANTO.

The Duke (in holy Turpin's page is read)
 Long time a life of sage discretion led,
 Till one frail thought his brain again bereft
 Of wit, and sent it to the place it left.
 The amplest vessel fill'd above the rest
 With that sam'd sense which once the Earl possess'd,
 Astolpho seiz'd, and found a heavier load
 Than plac'd amidst th' unnumber'd heap, it show'd.
 Ere yet for earth they quit that sphere of light,
 The sage Apostle leads the Christian knight
 Within a stately dome, where, fast beside
 A rapid river rolls its constant tide.
 Here heap'd with many a fleece each room he views*,
 And silk and wool unwrought of various hues,
 Some fair, some foul: a beldame these with skill
 Selects, and whirling round the rapid reel
 Draws the fine thread: so from the reptile swarms
 Whose industry the filken texture forms,
 The village maid untwines the moisten'd flue,
 When summer bids the pleasing task renew.
 A second beldame from the first receives
 Each finish'd work, while in its stead she leaves
 A fleece unspun: a third, with equal care
 Divides, when spun, th' ill-favour'd from the fair.
 What means this mystic show?—Astolpho cries
 To holy John—and thus the Saint replies.
 In yonder aged dames the *Parcæ* know,
 Who weave the thread of human life below.
 Long as the fleeces last, so long extend
 The days of man, but with the fleece they end,
 With watchful eyes see Death and Nature wait,
 And mark the hour to close each mortal date.
 The beauteous threads selected from the rest,
 Are types of happy souls amid the blest;
 These form'd for Paradise: the bad are those
 Condemn'd for sin to never-ending woes.
 Of all the fleeces by the beldame wrought,
 Of all the fleeces to the spindle brought,
 The living names were cast in many a mold
 Of iron, silver, and resplendent gold;
 These, heap'd together, form'd a mighty pile,
 And hence an aged fire, with ceaseless toil †,

Names

* Here heap'd with many a fleece—] Ariosto takes the general idea of the *Parcæ*, from the well-known heathen mythology, with a genius that never borrowed any circumstance from another without embellishing it with his own inventive fancy: he makes the fair fleeces the type of a good, and the foul of an ill life; in which he might probably have an eye to the following passages of Statius and Seneca.

Ergo dies aderat parcarum conditus albo

Vellere ———

And Seneca in the life of the tyrant Nero, prostitutes his praise in this line:

Aurea formoso descendant pollice fila.

† And hence an aged fire—] The following passage is so beautifully imagined, and so diversified with circumstances, as to form perhaps one of the finest allegories in this or any poem.

Names after names within his mantle bore,
 And still, from time to time, return'd for more :
 So light he seem'd, so rapid in his pace,
 As from his birth inur'd to lead the race.

Whither he went, and why he cours'd so well,
 On what design th' ensuing book shall tell ;
 If, as you still were wont, with favouring ear
 You seem intent the pleasing tale to hear.

Mr. Hoole; however, is not always thus happy. In some parts of his translation his success is not altogether proportionate to his efforts, and in others he is careless and feeble. In confirmation of the former part of this remark (which we must in justice acknowledge does not extend to many passages), we might instance the concluding part of the episode of Zerbino, in which there appears, to us at least, a want of ease, evidently the consequence of too much labour. In extenuation of the less vigorous parts of the translation, it may be said, that in general the corresponding passages of the original are such as least admit of embellishment or elevation. There is a plainness and unadorned simplicity of style in the narrative parts of Ariosto, by no means adapted to sustain the dignity of verse in a language less musical than the Italian. Indeed, even in his loftiest flights, he captivates rather by the boldness of his conceptions, than by the brilliancy of his metaphors; by the force of his ideas, than by the figurativeness of his language; which, whether he delights the imagination by the novelty and splendor of his images, or affects the heart by faithful representations of passion, is, at the same time that it is nervous and expressive, uniformly unaffected and simple. Not that Ariosto was inattentive to the subordinate graces of style when his subject demanded them: of this there is a beautiful instance in the fiftieth stanza of the twenty-fifth Canto, in which Ricciardetto is relating his adventure with Floridespina:

*Di questa speme amore ordisce i nodi,
 Che d'atre fila ordir non li potea, &c.*

We have particularly quoted the above for the sake of contrasting it with the translation; in which, we doubt not, the reader will agree with us that Mr. Hoole has even improved upon it:

Love fram'd the web of Hope, and in the loom,
 Prepar'd the texture of my joys to come, &c.

Of all the fictions of Ariosto, the flight of Astolpho to the moon must, for surprise and novelty of subject, take the strongest hold on the reader: we experience here the power of a great and eccentric genius, who, without any restraint, gives a loose to the reins of his imagination, and with his adventurous knight on his own Ippogrifo, soars Beyond the visible diurnal sphere!

Amidst the general wildness, and perhaps absurdity of particular parts in this book, we are hurried along by the strength and liveliness of the poet's descriptive powers, and have no leisure to attend to the cool phlegm of criticism!

This

This, however, is not the only proof that might be adduced in which Mr. Hoole has more than done justice to his original. But the limits of this article, already run out to an unusual length, permit us not to multiply instances. We shall take our leave, therefore, of this ingenious performance with observing, that when every circumstance is considered, both with respect to the difficulties of the poem itself, and the situation and engagements of the Translator (who, if we are rightly informed, has an appointment in one of the public offices, requiring daily attendance), the wonder will be, not that he has performed no more, but that he has accomplished so much.

ART. II. *A Treatise on the Immutability of Moral Truth.* By Catharine Macaulay Graham. 8vo. 5s. boards. Dilly. 1783.

THIS very ingenious lady, who lately disputed the palm of honour with our historians, hath, by an effort still more daring and ambitious, engaged in the hazardous enterprize of metaphysical contention; and, disdaining to encounter with mean and ignoble antagonists, enters the lists with combatants of the first eminence:—among whom Archbishop King, and Lord Bolingbroke, stand foremost.

The general design of the present treatise, is to establish a conviction of the moral attributes of the Deity, as the basis of our duty and our expectations.

In the prosecution of this design the author considers, in the first chapter, ‘the present state of morals.’ Here some reflections occur not very flattering to the present age. That species of philanthropy so much boasted by a certain class of writers, is rather a weakness of the affections, than the result of solid judgment and experience. It may appear amiable in a partial and detached light: but it is not advantageous to the general interest of mankind. Indeed, if it be delusive in principle, it cannot ultimately be useful in its consequences. If it be false in fact, it must in a certain degree be prejudicial in proportion to its influence. Our author imputes the differences which have arisen between moral and metaphysical writers, respecting the virtuous and malignant propensities of the human heart, to their different tempers and situations. ‘Lord Shaftesbury, whose mind, irradiated by science, seems to be incapable of any impressions but those which wisdom must approve, and which naturally flow from the influence of benign affections, and whose happy situation in life concealed from his observation the base and selfish motives by which the majority of men are actuated, contends for the inherent virtues of the human character and a kind of instinctive inclination, which, if properly cultivated, would lead men to prefer the study of the first beauty to all the incentives of sense arising from the contemplation of inferior excellence, and to prefer the imitation of that virtue, which all

all the works of Nature loudly proclaim to be in the divine mind: whilst others, such as Hobbes and Mandeville, who, from a more adverse fortune, have perhaps had a better opportunity of experiencing the vices of mankind, contend with much obstinacy for such an irreclaimable depravity and turpitude of affection annexed to the human character, as will admit of no alleviation or reformation; and which can only be kept within the bounds of order by the scourge and the halter.'

The writer of this treatise considers both opinions as founded on a partial estimate of the principles and character of the human race; but the latter as the most pernicious to the interests of virtue, and the nobler exertions of the benevolent affections. With respect to civilization, she considers its effects as in no degree answerable, at least in modern times, to its pretensions. 'Some consequences, and indeed such as by a proper attention to our superior interest may be rendered of a very important nature, are annexed to the more general use of letters and the extensiveness of commerce; but if civilization is any thing more than an attraction in the modes of vice and error, we have not yet attained to any laudable degree of civilization.' The instances in which civilization hath shewn itself to the best advantage, as a general principle operating upon large bodies of people, may be reduced to two heads: 1. Lenity to our enemies, even amidst the most turbulent scenes of war; and 2. A spirit of toleration in matters of religion. These are acknowledged to be very favourable circumstances: but still much remains to be done, both as to the establishment of just principles of action, and a proper conduct founded upon them. Even from the merit of that *lenity* which discovers itself between contending parties, our author is inclined in a great measure to detract, by placing it rather to the account of a selfish than a benevolent principle. On this subject she puts some very shrewd queries, and then observes, that if they cannot be answered in the negative, she thinks the present times have no reason to boast of having made any progress in that higher part of civilization which affects the rational interest of man, and constitutes the excellence of his nature. As for that spirit of toleration which is happily prevailing over the world, its growth, she fears, 'arises not from an improvement of religious principle, but from the total loss of it.'—And may not this be the case? May not our lenity be rather the effect of our indifference to all religion, than the fruit of a rational and well-directed benevolence? It is a pity that so salutary an effect should arise from an unsteady and precarious principle. We have nothing to plead for its merit; and we have little dependence on its stability. In short we have every thing to fear from it. It is the creature of chance; and it may be converted into the instrument of power. It would not need a miracle to effect the revolution. If the multitude are
indifferent

indifferent to all religion, he who hath the dominion over their political concerns may easily bring them to acquiesce in his persecuting measures.—But we would not indulge such melancholy reflections; nor anticipate evils merely because they are possible. We rejoice in the tolerant spirit of the age; and without speculating too nicely on the cause, would most cordially embrace the effect.

Though our author hath, in general, most scrupulously avoided to mix political reflections with her moral and metaphysical conclusions, yet she could not overlook the following remark—and we wish very sincerely that the ground for it was less open than it is, viz. ‘It must be acknowledged that the annals of this age have a shameful tale to tell of a CERTAIN PEOPLE who have incurred the most humiliating losses and disgraces, by scandalous deviations from all the plainest rules of justice and good policy!’

The second chapter consists of strictures on Dr. King’s celebrated treatise on the origin of evil, with a view to establish this fundamental principle, that moral truth is immutable in its nature and is founded not on an arbitrary will, but on an essential and eternal fitness *in the thing itself*: a fitness which the Deity could not destroy without destroying his *moral* attributes; which attributes *are* moral, because they are perfectly and immutably conformable to this fitness.

‘The different solutions of that difficulty in metaphysical reasoning which arises from the phenomena of natural and moral evil, not having been founded on suppositions sufficiently probable to appease the anxiety, or satisfy the curiosity of the inquisitive mind, every modern, moral or religious treatise teems with remarks on this interesting subject: new solutions have been attempted; and this country, which above all others has been prolific of moral speculations, hath produced several publications in which this clue of complicated difficulty is pretended to have been unravelled, and the Gordian knot fairly untied.

‘Of these modern writers, Dr. King, archbishop of Dublin, has made the boldest attempts in metaphysical knight-errantry; and hath maintained an unrivalled reputation both in the opinion of the divine and the philosopher. The intrinsic value of this famous work, and whether it is calculated to remove those difficulties which the phenomena of physical and moral evil *has* hitherto raised in the investigation of the moral attributes of God; and consequently on the fixing moral truth and religious hope on a firm basis, will be part of the subject of the ensuing pages; because every error in this important point of speculation, is attended with consequences of the most fatal kind.

‘In order to stop all impertinent queries, on any of those difficulties which arise from the agreement or disagreement of *this* phenomena with the moral perfections of the Divine Being, and the rule of eternal right which so greatly puzzled the ancient world, Dr. King sets out with a dogmatical denial of that Catholic opinion in the creed of the *apocryphal*, *viz.* a necessary and essential difference of things, a fitness and

and unfitness, a proportion and disproportion, a moral beauty and a moral deformity, an immutable right and wrong, necessarily independent of the will of every being created and uncreated; explained by the philosopher Plato under the form of everlasting, intelligent ideas, or moral entities, coeval with eternity, and residing in the divine mind; from whence, by irradiating rays, like the emitting of the sun-beams, they enlighten the understanding of all those intellectual beings, who disregarding the objects of sense, give themselves up to the contemplation of the Deity: whilst modern philosophers, in a lower strain of reasoning, assert an abstract fitness of things perceived by the mind of God, and so interwoven in the nature of contemplative objects, as to be traced, like all other abstract truths, by those faculties of the mind which enable us to compare and perceive the agreement and disagreement of our sensitive and reflex ideas.

‘Dr. King, after having thus at once stripped the Deity of the glorious attribute of wisdom—for of what use is wisdom, and in what manner can it be exercised, if there is such an absolute indifference in the nature of things as to leave no grounds for judicious election?—having thus, I say, stripped the Deity of wisdom, and reduced the attributes of God to those of a physical nature, accompanied with a kind of intelligent mechanical ability, he proceeds to establish moral good and evil on the footing of will, dependent on the pleasure of God, and to be read by man through the medium of suffering and enjoyment: that is, according to the doctor, the moral colour of actions take their complexion solely from their consequence; and thus if there was no punishment there would be no vice.’

This is the representation which our author hath given of the leading principles and conclusions of Dr. King’s system of ethics. The first objection she brings against it is, that it ‘introduces an uncertainty in the nature of virtue.’ The second objection is, that it ‘is highly derogatory to the moral perfections of God; and represents him as forming the creation, not for the only end which appears suitable to these perfections, viz. the bestowing of happiness on sensitive existence; but the rendering this end in a manner subordinate to a doctrine of a very inferior nature, a certain kind of self-gratification arising from the exertion of infinite intelligence and power, in the forming a complete system of creation as far as it respects the principles of symmetry and harmony, on which the perfection of beauty is supposed to depend; and sacrificing to this end all that moral excellence which lies in the benevolent consideration of bestowing on all ranks of sensitive beings every happiness of which their nature is capable.’

The third objection urged against Dr. King’s hypothesis, is, that ‘it seems to weaken that notion of irresistible power which forms one of the most exalted attributes of the Deity, viz. such a sufficient *capability* as is superior to every obstacle but what implies a positive contradiction.’

The Author takes a survey of the œconomy of the animal and vegetable creation; and observes that a ‘contemplation of the

the operations of Nature must necessarily produce a conviction of the unlimited power of God, and the facility with which he harmonizes and modifies matter in such a manner as to produce in different creatures the most opposite effects.'—Difficulties arise respecting the inferior creation on every hypothesis that hath been formed to account for its sufferings and degradation in consistence with the power and benevolence of the Creator. 'It must be allowed,' says Mrs. Graham, 'that this part of the phenomena of Nature lies quite out of the depth of human knowledge to comprehend; and that it is folly and presumption in the highest degree to attempt to account for it, because it never can be done in a satisfactory manner and without raising as many difficulties as are pretended to be solved.' This mystery, then, which lies involved in the established laws of Nature, must ever remain an object of faith and confidence: but if it is permitted to indulge a speculation on *this* obscure and dark phenomena, may we not hope, may we not presume that some district in the immense expanse of the universe may be set apart for the entertainment of the inferior part of animal nature, where they may enjoy a larger portion of the rational faculties, and that a remembrance of their former sufferings and state of degradation may add greatly to their enjoyment and consequently enlarge their gratitude to the Creator? Such a supposition seems to be more concordant to reason and propriety than the pre-existent state of souls, because punishment without the consciousness of former errors, does not seem to answer any moral end, and consequently not to be adequate or concordant to divine wisdom.

'It is to be observed that there not having been any revelation in favour of the inferior part of animal creation, is no argument that such dispensations are not in the œconomy of divine Providence; for such a revelation would be useless to them in their present situation; and the letting us into the counsels of God on this subject might occasion interruption in the intended cause of things. The attempting to account for the phenomena in this manner, cannot be attended by the evil consequences, nor is liable to the objections which load other systems and opinions: and it may tend to abate the pride, insolence, and cruelty, which we harbour on the subject of those partners in our pilgrimage, and help to induce a more Christian spirit of general benevolence and universal sympathy.'

The third chapter of this treatise consists of 'Observations on Lord Bolingbroke's sceptical opinions on the subject of a future state.'

The Author insists, very strongly, that the noble philosopher erected his pernicious system on the basis of Dr. King's principle. The one arose out of the other. It was only pushing the reasoning a little further, and drawing the conclusion with more freedom and boldness.

'With the Doctor his Lordship perceives no evil in the world, but what is necessary and flowing from those limitations of power which possibilities and impossibilities create. With the Doctor he devoutly explodes the doctrine of an abstract fitness of things, as derogatory to the

the divine character; and fixes the origin of right and wrong in arbitrary determinations of the Divine Will. With the Doctor, he supposes that harmony and universal good, in the nature of things, is at war with an extensive personal happiness, and from all these premises he draws a conclusion, that power and an independent existence are the only determinate attributes which, from the phenomena of Nature, can be ascribed to God. Having thus far gone on amicably with the divine, he at length leaves him as a man fettered by the prejudices of education and profession, and whose conclusions are on these reasons at war with his premises: and he proceeds with those engines of dispute in which they are both agreed to batter down the pile of revelation, till he leaves not one corner-stone in the building to erect either church or temple: and having thus piously emancipated the Deity from that kind of moral necessity which is supposed to accompany perfect wisdom, he proceeds to take down the pride of man, by proving that he is too insignificant a part of the creation to demand the protection of a particular Providence; and that his lot, such as it is, is at least as good, if not better, than he hath powers to deserve.

Mrs. M. G. contests the truth and solidity of these sceptical conclusions with much spirit and ingenuity, and illustrates her observations by many very striking and pertinent allusions to sacred and profane history. She enlarges on the natural evidences of a future state, and infers from that mode of reasoning which she hath adopted (and of the strength and solidity of which she appears to have no distrust), that the eternal rule of right proceeding from an abstract fitness of things, the wisdom of the Deity, his moral attributes, his omnipotence, and a future state, are so united together in one necessary chain of cause and effect, that it is impossible to separate them, even in idea; and the man that doubts one of those propositions must necessarily extend his scepticism to all.

Our author supposes, that some of the most convincing reasons for the belief of a future state of rewards and punishments on the ground of natural evidence, may be found in the examination of the œconomy of the human mind, the extent and nature of its faculties, the display of a benevolent principle in the Creator; and in a more exact enquiry into the nature of those dispensations of a governing Providence, which, according to the assertions of the unbeliever, are of such a kind, as agree with the more enlarged ideas of unlimited power, perfect justice, and perfect benevolence.

These several topics are discussed in this treatise with much ingenuity and energy.

The following observation is exceedingly just and pertinent:

‘ Though Lord Bolingbroke doth not care to sink the honour of Theism so low as to put it on a level with the exploded principle of Atheism as to its influence on the line of moral conduct, yet it is observable that the Atheist and the devout Theist, who disbelieve in a future state, both agree in the opinion, that self-love is not only the

governing

governing principle, but the only principle which actuates the conduct of the human character; for, having both agreed to sink the hopes of the animal man into the mortality of the brute, who is supposed to perish, they will not allow him to be possessed of a nature capable of being rendered deserving of a higher fate.

We are at a loss to account for our Author's passing by several modern writers of considerable eminence, who only contend for the certainty of a future state on the principles of revelation, and declare that the natural evidence is too equivocal, and too precarious, to be depended on. Perhaps, as they admitted the *fact*, though on grounds somewhat different from those which she thinks abundantly sufficient to establish it, she might deem a controversy with them to be needless. As the main point was equally admitted by both, it might not be thought to be a matter of essential consequence to adjust the precise steps of proof and evidence.

Dr. Priestley is almost as great a sceptic in the natural evidence of a future state as Lord Bolingbroke. But he vindicates it on the ground of direct and positive revelation. He who made man alone knows what his future destiny will be. And he who made him to exist in one state can protract that existence to any duration his wisdom shall think fit. But that he *will* protract it, is a conclusion we have no right to draw from present appearances. They scarcely warrant a feeble hope: they barely make a future existence supposable. It is the gospel only that hath brought life and immortality to light. And of this we have something more than a declaration; something more than a promise. The resurrection of Christ reduced it to a *fact*. It substantiated the theory of an existence beyond the grave: gave it a permanent footing: made it an object of sense, and thus "begot us again to a lively hope of an incorruptible inheritance." An evidence so full, so direct, and so unequivocal as this, rendered all abstract and moral reasoning impertinent and superfluous. All other proofs were lost and swallowed up in this: and though Deists may contend about their respective merits—how far they look toward demonstration and wherein they are defective and nugatory, yet the Christian need take no share in the contest, and may wait the issue of it with the most perfect indifference, knowing where his Anchor of Hope is cast, and in whom he hath believed.

This subject hath been discussed with great ingenuity and acuteness by several Christian writers; but by no one more than by Dr. Priestley. We would however recommend to the consideration of that very eminent and penetrating author a difficulty which hath strongly affected our minds on the footing of his hypothesis, viz. that if man be actually immortal (and this is granted to be indeed the fact), it is a mysterious, and, indeed,

in our view, an absolutely unaccountable part of the divine government, that the evidences of it should be naturally so obscure to him, that the more he reasons on them the less ground he should have to rely on their truth. If we are made for a future state, it follows, that this state ought to be the grand object of our pursuits and wishes; and if of one, it follows that it ought to be so of all. How then can we account for it, that it should be so veiled from our view; and that the proofs of it should be so weak, as might (on Dr. Priestley's principles) excuse, and even positively justify the greatest part of mankind in all ages in rejecting the belief of it? If ever Dr. Priestley should resume this subject, we should be glad to see his sentiments on a difficulty that, in our view, greatly embarrasses his system, notwithstanding he hath supported it with such learning and abilities as would do credit to any cause.

To this we would add one remark more, which perhaps may not be unworthy of his attention, viz. that if a future state be admitted as a fact, doth not the thing itself afford a strong presumption that the natural evidences produced in favour of it are, independent of a positive revelation, sufficient to establish the belief of it? We know the proofs refer to a real fact. Doth not the certainty of the latter establish the validity of the former? An infidel may do both; but a Christian who admits the one, *seems*, at least, to acknowledge the other. In short the sufficiency of the evidence seems to be included in the certainty of the fact, and is authenticated and confirmed by it.

The fourth chapter of this treatise is intitled 'Remarks on Dr. King's Origin of moral Evil, with Observations on the Doctrines of Liberty and Necessity.'

Our ingenious author defends with much plausibility the doctrine of necessity, not on the grounds on which it was defended by Hobbes, and some other fatalists of the infidel-stamp, but on those better and more qualified principles which have been so well supported by Dr. Hartley, Dr. Priestley, and Mr. Jonathan Edwards. 'Dr. King, however, says Mrs. M. G. prejudiced with the view of consequences, hath resolved to take that side of the argument which he conceives to be the safest, and prepares to justify the ways of God on the fruitful subject of moral evil, on the highest principle of philosophical liberty: and after having discarded physical necessity, philosophical or moral necessity, and that liberty of will which is supposed to be directed, but not governed by the understanding, as carrying with them consequences derogatory to God, and hostile to moral conduct, he proceeds to establish liberty on a freedom of choice, altogether independent of the dictates of the understanding, or any other motive arising from the impulse of passion or the impetuosity of appetite.' The Doctor's system of free-will is
combated

combated by our Author with great shrewdness of observation, and equal force of expression. She defines the several terms in debate, not indeed with logical conciseness, but still with an accuracy sufficient to show how well she is acquainted with the subject. She answers objections, and enforces her reasonings with spirit and ingenuity. The following remark is particularly shrewd: 'The Doctor, in endeavouring to emancipate the Divine Will from what he erroneously regards as a derogatory compulsion, degrades the divine attributes of wisdom and goodness into a principle of interested action, and destroys that principle of reasoning on which the immutability of God's counsels depends. But in him there is no variableness nor shadow of turning: and the reason is plain, for through all the wide extent of possible differences, in the nature of things **THERE CAN BE BUT ONE BEST**, and *that one best* will be perceived by infinite intelligence, and become the permanent election of infinite wisdom and infinite goodness. The subjection to this necessity is the peculiar glory of the divine character; and as the nature of that absolute freedom which the Doctor supposes, were it a possible quality, would reflect disgrace on every natural being who possessed it; so the nearer approaches which all finite creatures make to the perfections of their Creator, the more they will be brought under the blessed subjection of being necessarily determined in their volitions by right principles of conduct.'

With respect to the popular objection against the doctrine of necessity, viz. that *it makes God the author of sin*, Mrs. M. G. remarks, 'that it is an objection which in one sense or other can never be removed out of any theological system which takes in the consideration of moral evil. For if the bare admittance of moral evil be considered in the light of making God the author of sin, he certainly must appear to be equally the author of sin on the one principle as on the other. For when the matter is traced up to first causes, and the attribute of prescience is admitted to be inherent in the Deity, it will be found that the original cause of sin lay on the one side in giving the creature, man, a privilege which God saw by his prescience must be abused; and on the other, by not adjusting motives to the qualities of the creatures, in such a manner as should prevent moral turpitude.' The Author enters into the investigation of this subject on moral and metaphysical grounds; and concludes in favour of this position, viz. that the adjusting motives to the qualities of the creature, so as effectually to prevent moral turpitude, would not so well answer the end of the greatest general and individual happiness, as by the arguments at present found in the ordinary course of Providence.

In this chapter Mrs. M. G. examines the comparative merit of the doctrines of liberty and necessity, when applied to the edu-

education of youth: and discusses the question under this form, *viz.* which of the two opinions, supposing them to produce their natural effect on human conduct, is the safest and most salutary to be instilled into the mind? 'Let us,' says the Author, 'suppose the case of a parent or a tutor who hath adopted the opinion of a philosophical liberty, and who has entertained the notion, that the will has a self-moving power, independent of all external motives. Such a person, if he is reasonably actuated by the principles of the opinion he has adopted, will read his child or pupil many lectures on the ill consequences which attend depraved and vicious elections. But as he does not allow any necessity to arise from the impelling force of external motives, he must always insist on such an independent self-moving power in the will, as is superior to all. Now, a pupil thus educated, or rather thus deceived in that part of truth in which it is most his interest to be well instructed, and instead of being taught where his strength really lies, is persuaded into an opinion, that he has a strength where he has none, will be liable to an equally mischievous mistake, as the famous knight of La Mancha made, when he took the barber's basin for Mambrino's helmet; and like this poor knight, filled with the idea of the possession of a certain magical strength or armour of defence, he will be foiled in the first fierce encounter with a potent enemy; or if he should escape unhurt, the circumstance will arise from some accidental incident, which he not perceiving, or not attending to, will give the whole merit of his escape to the magic power of the helmet: and, thus confirmed in the opinion of the invincible strength of his armour, he will provoke, or at least forbear to fly the attacks of his enemies, till he experiences as cruel and as mischievous effects produced in the whole œconomy of his mental frame, as this poor knight experienced of wounds, bruises, and disfigurement of body, and the natural strength of the corporal powers in his many mad and foolish encounters. There is a certain inclination or passion, called curiosity, which arises from the source of the imagination; there are also certain mischievous satisfactions which we propose to ourselves, which lie very near the borders of vice, if they do not actually touch on this forbidden ground: now, when curiosity prompts, and a proposed satisfaction stimulates desire, we shall be very apt, in a full conviction of the power of Mambrino's helmet, to go so near these borders, and dwell so long on this treacherous ground, till we find our destruction in the flames, which issue from the hostile quarters, either in their power in a subterraneous way of undermining the ground on which we stand, or of reaching us in a level direction.

'Let us now suppose, the case of a parent or tutor, who has adopted the contrary opinion of a necessity in the philosophical or moral sense of the word. This necessitarian, if he is reasonably actuated by the principle of the opinion which he has adopted, will instruct his child or pupil in the nature of those principles on which all the sources of his strength depend. He will inform him of the invincible prevalence of motives, and, at the same time, he will teach him the art of arranging circumstances in such a method, as shall give the insuperable power to that motive which shall produce the best volition. He will, like the wise Mentor, arm his Telemachus with the defensive weapons.

apons of caution, sagacity, foresight, address, and fortitude; and with that offensive one which consists in the power of combating force by force, and of subduing one potent hostile motive, by the mental arrangement of such motives as are founded in his rational interest. He will instruct him in the use, and habituate him to the practice of habits, which tend to confirm those qualities in his mind, and those affections which are favourable to wise and virtuous volitions. He will teach him to allay the heat of a youthful nature, by introducing in his disposition, and the temper of his mind, an artificial frigidity of sentiment, that happy medium between apathy and passion, rendered natural by long though forced habits. But above all, he will teach him the advantage of that very necessary species of prudence in this kind of warfare, to fly, rather than to attack and to gain a victory by a retreat. A pupil thus taught, and thus instructed in the nature of his real strength, the address with which it is to be managed, and the formidableness of those dangers which he is to encounter, will avoid every species of danger which carries an appearance of strength sufficient to affect the ordinary temper of his mind, and his well-grounded resolutions for virtuous and wise volitions. And when he is caught unawares, or finds himself in such circumstances as to be obliged to turn about and face his enemy, he will be thoroughly acquainted with the art of arranging his forces, and of exerting all the latent powers and faculties of his mind, in such a method as may best ensure a fortunate issue to the rencounter.

The last chapter consists of some additional observations on the natural proofs of a future state, in reply to Lord Bolingbroke; and a general view of the principles and tendency of the Stoic philosophy. The Author compares it with the Christian, and shows their co-incidence in many important points both of speculation and practice: she vindicates it very ably from some of the more popular objections which have been urged against it: and concludes with the following remark, *viz* that 'the defects which are to be found in the doctrine of the Stoics proceed from their considering the infirm and dependent creature man, in the light of a self-sufficient and independent being; but this necessarily followed the building of their system on the principle of the personal mortality of the soul; and these defects plainly shew, that it is impossible that any sound system of religion and morals can be established, but on those principles which are consonant to the enlightened reason of man, and which form the principles of the Christian religion, and that is, AN ABSTRACT FITNESS OF THINGS, UNLIMITED POWER, WISDOM AND GODNESS OF GOD, AND A FUTURE STATE OF REWARDS AND PUNISHMENTS.'

This treatise is the production of a penetrating, vigorous, and ardent mind. It abounds with shrewd observations and masculine sentiments. The language is sometimes remarkably forcible; and sometimes peculiarly splendid. But as a metaphysical treatise, it is too diffuse and declamatory. The arguments are

not so condensed, nor so arranged, as the subject required. There is sometimes an obscurity in the expression: and frequently a carelessness. The sentences are in general too long and too complex: and the reader is apt to be fatigued or confused. The same sentiments too often occur: and the same arguments are too frequently repeated, without receiving additional strength or illustration.

We, however, admire the genius and abilities of the writer; and have received from the perusal of this treatise, if not uniform, yet great satisfaction; and we scruple not to assert, that some parts of it are equal, both in point of elevation and expression, to the most admired pieces of the most admired authors of ancient or modern times.

ART. III. PHILOSOPHICAL TRANSACTIONS of the Royal Society of London. Vol. LXXIII. For the Year 1783. Part I. Continued. See our last month's Review.

NATURAL HISTORY.

Art. 13. *An Account of the Black Canker Caterpillar which destroyed the Turnips in Norfolk in the Summer of 1782.* By William Marshall, Esq.

WE beg leave to add to the information conveyed in this paper, that the fly of this caterpillar is of the *Tentredo* genus, and that it is figured in the 62d plate of Albin's *Natural History of English Insects*, from specimens taken in the year 1719, near London.

Art. 15. *An Account of Ambergrise, by Dr. Schwediauer.*

We are here informed that this substance is found floating on the surface of the sea, and in the sands in the Atlantic, and Indian ocean, but mostly near the Bahama Islands.—It having been observed that the spermaceti whales, on being stricken, usually void the greatest part, if not the whole, of the contents of their intestinal canal, and that great lumps of ambergrise are often among these fæces, Dr. S. is inclined to believe that this drug is generated in the entrails of these whales, and is in fact the hardened fæces of that fish, mixed with indigestible relics of its food, beaks of the *sepia octopodia*, which are known to be its principal aliment, being often observed in pieces of ambergrise. A chemical analysis of this substance is here added: and lastly, reasons are alleged for believing that the oil found in the spermaceti whale is contained in a distinct cell in the head of the animal, and not in the cavities of the brain and spine, as had generally been imagined.

OPTICS.

Art. 5. *A Description of a New Construction of Eye-Glasses for such Telescopes as may be applied to Mathematical Instruments,* by Mr. Ramsden.

By

By using a single eye-glass, the field of the telescope is so much contracted as to render it impossible to measure the diameter of the sun or moon, when the instrument magnifies more than thirty times. In using two eye-glasses, if one of them be placed between the object glass and the image formed in the telescope, the least motion in this eye-glass will materially affect this line of collimation: and both in this position, and when both glasses are placed between the image and the eye, several errors are known to arise from the spherical form of the lenses, and from the different refrangibility of light, which the best practitioners have not yet been able to obviate.

In order to surmount these difficulties, the author of this paper, reflecting on Sir Isaac Newton's theory, that the border of colours on an object diminishes in proportion as the distance between the prism and the object is lessened, placed a plano-convex lens, with its plane side very near an object, or an image formed by an object-glass, and he actually found that the iris was thereby considerably diminished. The vision however was indistinct, on account of the divergency of the pencils of light when they fall on the eye. A second plano convex lens was therefore placed a little within the focus of the former, and with its plane surface towards the eye, and Mr. R. demonstrates, geometrically, how by this means the different coloured rays become parallel. He also shews how even the spherical aberrations are obviated by this construction, and proves that the field of a telescope is thereby rendered most perfect; the foci of the extreme and of the central pencils being by this means brought to the same distance from the eye.

EXPERIMENTAL PHILOSOPHY.

Art. 9. *Experiments upon the Resistance of Air*, by Richard Lovell Edgworth, Esq; F. R. S.

All the experiments hitherto made in order to ascertain the force and velocity of the wind, proceeded upon a supposition that the effect of the wind is directly as the surface upon which it acts. Mr. E. having some reason to doubt the truth of this assumption, instituted a new set of experiments with a view to ascertain that fact. The construction of an apparatus for this purpose was suggested by a machine used by Mr. Robins in an enquiry of the same nature.

The results of these experiments led Mr. E. to the following inferences: that the figure and position of a plane is a material consideration to be taken into an estimate of the resistance it offers to a medium: that in figures of exactly the same shape the resistance is not proportionate to their dimensions, as has hitherto been taken for granted, but that it increases in a much greater ratio than the increments of those dimensions: that when a plane is bent as a sail, it offers a greater resistance, than if it

were flat, although in this case it intercepts a less section of the medium; and that this resistance is greater in proportion as the plane is more bent. This last inference (which, if true, must, in our opinion, have very narrow limits) being directly opposite to what Dr. Hook is thought to have demonstrated, Mr. E. reasons somewhat largely upon it, and intimates that the Doctor seems to have applied the theory of the reflection of light to that of the air in motion, which however he thinks are to be kept very distinct; as the latter never makes an angle with the reflecting plane, but always goes off in curves, as may be ascertained with the assistance of a good solar microscope. The Author concludes with observing, that he considers the cause of the different resistances of air upon surfaces of different shapes, to be the stagnation of that fluid near the middle of the plane upon which it strikes; the shape and size of the portion thus stagnated, necessarily differing with the shape and angle of the plane.

Without entering farther into the merits of this enquiry, we confess that we must see it confirmed by a greater number of experiments, and those made under a greater variety of circumstances, before we acquiesce in the theory here deduced from it.

MISCELLANEOUS.

Art. 4. *A Description of a Species of Sarcocoele, of a most astonishing size, in a Black Man in the Island of Senegal; with some Account of its being an endemial Disease in the Country of Galam.* By J. P. Schotte, M. D.

A negroe slave at Senegal, about fifty years of age had the scrotum swelled to so enormous a size that it measured about two feet and a half in length from the os pubis to its lower extremity, and about eighteen inches in its transverse diameter, and might weigh about fifty pounds. The Doctor was informed that this disorder is endemial in the province of Galam, of which this Negroe was a native, and that it is there attributed to the use of aphrodisiacs; but he does not vouch for the truth of this report. We recollect an instance of a similar disorder in a poor Malabou, who was living at Pondicherry in the year 1710, and in whom this tumour appears to have been still larger than the one here mentioned. The case is related in *DIONIS Cours de Chirurgie*.

Art. 11. *An Account of the Earthquakes which happened in Italy, from February to May 1783.* By Sir William Hamilton, K. B. F. R. S.

Art. 12. *An Account of the Earthquake which happened in Calabria, March 28, 1783. In a Letter from Count Francesco Ippolito to Sir William Hamilton, K. B. F. R. S.*

Had we not great reason to suppose that we have scarce a reader who has not already perused the whole of Sir William Hamilton's

Hamilton's paper, as we have seen it inserted in several newspapers and magazines, we should certainly lay an ample abstract of it before the Public.—Suffice it here only to record that Sir William has been himself upon the spot, and that the intelligence he conveys is all from the best authority. Count Ippolito's letter adds but little to the information we collect from Sir William's account. It is inserted in Italian, and there is an English translation of it in the appendix.

The remaining papers, in this class, of which it will be sufficient to give only the titles, are: Art. 6. *An Account of several Lunar Rainbows*, by Marmaduke Tunstall, Esq; F. R. S. Art. 7. *An Account of an Earthquake in Wales*, by John Lloyd, Esq. Art. 14. *An Account of an Iron Wire being shortened by Lightning*, by Mr Edward Nairne, F. R. S. And Art. 16. *Extract of a Register of the Barometer, Thermometer, and Rain, kept at London in Rutland, 1782*, by Thomas Barker, Esq.

(The Mathematical Papers in our next.)

ART. IV. *The Means of effectually preventing Theft and Robbery*; together with our present cruel Punishments of these and other Crimes: the Means of immediately suppressing Vagrant Beggary: of speedily abolishing our Poor's Rates: and of relieving the present Oppression of our Labouring Commonalty. 2s. Debreit. 1783.

THIS pamphlet, if not entitled to the praise of being well written, possesses the superior excellence of being written with the best of all views, the welfare of the Public; and in the instances mentioned in the title-page, the author may be affirmed to be a thorough master of his subject. Every man must be allowed to tell his story in his own manner; and should readers, who wish speedily to comprehend an author's meaning, expect that a man who understands himself should be concise in explaining it, we wish such readers would bear with a writer, who, though a dealer in many words, will amply reward those who interest themselves in matters of such moment as those above specified.

The office of justice of the peace is of more importance in our domestic policy than is generally conceived; this office our author shews to have been first elective by the people, though the appointment has long been engrossed by the Crown. He divides our present justices, looking to Westminster for his instances, into two classes; the first, and most numerous, consists of those, who apply for the appointment, merely as an honorary distinction, and are a set of insipid inoffensive beings: in this class, he ranks the greater part of our innumerable country justices. The other class, comprehends those who undertake all the active part of that office; and who are emphatically styled *trading justices*: men who get into the office merely to deal

in justice for their own emolument; not for the purpose of suppressing vice, but for that of laying the vicious under proper contribution: men who are as careful of preserving a plentiful store of immorality, disorder, and vice, as a hunting squire is of preserving the breed of foxes in his neighbourhood.

He argues that the Crown is in nowise qualified for the appointment of justices; because not immediately interested in the event of their conduct, and because the Crown cannot possibly know the persons most proper for that office. Therefore, as all the disorders in our police, originate in an absurd manner of appointing these conservators of the public peace, the indispensable groundwork of his reform is, to restore the annual election of them to the people, which he imagines would be readily granted, on proper application. But where do we see the Crown willing to part with any power of patronage, or means of *influence* *?

Having thus, in idea, obtained a new set of constitutional magistrates, more attentive to the prevention of crimes, than to the profit obtained by punishing them, his plan is ready for execution; and the outline of it may be given in few words.

He justly laments the great quantity of uncultivated land still remaining; above two-fifths of the island lying waste, in a state of nature! This neglect he ascribes to the spirit of commerce, which began to operate about the middle of the reign of Queen Elizabeth; when the people, instead of extending their cultivation as before, began to fence in the lands, setting bounds as it were to farther improvement, and turned their attention to the more inviting schemes of profit by commercial adventures. So that now, bringing the whole into a connected view,—‘of waste improveable surface, we possess an amazing extent, upbraiding the owners with their want of industry. We have numbers of inhabitants begging for employ, to rescue them from misery, indigence, slavery, and depopulation: and we have bullocks, which are rearing in *idleness* for the slaughter, and only await our order for going to labour. Finally, to set all these a-going, and to begin the work, we have ready prepared, what no other nation possesses, a fund of money incredibly great [i. e. the poor’s rates], which extravagant commerce had instituted and applied to purposes that were pernicious, ruinous, and repugnant to nature; but which, the moment it shall be applied to the use

* On the contrary, do not our state projectors, daily manifest a desire of extending such power and such influence in the Crown? Have they not, lately, talked, with confidence, of placing the *turnpike-trusts* in the hands of government?—A measure that must naturally throw more weight into the regal scale, than would be approved by watchful men, anxious to preserve the due equipoise of our political constitution!

of agriculture, will change its nature in all these properties, together with its name.'

The author advises that a board of men of property be formed in each county, with a treasury establishment, to receive, as long as shall be necessary, all the poor's rates in the county. Waste-land is to be bought, to be paid for at distant periods, on interest during the intermediate time; bailiffs, or overseers to be engaged; cattle and implements to be provided; and the able part of the poor to be employed in raising hemp, flax, and other suitable articles, who are to be paid for their labour, to have habitations provided for them, but to maintain themselves. This mode of employment will infuse a spirit of activity and independence into them; the hemp and flax, when raised, will furnish employment for all the rest who are able to do any thing; so that the poor, and the tax for maintaining them, will soon dwindle to a trifle; while a strict execution of the laws against vagrants will force them into employment also, and put a total stop to beggary and thieving. As fast as the land is improved it may be leased out; and the concerns of the county boards, will in course of time proportionally diminish; for as culture increases, parish poor must be reduced.

Lest this scheme should be ridiculed as visionary, the Author appeals to the Austrian Netherlands, where the inhabitants labouring under like grievances, but without the resource of a poor's fund, lately carried into execution a similar plan by an unknown individual, with *all* the success here promised.

Thus much may suffice; whatever objections the scheme at large may be liable to, at first sight, with those that may appear from this brief sketch of it, will, we believe, be satisfactorily answered by consulting the pamphlet: and we sincerely hope, that what the worthy writer of it has with great labour represented, will engage the attention of those who alone are able to carry so important a concern into execution, if expedient.

But beside our avidity for trade, to which the Author ascribes the neglect of agriculture, and astonishing multiplication of our destitute poor, he truly adds, the want of attention in government to the regulation of our internal policy, which fatally allows full scope to the disorder; and strengthens his general argument by the following familiar illustration:

'Now, as the present aim is to prevail on the public to engage in this beneficial undertaking of cultivation, for which it is thus completely provided in every respect, possibly that object may appear in a more advantageous light, if placed in a contracted and familiar point of view; by supposing the nation to be in the situation of an individual possessed of an extensive estate in land, consulting with a friend on the present deranged state of his finances; and in particular relating to this poor concern. An account is produced under the title of,

Account

Account of Expenditure of Sums collected for Poor Rates, in the Year 1782, under the following Articles.—Item, To removing . . . thousand paupers from one parish, town, or vill, to another, some of them three times . . . hundred thousand miles, at . . . per mile, is . . . thousand pounds. Item, To litigating the legal settlement of . . . thousand paupers, at the quarter sessions, and in the court of King's-Bench, with overseers expences attending thereon, attorneys, agents, &c. bills, fees, &c. is . . . hundred thousand pounds. Item, To sundry miscellaneous expences in the management of the poor's concerns, with overseers dinners, perquisites for trouble and attendance, &c. in . . . thousand parishes, towns, and vills, is . . . hundred thousand pounds. Carried out altogether . . . millions. Item, To cash paid contractors for maintaining . . . hundred thousand paupers in . . . thousand parishes, towns, and vills, at . . . pence a head. Carried out . . . millions. Sum total—four or five millions.—Such an extraordinary reckoning would, no doubt, astonish the friend; he would question the squire as to the propriety or necessity of expending those millions on this affair of removing so many paupers from one farm to another; on disputing, at such an enormous charge, whether they should live, at his expence, on this farm or on that; and on these foolish, ignorant, and knavish charges of so many thousand overseers. He would likewise enquire into the meaning of that other single article, of millions paid to contractors, for subsisting so many hundred thousand souls at his cost, in absolute idleness; besides about one million more extorted and stole by vagrant beggars; who, all of them living thus in absolute idleness, though by far the greater part of them are capable of strong labour, join themselves with other idle persons to rob, plunder, and cut the throats of the honest, industrious tenants; who are, otherwise, so grievously racked in their rents, that they can scarcely subsist themselves.—Surely, the squire would honestly confess that, hitherto, he had been so much taken up otherwise, as never to look into this matter himself; but had trusted every thing to the management of his steward; who, he now plainly perceived, had been minding his own interest so much, that he had never bestowed one thought on his master's concerns.—The friend would naturally advise the squire thus: You have, without doubt, been hitherto grossly abused by this steward; and your affairs have thereby been brought into great distress; but still your case is not desperate: first, you must rely no longer on this steward; begin to look into your own affairs: and, as to this particular matter, you have a great part of your extensive estate lying waste through his negligence, and not fetching you a shilling, though highly improveable: set about improving that waste part of your estate without delay: you have store of bullocks ready reared for your table; these will suffice for the laborious part of the work, without costing you the least expence: the other necessary articles are speedily provided, for a sum that is a trifle to you: and, as for these idle poor, set them immediately to this useful work: and pay them fair wages for their labour, out of this same money that is at present wasted on maintaining them in idleness, and on other foolish and knavish purposes: you will find that, instead of being an useless, noxious burden to your estate, they will, in a

in a little time, become as industrious and useful as any of your tenants: the annual revenue of your estate will daily encrease; and of course its total value: and plenty, good order, and content, over your whole domain, will take place of anarchy, plundering, misery, and despair.

And, truly, what hath been now said, being exactly the case of the nation, would be altogether sufficient on this particular head, did it not become necessary to provide against objections and difficulties that may be started. And possibly, one of these may be founded on the expence of paying these present paupers such high wages out of the public purse, as it may be termed: But, surely, the case of the public, in this particular, would differ nothing from that of the farmer, who pays wages to his labourer, and has it returned to him by the cultivation of his lands. Nor doth it make the smallest difference that this labourer, receiving wages, was yesterday a pauper maintained idly without wages, upon a wretched stipulated allowance that still was paid by the public. For, the moment he is put to work, he changes his condition, from that of an useless, miserable wretch, living upon extorted charity, to that of an industrious labourer, subsisting honestly upon wages justly earned, as the fair value of his work. And, for the same reason, that present useless burthen some tax, instantaneously changes its style, from this of Poor Rates, to that of a fund for improving and cultivating the waste lands in England and Wales. And upon the same fair and reasonable terms, with respect to the public, would stand all those present idle, able-bodied vagrant beggars of both sexes, who should take to labour: the wages they would in such case receive would be honestly earned, by value in work, to be returned to the public from the improved lands. Nay, and upon the like equitable terms would stand all such of those who at present live by thieving, plundering, and prostitution: the moment they betake themselves to labour, they become honest citizens, entitled to wages.

But what an honourable and laudable field would this open, to feed those deserving citizens, who have risked their lives in defence of their country; and who, in return are, at present, turned adrift, to starve or be hanged, the moment their service ceases to be necessary. For, in their present situation, having no possibility of afterwards obtaining an honest employ, their discharge from the army is, in effect, an unavoidable doom to either starve, or to steal and be hanged.

Surely, here is a field ample enough for usefully employing all these, and more, without burthening the public, so long as there is an acre of waste land in England or Wales capable of cultivation. And, if there is not field sufficient in this end of the island, Scotland holds forth millions of acres, that will liberally return the expence and trouble of cultivation. For the earth is an honest and grateful debtor; she returns the loan with generous interest. And, certainly, no narrow, confined distinctions of country should be thought of in this case. England would still reap sufficient benefit, notwithstanding Scotland might participate a little; so long as it is colonising within the bounds of the island, it is sufficient; as, on these terms, no ungrateful colonist could, or would attempt to wrest from England the fruits of two hundred years expence and attention.

‘ Here,

'Here, indeed, it may be invidiously demanded, why the Scotch cannot do this for themselves. The reason hath been assigned: the Scotch have not the fund, nor are they capable of raising one; no, nor any other nation in Christendom besides this. The English alone, who have been insensibly and imperceptibly drilled on, step by step, from small beginnings, to accumulate this poor fund to such an enormous annual amount, as now exceeds the standing revenue of almost any one state in Christendom, except herself and France. England alone hath a fund ready provided, and equal to this mighty national undertaking.'

Indeed we are inclined to believe that if such an undertaking were once thoroughly adopted by clear-headed and resolute men, all the apprehended difficulties would shrink before it, and our author's reasoning be verified: and to take away the plea of poverty, by increasing the quantity of productive work, is cutting up the evil by the roots; whereas all our schemes *for the better relief and maintainance of the poor*, are but delusive palliatives. Why should they be immured in houses of industry, where if they really do labour, they only intercept the bread of hard working independent manufacturers; when, by spreading them abroad over fields of industry, they might raise materials now purchased at great expence from foreign countries, and thus feed others as well as themselves?

It is with communities, as with individuals, seasons of difficulty and danger, are the times for examining our circumstances narrowly, and recollecting affairs that a dissipated attention caused us to forget, and suffered to run into confusion. If such a season is suitably improved, the dismemberment of an unwieldy empire, the prospect of which was so often predicted to be our ruin, may, on the contrary, and to the discredit of commercial politics, become a real blessing.

ART. V. *Bibliotheca Topographica Britannica*, continued*: No. IX.
4to. 2s. 6d. Nicholls.

SKETCHES of the history and antiquities of *Stoke Newington*, in the county of *Middlesex*, form this ninth number of a work which we have frequently recommended to the notice of our readers. Its principal contents are, *lists* of the prebendaries and rectors of the parish, with accounts of the church, monuments, and inscriptions, and of the lay lords of the manor, commencing from about the year 1560, and continued to the year 1782. It is a very proper and amusing part of the present collection, but does not furnish much for us particularly to notice. In the list of prebendaries we observe a little mistake, by confounding at times the name of the place, *prebend* with that of the person, *prebendary*. Some negligence of expression, in this publication, appears occasionally in other instances, and perhaps

* See Review for November, 1783.

we might add, that *slight intimations* now and then arise, of that kind of *churchism* which has more in it of bigotry and superstition than of religion and Christianity. We should however be very unjust to the editor's liberality, if we did not add, that an account is given of dissenting ministers at this place, and (in the appendix) a particular relation of those at Newington-green, among whom we find Dr. Isaac Maddox, afterwards Bishop of Worcester; who, when he had finished his academical studies among the dissenters, preached a few times at the meeting there, but never accepted of any dissenting congregation. We farther notice here the very respectful manner in which Dr. Isaac Watts is mentioned. His poem to the memory of his friend, Thomas Gunston, Esq; appears at length in the appendix; in which, also, a brief and handsome account is given of Dr. Samuel Wright, formerly a dissenting minister at Carter-Lane, London; who was interred in the church of Stoke-Newington. One little anecdote concerning him, as here related, we may infer: 'Dr. Wright is traditionally understood to have been the author of the song, "Happy hours, all hours excelling." He was remarkable for the melody of his voice, and that of his elocution. Archbishop Herring, when a young man, frequently attended him as a model of delivery, not openly in the meeting-house, but in a large porch, belonging to the old place in Blackfriars.'

Among the families into which this manor came by inheritance, or purchase, that of *Abney* is particularly specified, to which it descended from Thomas Gunston, Esq; in 1700, and with whom it continued till 1782; when Mrs. Abney the last survivor died, and by her will directed it to be sold. A good old house, standing in the parish, and built in the reign of Queen Elizabeth, was the property of Charles Fleetwood of Armingland-hall, Norfolk. He is well known to have been Lieutenant-general of the army under Oliver Cromwell; a circumstance which gives rise to many remarks. We have here also a genealogical table of the families of Fleetwood and Hartopp, ending with *Ann*, heiress and representative of each, married to *Edmund Bunny* of Leicester, Esq; now *Edmund Cradock Hartopp*, Esq; of Newbold and Aston Flamville co. Leic. This number has two engravings, one, the north-west view of Newington, the other, a south-west view of the church. It may be proper to observe farther on this article, that the ancient Roman road, called *Ermen Street* is supposed to have passed through this village: It led from Newhaven on the coast of Sussex through Surrey to London, and thence passing under Cripplegate, through the counties of Middlesex, Hertford, Essex, Cambridge, Suffolk and Norfolk, to *Venta Icenorum*, now Caistor, a little to the south of Norwich. The word *Ermen* is said to come from the

the Saxon name of this Roman road, which was written *Herman*; *Here* in that language signifying an army, *Herman* a soldier, and this, *via militaris*, a military way. Mr. Nicholls inclines to think that it passes not directly through the town of Newington, but along a green lane in the neighbourhood.

No. X. 4to. 1 s. 6 d.

A short account of Holyhead in the Isle of Anglesea: communicated by the Rev. Mr. John Price, keeper of the Bodleian library. It appears to have been drawn up in 1762; the editor affixes to it a later account from Mr. Pennant's tour, and also an extract from a MS. essay on husbandry, particularly relating to the Isle of Anglesea, by the Rev. Mr. Rowland, author of *Mona Antiqua*. The notes were communicated by a correspondent who visited Holyhead, in 1770.

The name, *Holyhead*, is probably derived from the number of religious places formerly in the neighbourhood: its most usual name, we are told, is *Caer-Gybi*, that is *Kebii castrum*, so called from *Kebius* or *Kybi*, a bishop very anciently seated here. This part of Wales has been remarkable for furnishing tales of the sanctimonious kind. Concerning *Capel St. Iffraid*, for instance, situated near this place, 'the Popish legends say, that *St. Iffraid*, a virgin of remarkable sanctity, sailed from Ireland to this place on a green sod, which on her landing immediately grew into a hillock, on which this chapel was built and dedicated to her.' Such are the idle accounts with which church-history of those dark times abounds.

Mr. Pennant, in his description of Holyhead speaks of a green amianthus, or brittle asbestos, met with, in great plenty, in a green marble in Rhoserlyn parish: It is this observation, principally, which occasions the extract from Mr. Rowland. That writer tells us that, 'of all the species of the calcareous or mineral kind of stones in this country, the most truly admirable and singular is the *Amianthus* stone, whereof there is a large vein or stratum, appearing in several places above ground, discovering, in the seams and scissures of it, that flakey substance called by the ancients *Asbestinum*, and of late, *Salamander's wool*.' To this number is added a memorial concerning a sort of paper made from the *asbestos* found in Wales; in a letter from Edward Llyud, of Jesus College, Oxford: first printed in the Philosophical Transactions. Two plates attend this account, the one, a map of the Isle of Anglesea, the other, of Holyhead, and the coast.

No. XI. 4to. 7 s. 6 d.

The History and Antiquities of Croyland Abbey in the county of Lincoln. This, including the preface and appendix, forms a volume of 289 pages. Croyland was a magnificent mitred abbey of the Benedictines, founded by Ethelbald, king of the Mercians,

Mercians, about the year 716, and dedicated to St. Guthlake and St. Bartholomew. Ingulphus, who held this abbey thirty-four years, wrote the history of the house; which he concludes at the year 1089: it was continued by Peter de Blois, arch-deacon of Bath, and vice-chancellor to king Henry I. at the desire of Henry de Longchamp; but it is broken off at the year 1117: soon after which it is resumed by another author, and carried on to the year 1469; and then by other means we are conducted to the dissolution in 1539. The last abbot was John Welles, alias Bridges, who with some members of the house subscribed to the king's supremacy, and joining in the surrender of the convent, he obtained for life a pension of 133*l.* 6*s.* 8*d.* *per annum*, the others also having pensions in proportion. The narration here compiled from the above materials is entertaining, but intermixed, like such kind of history, with *miraculous deeds*, to which no farther attention is to be paid, than to consider them as proofs of the credulity, ignorance, and superstition of the times. Our compiler, however, relates these fictions in the same orderly manner with other parts of the story which he collects, without in the least noticing their absurdity, or guarding his readers from confounding them with the real facts which they are to credit. Such legends should always be placed on the same footing with those fabulous tales which are to be met with in the histories of the Heathen gods and heroes. At the same time we would not, with the utmost severity, condemn their inventors and fabricators: some were, perhaps, deluded and imposed on themselves, others were, no doubt, satisfied in the use of what they called *pious* frauds, and might think the means were justified by the end they proposed; while *others* were wholly indifferent on the subject, so long as they could prevail with the people to support *their own* ease and splendor. It is observable, that when this purpose is attained and seems to be established, there is a dearth of miracles and a silence about them; but when changed, and calamities arise affecting the interest of the abbey, then they revive, and produce the effect of bringing in contributions. Two instances to the point offer themselves here, the one after the house had been plundered to carry on the war against the Danes, then 'St. Guthlac wrought miracles which brought a sudden and great afflux to the shrine:' The other instance is the dreadful fire which Ingulphus, in whose time it happened, describes in such lively terms, and so pathetically laments; after this, miracles were presently wrought, and the concourse of people flocking to see them 'proved of signal benefit to the convent.' On another occasion, when Ioffrid was abbot, it was judged necessary to rebuild the church and monastery with stone, then 'miracles were wrought, contributing not a little to the benefit of the abbey, especially after the sudden death of one

Audin,

Audin, a Norman, who made a jest of these miracles, and reflected on their author; the night following which, the abbôt also had a vision contributing, without doubt, among such who chose to believe it, to the sanctity and emolument of the fraternity.

To the history, is added an account of the remains of this ancient abbey, with various remarks on its situation, possessions, the town of Croyland, &c. &c. all which furnish an agreeable amusement. Among other things, we are told that the 'register of burials, kept with particular attention by the present incumbent, confirms the circumstance of remarkable longevity against any misconceived notion of the insalubrity of this fenny tract.' But for an exact relation of the present state of this island, as it is sometimes called, and the adjacent country, numerous other particulars are wanted beside those which are here inserted. The engravings belonging to this volume, are, A view of the abbey, that is, its remains; Knives, arrow, and spear heads, &c. found on this spot; An old map discovered in the parish chest; but-tress of the west front and part of the south aisle of the church; Abbot's chair; The triangular bridge, here mentioned as the greatest curiosity in Britain, if not in Europe; together with two views, at the end of the preface, of the Croyland boundary stone, rendered the more remarkable by the disputes it has occasioned among some celebrated antiquaries *. Mr. Gough, the writer of this volume, maintains the same opinion with Mr. Pegge, and defends it against those arguments which Governor Pownall has farther advanced in the sixth volume of the *Archæologia*, of which we shall have occasion hereafter to take some notice. We should add, that the appendix to this number contains a variety of articles, several of them curious, among which we observed the following, which we insert for its singularity; it is in the list of donations to the abbey, and extracted from the Harleian Miscellany: "*Sciant omnes, &c. quod ego Rogerus filius Willi de Draitona do, &c. Deo et Sco Guthlaco et monachis de Croyland, &c. Godwynnum King, et uxorem ejus, & omnes pueros illorum, &c. Ista autem donatio facta est consensu Willmi filii Rogeri.*"

No. XII. 7s. 6d.

Some account of the town, church, and archiepiscopal palace of Croydon, in the county of Surrey, from its foundation, to the year 1783. By Dr. Ducarel, F.R. and A.SS. This history was drawn up in 1754, at the request of Archbishop Herring, who for many years made Croydon his residence. Mr. Gough, who purchased a copy of it, presented it to Mr. Nicholls

* See Monthly Review for November 1775. p. 415. Ditto for February 1780. p. 109.

for publication. It has received improvements by different means, and several additions are made, dated 1783. It is in these that we find an attempt to account for the name, written *Croydon*, but commonly called *Craydon*, derived, perhaps, from the old Norman, or French *Craye* or *Craie*, chalk, and the Saxon word, *dun*, a hill; *a town near the chalk hill*; and we are told there is no chalk in Surrey until you come to Croydon. The town, religious foundations, schools, and other benefactions, the church, and the palace, form the principal part of this history. It is certain from *Domesday Book* that the manor of Croydon has belonged to the see of Canterbury ever since the days of Archbishop Lanfranc, 1070, but at what time a manor-house was built here, antiquaries are wholly at a loss to discover; however, that there was one, A. D. 1273, appears by a mandate, dated from hence on the 4th of September in that year, when Kilwardby, immediate predecessor to Peckham, was archbishop.

Archbishop Parker entertained Queen Elizabeth at this house, with all her retinue, consisting of the principal nobility of the kingdom: it seems, from an original paper inserted in the appendix, that her majesty had intended another visit the next year: it is dated May 19th, 1574; it appoints apartments for many of the Queen's attendants, and has this title, "Lodgings at Croyden, the Bishope of Canterbury's house, bestowed as followeth."

Archbishop *Whitgift*, we are told, had a great affection for this town, and resided very much in this house, which in his register is first called *Palatium*, on the 9th of July, 1599.

In the particular account which is given of this palace we find the following remark: 'On the whole I am at present inclinable to think that building entirely with brick was not introduced in England, till sometime in the reign of King Henry the Sixth, and that the east and west part of the great court of this palace were some of the first brick buildings of that age.' In the preface we are referred on this subject to an article, by Mr. Effex, *Archæologia*, iv. 73. as we are also on the topic of *vineyards*, to Mr. Barrington's dissertation, *ib.* iii. 67. Two letters addressed to archbishop Herring support the opinion that vineyards 'were planted and in fashion' in this country about the year 1285.

This number contains ten plates, beside those which are printed on the letter-press page: Hospital, established by Archbishop *Whitgift*; to the general account of which foundation given in this work, several original papers are added in the appendix: South view of Croydon palace: North view of the same: North and south views of the entrance, or Porter's lodge,

to the palace : Coats of arms in the great hall ; one of which, being the arms of Edward the Confessor, is particularly remarkable ; Coats of arms in the guard-chamber : Brass seal found at Croydon in 1754, and tradesmen's tokens ; the seal seems not older than Edward IV. or Richard III's reign, it represents a woman's head with a veil hanging down, and the inscription, MARGARETE D'STANE : Plan of the palace, with the grounds belonging to it [concerning which we may here add, that this palace with its appurtenances was sold in October, 1780, to Abraham (now Sir Abraham) Pitches of Streatham, Esq; for 2520l.] : Plan of the school at Croydon, as intended to have been altered by Archbishop Tennison, in 1713, taken from a MS. in Lambeth library : The seal of Archbishop Whitgift, and of the hospital founded by him ; together with the *initial letter* of the letters patent for building the hospital, which includes a portrait of Queen Elizabeth, and the *initial letter* of the deed of foundation, which contains a portrait of the founder. This last instrument, we are told, is admirably written, and in fine preservation. At the top of the deed are the royal arms, with those of the see of Canterbury, and of the archbishop, all finely illuminated. The first line is in large golden letters. Among the original papers and other writings in the appendix are many things curious and entertaining. Mr. Nicholls has used great industry in gathering the materials : among the rest he has collected all the inscriptions, we believe to the minutest, in Croydon church and church-yard, and added them to those before published by Mr. Aubrey in 1718. The finest monument and best inscription seems to be that of Gilbert Sheldon, archbishop, who died in 1667. No. 29. of the appendix gives us a catalogue of rare plants found near Croydon. But we shall dismiss this volume with inserting an anecdote relative to Dr. Whitgift, a character, in several respects, excellent. It is the expression of *Boysé Sissi*, French ambassador and resident here at the Bishop's death, who, we are informed, said, " The Bishop had published many learned books ; but a free-school to train up youth, and an hospital to lodge and maintain aged and poor people, were the best evidence of Christian learning, that a Bishop could leave to posterity." This is extracted from Walton's life of Hooker.

No. XIII. 2 s. 6d.

' *Some Account of the Parish of Great Coxwell in the County of Berks.*' Though this parish affords, as it should seem, but few materials for Mr. Nicholls's work, we apprehend the account might have been improved by a more careful inspection. This article contains the second set of answers to the editor's queries, who acknowledges his obligation for them to John Richmond Webb, of Stilton, in the county of Wilts, Esq. The outlines

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are said to be in part filled up by such notes relating to the parish as were found among Mr. Mores's Berkshire papers, in the hands of Mr. Gough. Little occurs here that is material, unless it be thought worthy of remark, that, in winter, labourers have 1s. a day; handicraft men 1s. 8d. a day throughout the year; that the annual rent or value of the houses and lands in the parish is about 900*l. per annum*, the poor's rate *communibus annis* about 1*s.* in the pound, the land-tax about 2*s.* in the pound, when 4*s.* are required by act of Parliament; and farther that the common fuel is faggot wood, sold at 1*l.* 15*s.* *per* hundred, six score to the hundred: Concerning this last, we ought to have been told of what size the faggots are, since if they are only of a moderate or common run, their fuel is extremely dear. However we would not be understood to intimate that this number consists merely of such articles, or that these are improper,—which certainly they are not.

This parish was formerly part of the manor of Farringdon, but is now a manor of itself, the Earl of Radnor, lord of it, in consequence of intermarriage with the families of Pleydell and Platt, of which families we have here an half sheet pedigree, as also of the family of *Mores* (anciently *Morryce*), who possessed the manor in the time of Henry the Eighth, and held it to the middle of the next century: Before the suppression of monasteries in 1538, this manor belonged to the abbey of Beaulieu, in Hants. Among the few inscriptions and epitaphs, the Latin one on a stone in the church-yard to the memory of *David Collyer*, vicar, who died in 1724, is pretty; part of it as follows:

“ Pastor vigilans
Cujus virtutibus nec obstitit
Res angusta loci,
Nec celavit obscuritas.
Literatus enim, pius, et beneficus,
Suavitate morum cum vixit
Omnibus charus:

Mortuus verum merito desideratus,” &c.

He was author of the “Sacred interpreter, or a practical introduction towards a beneficial reading and thorough understanding of the Holy Bible,” published in 1726, in 2 vols. 8vo. A number of *excerpta* from old writings, chiefly in Latin, are added to this account; and a great part of these *scraps* or selections, not very interesting to most readers, relate to other places, as *Sandford*, *Farringdon*, *Sulton*, *Westbrouke*, and among the rest, *Little Cokeswell*, is mentioned. The name of the parish now under review implied that there was a *parva* as well as *magna*; but excepting these *excerpta* no notice is taken of *Little Cokeswell*, to inform us whether it is a distinct parish, or any

other particulars. Six plates, which the editor had in his possession, engraved at the expence of the late Mr. E. Rowe Mores, with a view to some account of *Great Coxwell*, were an inducement no doubt to this publication, and form an agreeable part of the number: The manor house: A building, called by the inhabitants *King John's Stable*, now used as a barn; when it was built, or for what purpose, is at present unknown; but as a cell of *Cistercians* is supposed to have been at this place, it is farther conjectured that this building might have been intended for a granary, to receive such rents from the tenants as were paid in rough corn: A Latin inscription, by Mr. Mores, attends this plate, intimating that this, with other buildings, was given to the family by Henry VIII: The antiquary, (as Mr. Webb observes) may have some difficulty in determining whether this building is the *Camera sup. voltam*, or *Nova aula sup. Pincernam*: In the ground plot, which we have in the next plate, it is called by Mr. Mores, *Horreum*. The fourth and fifth engravings are the south and north views of the church of Coxwell. The sixth is a monument or grave-stone of the Mores family. On the whole, though this number is not destitute of amusement, it does not appear to inform and entertain so much as it, possibly, might have done.

ART. VI. *Forms of Prayer for the Use of Unitarian Societies*. By Dr. Priestley. 8vo. 4s. bound. Johnson. 1783.

Nonconformity originated in a dislike of the discipline, and not of the doctrine, of the established church. Those distinguishing principles which have been honoured with the name of Orthodoxy were universally admitted by the puritans, and after them by the two classes that arose out of this sect, *viz.* the Presbyterians and Independents. Till the reign of George I. very few dissenters were even suspected of Arianism: and it was very lately that any among them avowed themselves Socinians. A defence of Nonconformity on account of articles of *faith* is, comparatively speaking, a novelty in its history. It was conducted on other grounds by the Smectymnuan divines, and Mr. Baxter: nor did Mr. Pierce, in his celebrated answer to Dr. Nichols, object to any thing but the government of the church by orders unknown to the gospel, and by services inconsistent with its purity and simplicity. At that period, indeed, Mr. Pierce had not avowed the change in his religious sentiments respecting the doctrine of the Trinity: if he had avowed it, and if the same change had taken place among the Dissenters in general, he might have strengthened his defence of the separation, by urging a circumstance of such additional weight and consequence: for surely the reason applies with greater force to

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to principles than to forms : to articles of belief than to modes of discipline ; and an Arian, who is dissatisfied with the liturgy because it is an imposition without authority, will much more object to it because it contains doctrines which he believes to be false. A Socinian is at a greater distance still from the doctrinal articles of the English church : and we can conceive of no possible method by which he can accommodate his sentiments, not merely to its articles, but to its worship, without a shameful prevarication. Every man must judge of his own motives and doctrine for himself, how far his conduct may be justified by the ends he hath in view : but on the ground of common integrity, and without looking any farther than the act itself, we cannot conceive of a greater piece of inconsistency than a man's addressing, with all the appearance of conviction, the *Holy blessed and glorious Trinity, three persons and one God*, when he is firmly persuaded that God is one, not only in substance but in person ; that Jesus Christ is a mere man, and the Holy Spirit nothing more than an attribute of the Deity.

‘ If there ever was, says Dr. Priestly, any such thing as *idolatry*, it is paying religious worship to any other than the one only living and true God ; and if it be of any consequence to preserve inviolate the first article of all revealed religion, viz. the unity of God, and the exclusive worship of him (which was the one great object of the Jewish religion, and continues to be so in the Christian), it must be incumbent upon us to frequent no society of Christians, however pious and sincere they may be, if we be convinced they err in so essential an article of faith as this. It is innocent in them who are ignorant and act agreeably to their consciences ; but it is criminal in us who know better. There are no doubt differences in lesser matters, which may be borne with in members of the same society : but if any difference in opinion and practice will justify a separation, it must be this.

‘ That such a corrupt mode of religion is enjoined by the civil powers under which we live will no more authorize or excuse our conformity to it, than the same considerations would have justified the primitive Christians in conforming to the rites of the Pagan worship which were enjoined by the laws of the Roman empire. The answer of the apostles, Peter and John, to the Jewish High-priests, should be adopted by all Christians: *We ought to obey God rather than man.*

‘ These considerations will abundantly justify me, in the opinion of serious persons, in this attempt to excite all Christians who are Unitarians, to a just sense of the importance of their principles, to distinguish themselves in the eye of the world by their profession of them ; and to remove, as far as I can, every obstacle to this public profession of pure Christianity, by making it easy to all Unitarians to form separate societies, and to enable them to conduct their public worship, though there should be no persons of learning among them : and though, by reason of their small number or low circumstances, they should be unable to engage the services of any person liberally educated.’

In an *introductory essay*, prefixed to these forms of prayer, Dr. Priestley offers some cogent reasons to justify the Unitarians in adopting his plan; and to urge them to form societies for public worship, even though they should be denied the benefit and assistance of a learned ministry.

‘Much of the difficulty, says our author, in the way of such an undertaking as I would recommend, viz the forming of Unitarian societies, consisting of laymen only, will arise from the habit of attending upon ministers regularly educated, though a great deal of the notion of their importance is nothing more than the remains of that superstition, with which the clerical character was so long respected in the dark ages. On this account, however, even many liberal-minded persons would feel some reluctance to receiving the Lord’s supper at the hands of a layman, or having a child baptized by such a person; though there is nothing more sacred in those offices than in any other Christian duty. But men of understanding should endeavour to get above such weak prejudices as these, and, as we continually do in other things, learn to sacrifice small things to great.

‘What were those persons whom we now call the *Clergy*, originally, but the more reputable members of Christian societies (all of whom we should now call *laymen*), to whom the government of the Christian church was delegated. They had no particular *character* but what the votes of their fellow Christians invested them with, and what they could at pleasure deprive them of. All the rest of what is now called a *spiritual character* has been the addition of men, in times of gross ignorance and superstition.

‘If we consider the occasions of the Christian church at large, learned men are certainly of very great use. It is from men of learning, leisure, and enquiry, that we must expect an accurate investigation of the doctrines of the gospel, after the gross corruption of it in the dark ages, and a just stating of its evidence in answer to unbelievers. It cannot be denied, also, but that such men would be of great use in every place; but they are by no means necessary in every particular congregation; especially since there have been so many valuable publications on all the subjects that can interest the members of Christian societies. For it will hardly be denied, that by means of a proper choice of printed compositions, a Christian congregation, consisting of laymen only, might make a better provision for their instruction, than they could do by engaging the services of the generality of persons educated for the ministry as a profession, provided they were confined (as indeed it is generally expected) to give only their own compositions. Let a Christian society of laymen have the assistance of ministers, and other learned Christians, in pointing out to them the best illustrations of the Scriptures, the best printed sermons, and also the best forms of devotion for all their occasions, and whether they can bring themselves to think so, or not, they will certainly have a better fund of rational instruction, and also of useful devotion, than is to be had in most Christian societies.

‘I would therefore (says the Doctor) earnestly exhort all serious Unitarians, who cannot with satisfaction, or indeed with a good conscience join in worship with Trinitarians, to form themselves into
separate

Separate societies, though their numbers in any place should be ever so small, or even though there should be no more than a single family in a place, and to observe the Lord's day for the purpose of public worship; always letting it be known that there is such worship, and admitting and encouraging any persons who may chuse it, to join with them.

'As there is nothing peculiarly sacred in the offices of *baptism* and the *Lord's supper*, let the elders of such societies by all means perform those services whenever there shall be occasion for them, without having recourse to ministers of neighbouring places.'

It is difficult to give directions that shall suit in all cases a society formed on so novel a plan. Much must be left to private judgment: and particular circumstances may occur that will offer hints for improvement in all matters relating to external discipline and the forms of worship. 'Let them,' says our Author, 'only unite upon that single great principle of Christian faith, viz. that there is one God, and Christ is the creature, the servant and messenger of God: and let them afterwards add others relating to church government, &c. as they shall find them to be expedient.' Dr. Priestley observes that a society of this kind hath been lately formed by Mr. William Christie, *jun.* [*a tradesman*] of Montrose, in Scotland.

The second section of this *introductory essay* consists of observations on the several parts of Christian worship, and the different offices for Christian societies contained in the work he hath now published.

He recommends a copious reading of the Scriptures, particularly the historical part; and above all the history of our Saviour. He approves of the old method of *expounding*, originally in use among the Dissenters; and recommends for that purpose his own notes on the *Harmony of the Gospel*. He intends to enlarge his plan for the use of such societies as may in future be formed on his model.

Among the sermons that Unitarian Societies may in general make use of, Dr. Priestley mentions Tillotson's, Clarke's, Balguy's, Pyle's, Jortin's, Forster's, Duchal's, Lardner's, Bourn's (father and son), Holland's, and Enfield's.

The Doctor doth not approve of any festivals; nor the observance of any day but the Lord's Day. If, however, he were to celebrate one day in preference to another, or by way of distinction, it should, he says, be *Easter*; and in his *forms* is a prayer purposely adapted to that day.

The office for baptism is conducted on this general idea, that it respects the parent more than the child, and is to be considered simply as a dedication of the latter to the patronage and care of Divine Providence; and an acknowledgment of the former that he believes in the Christian religion, and will (if he should continue in the same belief) instruct the child in the principles

of that faith which he profeſſes, and inculcate the practice of it by his own example.

The Doct^r hath departed from the common form, *viz.* "I baptize thee in the name of the Father, and of the Son, and of the Holy Ghoſt." He doth not conſider it as at all eſſential to the ordinance; and he hath an objection to it becauſe it hath been made an ill uſe of. He recommends it to the perſon who may officiate, ſimply to baptize the child *in the name of Chriſt*: or, if he ſhould judge it proper, he may add a kind of paraphraſe on the common form, by way of interpretation, in order to prevent a wrong conception of it. The explication he propoſes is the following—"I baptize [*this child*] in the name of Jeſus Chriſt—in order to his being inſtructed in the principles of that religion which was the gift of GOD by JESUS CHRIST, and which was confirmed by the HOLY SPIRIT."

The Lord's ſupper being conſidered ſimply in the light of a memorial of the love of Chriſt in dying for us, with a view to his riſing again, in order to give us an aſſurance of a future reſurrection, the offices for its adminiſtration are conducted with a view to this primary and leading idea.

The *forms of prayer* which follow the introductory eſſay, are of a general nature, or ſuited to particular occaſions.

The order of worſhip is the ſame that is generally adopted by the diſſenters. We will ſet down the directions given in this work for the information of thoſe who are unacquainted with the method in which the public devotions are conducted by this claſs of Proteſtants:

'Let the ſervice begin with ſinging the 100th Pſalm, by Dr. Watts, or any other that may be thought more proper; in order to give the congregation an opportunity of aſſembling and of ſeating themſelves with the leaſt diſturbance to each other.' [*This is not a general cuſtom.*]

'The introductory prayer.'

'A leſſon out of the Old Teſtament, and another out of the New; with illuſtrations, if they can be conveniently procured.'

'A pſalm or hymn.'

'The prayer before ſermon.'

'A pſalm or hymn.' [*This is not a general cuſtom.*]

'The ſermon.'

'A pſalm or hymn ſuited to the ſubject of the ſermon.'

'The concluding prayer.'

The afternoon or evening ſervice is the ſame in point of order as the morning. [N. B. *In ſome diſſenting congregations the introductory prayer and reading the Scriptures is omitted.*]

The forms for particular occaſions reſpect the common incidents of human life: the larger offices are the following—for *infant baptiſm*: *adult baptiſm*: the *Lord's ſupper*: a *funeral*: a *faſt*, and a *thankſgiving day*.

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The prayers which Dr. Priestley hath drawn up for the use of Unitarian societies are perfectly suited to the object he had in view. They are plain and simple, but not growelling or vulgar. In some respects the style of these prayers is a model for compositions of this sort. It is intelligible to all, and can offend no one.

There are, however, some particular words and modes of expression which do not well agree with that simplicity and solemnity which Dr. Priestley appears to have studied; and not only so, but to have attained with more than common success. We will set down the passages in which they occur; and submit them to the author's revision. Perhaps he may judge it proper to correct some of them in a future edition.

P. 54. *manifold goodness do exert all the force of our faculties.* p. 67. *Aiacrity.* p. 69. *manufacturers.* Ditto, indulging to luxury and excess. p. 71. *reasonable requests.* p. 73. *succeed to anxiety and pain. Child-birth, child-bearing, child bed.* [The word, we think, should not have been varied.] In Bishop Hoadley's prayer, p. 83. *lovely perfections.* p. 84. in all *fixing* proportion. p. 101. *Life* misprinted for *light.* p. 105. *enervated.* p. 106. *exert thine almighty arm.* p. 125. *non-observance.* p. 140. *Let us now call upon God.* p. 141. *addictedness* p. 204. *Arise and be doing.* p. 225. *maxims.* Ditto, *effeminacy.* Ditto, *gaming.* [We wish to see the whole clause omitted, from "*instead*" to "*vice*."]]

These are mere verbal improprieties at most: and to others they may not even appear to be such. We can only say, that they strike us as expressions inconsistent with that *simple dignity* which ought to be the prominent characteristic of prayer. We submit our remarks to Dr. Priestley's better judgment; and leave it entirely to him to adopt or reject them as he may think fit.

ART. VII. *Divine Revelation, Impartial and Universal*: or, an humble attempt to defend Christianity, upon rational Principles, against the Infidelity and Scepticism of the Age. By the Rev. John Bennett, Curate of St. Mary's, Manchester. 8vo. 3s. boards. Cadell. 1783.

THE want of universality hath been frequently urged by Infidel writers, as an insuperable objection to the divine original of the Gospel-dispensation. Its object and influence have been deemed of too circumscribed and partial a nature for a revelation from the God and Father of All. Can the universal Creator have his particular attachments? Can he whose Providence is universal, limit his grace to a few? Can the religion which represents him in this partial light—which would restrain

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his higher blessings, those which itself describes as essential to the interest and happiness of a rational and immortal Being —, can such a religion be the offspring of that God who “is no respecter of persons?”—to whom all his creatures are equally dear; who is under the controul of no external causes, and whose inward principles cannot be subject to the influence of caprice? And doth not a revelation that confines its blessings to particular nations, or particular periods, carry its confutation along with it? Doth not such a religion, while it inculcates the belief of a just and righteous God, at the same time contradict its own pretensions? Either the idea of an impartial God must be abandoned, or the revelation which would represent him in a different light. For whatever first principles it may *appear* to favour, yet, in *effect*, it overturns them all; and instead of a God invariably governed by moral perfection, we behold a Being influenced by arbitrary will, undirected by wisdom, and uncontrouled by equity; who, because he is sovereign, *may* act as he pleases; and because he is omnipotent, *will* effect his purposes: and who dare say unto him *What dost thou?*

These objections have a formidable aspect; and they have been urged with an air of triumph by the enemies of the Christian religion: But their tenor is chiefly confined to their *appearance*: for the same mode of reasoning may be applied with equal propriety and effect to the dispensations of Providence; and the objections arising out of it, when pursued to its utmost extent, militate as strongly against *Theism* as against Christianity.

The present undertaking is designed to obviate those difficulties which have appeared to embarrass the scheme of divine revelation. To this end the Author attempts to prove that the uniform plan of the Deity hath been the diffusion of religious information amongst mankind in general, through every age of the world; that his mode of effecting so benevolent a design, as well as the nature, degree, and extent of the revelations he hath vouchsafed to give, may have been considerably varied: that to a superficial observer, the varieties attending these revelations might have the appearance of partiality, though in fact they were so many necessary accommodations to the times in which they have been dispensed, and were wisely suited to the various dispositions and qualifications of mankind in general, or the particular habits and circumstances of particular classes of people, to whom they were immediately addressed: that with respect to Christianity, it would probably have been communicated sooner in all its fulness and perfection, if earlier ages had “been able to bear” or qualified to improve, such a blessing, in its larger extent: that ceremonies and institutions, in our view burdensome and absurd, were certainly the best forms of religion

religion for a hardened and unrefined people: and were the strongest barrier against the dangerous inroads of idolatry and superstition: that the nations which now sit in darkness have either in some period misimproved the information that was afforded them, or are neglected through our want of zeal in seeking their conversion; or, at least, that this their conversion is obstructed by some other external, secondary causes, for which the goodness of the Deity cannot justly be impeached: and that, finally, if the mercy of heaven was not restrained in the universality of its exercise by some vices (the necessary effect of free agency, and which cannot be controuled without destroying the very nature of man, as an accountable being), the earth would, probably, at this moment, be universally converted to the Christian faith.

This is the outline of our Author's argument, which he supports by a train of reasoning founded chiefly on historical facts, and illustrated by a variety of notes from the most distinguished writers, ancient and modern.

The following extracts will give our readers an opportunity of forming a very favourable opinion of our Author's benevolent turn of thinking: at the same time the judicious eye will discover some gleams of genius, that in time may produce something more substantial, and less inflated and diffuse.

After enumerating the principal causes which have in all probability obstructed the progress of Christianity among the savage and Indian nations, our ingenious Author proceeds:

' Prejudiced, and with such justice, against our persons, these people may very naturally despise our instructions. They may, by a fatal and unhappy combination, associate Christianity with our views and passions, and prefer their own imperfect faith, at least enjoining honesty and justice, to one, which, with such infinitely superior pretensions, admits the horrid tempers of dissimulation and hypocrisy, of cruelty and revenge.

' Let us fancy for a moment the necessary interview betwixt a missionary and one of his negro disciples, when in the *noble importance* of his office, the ecclesiastic would divest him of his mistaken notions, and implant in his uninformed mind the principles of the Christian faith. What language might one put into the savage mouth, and how forcibly might he expostulate with his unknown instructor in these pathetic terms:—"Your faith may be as excellent as you now represent it; but I am guided by your actions, not merely by your words. Why hath not this belief a greater and more transforming influence upon your lives? Why doth it not wholly govern your sentiments and actions, if its tenets be as amiable as you represent them; and if you be as thoroughly convinced as you pretend of its necessity and importance? I was happy in my native wilds, happy in the hardships and rigours you lament, till you presumed, with unrelenting cruelty, to disturb my repose. I envied not your knowledge; I wanted not your wealth; I invaded not your property; I disturbed not
your

your enjoyments. If you really, as you affect, pity my condition, why add to its woe? Why join with my luckless, unpropitious stars, to consummate my distress; and why rob me of the sweetest comfort I possess, the liberty of ranging through these desert woods without limit or controul? If God, as you describe him, be the general, impartial parent of mankind; if men, in all nations of the world, be equally his children, and equally objects of his paternal care; and if, moreover, the sacred religion you profess, inculcates universal humanity and justice, whence is it that you take such unwarrantable liberties with a part of the species, who wear the mark of divinity upon them, as well as yourselves? Why sell them as your cattle, and treat them as your slaves? Why come from such distance, at the hazard of your lives, to make us feel the rigours of your mercy, and the cruelties of your compassion? If it be an established article in your belief that we should treat all men exactly as we wish to be treated in return, how inconsistently do you act, in thus coolly and deliberately injuring a people who never even so much as thought of injuring your repose? If sympathy to the unfortunate be another of your doctrines, there is every thing in my lot to claim its attentions: nothing to provoke your injustice and oppression; and how upon any pleas can you reconcile it with your principles thus to harass and distress a set of men, already too unfortunate, and erect for yourselves, upon their miseries and groans, palaces elegantly ceiled with cedar, and painted with vermilion? where, unmindful of our sorrows, you can *swim* in the lap of affluence and ease; and chant to the sound of the viol and harp, and drown each better and religious sentiment in wine and dissipation. If this be Christianity, I wish not its directions. If such be the Gospel, may this breast be ever steeled against its injunctions; and till you yourselves are examples of your precepts, leave me, I beseech you, to my native ignorance, to the honest, though untutored, feelings of my heart."

Another extract from this spirited and ingenious, though loose and desultory performance, will equally credit the Author's candour; and serve as a specimen of that liberal mode of reflection, which is one of the most striking characteristics of the present work:

"The happiness of any individual creature depends not wholly on its resembling that, in kind or degree, which is conferred on another, but solely on its being properly adapted to its own peculiar feelings, and suited to its own exigencies and wants. If my portion of enjoyment be abundantly sufficient for my particular formation, and as great as my capacities are able to admit, it is no diminution from this allotment of felicity, that another is possessed of vastly more exquisite feelings and capacities, and consequently blessed by the generous impartial Parent of the world with a nicer and more elevated kind of satisfaction. In a probationary state, moreover, it should in justice be observed, that the conflicts and trials of superior sensibility are generally confessed to be severe in proportion. Such people feel intensely many little *rubs* and calamities of life, which affect not men of less delicate emotions, or a firmer organization. The tears of sensibility are even proverbial; and the sorrows which it bears with the

the secrecy of heroism behind the curtain of retirement, more than can be told. In this view of things, happiness to those who chuse to embrace it, will be equally, and impartially, and universally diffused, exactly like the manna dropped from heaven on the Israelites: "He who gathereth much will have nothing over; and he who gathereth little will have no lack." The feelings of mankind being suited to their state, their circumstances, and their blessings, is the appointment which restrains the idea of a murmur, and shews the Deity impartially benevolent, and as wise as he is merciful, through all the various range and infinity of being; and heaven, or the state of future retribution, will, upon this principle, be precisely what it is described in the scriptures—a receptacle for different orders of glorified spirits, for different degrees of piety and virtue, different tints of perfection: it will be indeed what our Saviour positively declares it is, "A multiplicity of mansions:" each will have an happiness, as great at least as his wishes can suggest, or his faculties admit of; where to borrow an allusion from the hemisphere above us, though the christian perhaps, for the brightness of his glory and the splendour of his virtues, may be *liker* to the sun which irradiates the sphere, and sheds his genial influence on every created object; yet the pagan or the Turk, whose minds are not equally informed, and of consequence whose morals were not equally refined, may surely, like some distant stars, twinkle with a feebler lustre, or glimmer with a fainter ray; while all are glorious or useful in their spheres, and equally conspire to magnify the wisdom and goodness of the Being who hath conferred collectively and separately their particular distinctions. It were cruelty in opinion to exclude even heathens from the presence of their God, because not equally instructed with ourselves, if innocence hath been the intention of their hearts, and their best informed reason and judgment their direction: and one cannot sentence them to regions of despair, because it appears their misfortune, and not their fault, to be the unhappy children of ignorant unhappy fires.

This work is deficient in some very important requisites of good composition. It wants closeness and compactness, and consequently strength in the argumentative part. It wants perspicuity in the arrangement of the several topics discussed in it. The language, though florid and animated, is not formed on a pure and classical model. It glares and glitters; but it carries no force to the understanding. It fatigues, where it was meant to charm, and dazzles, where it was designed to illuminate.

☞ In a note, p. 54. Mr. B. may be thought to have supposed, that the Reformation was chiefly promoted 'by the enlightened and inquiring spirit of the times, when the avenues to learning, of every kind, had been opened by the immortal Bacon; when a Locke had anatomized, in so surprising a manner, the various powers and operations of the soul; and even the whole frame and constitution of the universe had been explained by a Newton.' Here must have been some mistake, for which we cannot account;—perhaps it was in the printing; for it is not to be supposed, that a man of our author's sense and reading could

could have fallen into so obvious an *anachronism* through ignorance of the period in which the *Reformation* took place, and of the later times in which Bacon, Locke, and Newton flourished.

* * The letter from a correspondent, who, among other particulars, took notice of the above-mentioned note (from an apprehension, no doubt, that we might possibly * overlook it), hath, we believe, been already acknowledged.

* We hope our Correspondent thought it but *barely possible*.

ART. VIII. *The History of Sandford and Merton: a Work intended for the Use of Children.* 8vo. 3s. Stockdale. 1783.

THERE is no circumstance in which the present age has more indisputably the advantage over former periods, than in the provision which is made for the education of children. The want of proper books of instruction, formerly so justly complained of by preceptors of every order, is now in a great measure supplied by judicious elementary treatises, in almost every branch of learning. To this provision for storing the minds of young persons with knowledge, are also added, many valuable helps for improving their taste and manners. Experience having proved that the religious and moral character is more successfully formed by progressive impressions in its favour, made upon the fancy and the heart, by the aid of narration, real or fictitious, than by the most judicious and methodical system of truths addressed merely to the understanding and memory; much laudable pains have been taken to furnish children with lessons of instruction in the agreeable forms of tales, fables, and historical anecdotes.

It is also a circumstance very favourable to the success of these attempts to facilitate *moral education*, that several of them have been executed by writers of distinguished abilities. Hence, good principles and sentiments are presented before the young mind with every recommendation which good sense and a correct taste can give them; and, while the principal object, moral instruction, is most successfully prosecuted, the inferior, but by no means unimportant end of literary improvement, is incidentally attained.

We have much pleasure in calling the attention of our readers, in the present and the following article, to works which come under this general description.

The history of Sandford and Merton bears evident marks of being the production of a writer who thinks and judges for himself, and whose pen is guided by a system of philosophy which allows no indulgence to fashionable follies. His great object seems to be, to inspire youth with a hardy spirit, both of passive and active virtue, and to lead them to form such habits of industry
and

and fortitude, as shall produce a manly independence of character, and a mind superior to the enticements of luxurious indulgence. For this purpose, he relates a variety of tales, chiefly drawn from former sources, but arranged and expressed in his own manner. These narratives he has interwoven with a story, in which two children and their tutor are the principal characters; rightly judging, that in early education, great attention ought to be paid to the natural order of association. With respect to the language, the author has given it more elegance and ornament, than is usually met with in such compositions; preserving, at the same time, a sufficient degree of simplicity, to make it intelligible to children.

The method of *teaching by experience* is adopted in this narrative with good effect. Take the following incident as a specimen :

‘ Tommy Merton was very passionate, and thought he had a right to command every body that was not dressed as fine as himself. This opinion often led him into inconveniences, and once was the occasion of his being very severely mortified. This accident happened in the following manner: One day, as Tommy was striking a ball with his bat, he struck it over an hedge, into an adjoining field, and seeing a little ragged boy walking along on that side, he ordered him, in a very peremptory tone, to bring it to him. The little boy, without taking any notice of what was said, walked on, and lost the ball; upon which Tommy called out more loudly than before, and asked, if he did not hear what was said? Yes, said the boy, for the matter of that, I am not deaf. Oh! are you not? replied Tommy; then bring me my ball directly. I don’t chuse it, said the boy. Sirrah, said Tommy, if I come to you, I shall make you chuse it. Perhaps not, said the boy, my pretty little matter. You little rascal, said Tommy, who now began to be very angry, if I come over the hedge, I will thresh you within an inch of your life. To this the other made no answer, but by a loud laugh; which provoked Tommy so much, that he clambered over the hedge, and jumped precipitately down, intending to have leapt into the field; but unfortunately his foot slipped, and down he rolled into a wet ditch, which was full of mud and water. There poor Tommy tumbled about for some time, endeavouring to get out, but it was to no purpose; for his feet stuck in the mud, or slipped off from the bank; his fine waistcoat was dirtied all over, his white stockings covered with mire, his breeches filled with puddle water. To add to his distress, he first lost one shoe, and then the other; his laced hat tumbled off from his head, and was completely spoiled. In this distress he must probably have remained a considerable time, had not the little ragged boy taken pity on him, and helped him out. Tommy was so vexed and ashamed, that he could not say a word, but ran home in such a dirty plight, that Mr. Barlow, who happened to meet him, was afraid he had been considerably hurt; but when he heard the accident which had happened, he could not help smiling, and advised Tommy to be more careful for the future, how he attempted to thresh little ragged boys.

boys.—Sir, answered Tommy, a little confused, I should not have attempted to beat him, only he would not bring me my ball. Mr. B. And what right had you to oblige him to bring your ball? T. Sir, he was a little ragged boy, and I am a gentleman. Mr. B. So then, every gentleman has a right to command little ragged boys? T. To be sure, sir. Mr. B. Then, if your cloaths should wear out, and become ragged, every gentleman will have a right to command you? Tommy looked a little foolish, and said, But he might have done it, as he was on that side of the hedge. Mr. B. And so he probably would have done, if you had asked him civilly to do it; but when persons speak in an haughty tone, they will find few inclined to serve them.—But as the boy was poor and ragged, I suppose you hired him with money to fetch your ball. T. Indeed, sir, I did not; I neither gave him any thing, nor offered him any thing. Mr. B. Probably you had nothing to give him. T. Yes, I had, though—I had all this money (pulling out several shillings). Mr. B. Perhaps the boy was as rich as you? T. No, he was not, sir, I am sure; for he had no coat, and his waistcoat and breeches were all tattered and ragged; besides, he had no stockings, and his shoes were full of holes. Mr. B. So, now I see what constitutes a gentleman—A gentleman is one, that, when he has abundance of every thing, keeps it all to himself; beats poor people if they don't serve him for nothing; and, when they have done him the greatest favour, in spite of his insolence, never feels any gratitude, or does them any good in return. I find that Androcles's lion was no gentleman.

Tommy was so affected with this rebuke, that he could hardly contain his tears, and, as he was really a boy of a generous temper, he determined to give the little ragged boy something the very first time he should see him again. He did not long wait for an opportunity; for as he was walking out that very afternoon, he saw him at some distance gathering black-berries, and going up to him, he accosted him thus: Little boy, I want to know why you are so ragged; have you no other cloaths? No, indeed, said the boy; I have got seven brothers and sisters, and they are all as ragged as myself; but I should not much mind that, if I could have my belly full of victuals. T. And why cannot you have your belly full of victuals? Little Boy. Because daddy's ill of a fever, and can't work this harvest; so that mammy says, we must all starve, if God Almighty don't take care of us. Tommy made no answer, but ran full speed to the house, whence he presently returned, loaded with a loaf of bread, and a complete suit of his own cloaths. Here, little boy, said he, you were very good-natured to me, and so I will give you all this, because I am a gentleman, and have many more. Nothing could equal the joy which appeared in the boy's countenance at receiving this present, excepting what Tommy himself felt, the first time, at the idea of doing a generous and grateful action.

The stories, which are incidentally introduced in this work, are judiciously diversified, and suited to convey useful instruction. There is one point, however, which the Author appears to have laboured far beyond its importance; *viz.* the utility of employing children, in the higher ranks of life, in manual

manual occupations, under the notion of furnishing them with resources within themselves, and preparing them for every vicissitude of fortune. Young Merton and Sandford are, for some time, employed two hours every morning in digging up a field, and afterwards go through the whole labour of building a cottage. And, to encourage them to persevere in such toils, they are instructed, that every body who eats, ought to assist in procuring food; that a man should know how to do every thing; in order that they may be able to supply themselves with necessaries, if they should ever be thrown upon a desert coast; and that it is right for young people to prepare themselves for such events, since nobody knows what may happen to him in this world.

If it were a common thing for men to be cast upon desert regions, it might be reasonable to provide for such disasters: but since, in the present state of society, such violent changes are exceedingly improbable, it is surely wiser to employ the precious hours of youth in qualifying the young students for usefulness in the station in which they are most likely to appear; than in preparing them for bare possibilities. Since it is impossible for any one (except indeed the Stoic's Wise Man, who

—*Operis sic optimus omnis*

Est opifex solus, sic rex)

to be at once a taylor, a shoemaker, and a king, it must be more desirable that a young man should be wholly engaged in studies suitable to his rank and expectations, than that he should be employed in manual arts, which will probably be of no use to him. A man, whose education has qualified him to support the respectable character of a divine, a lawyer, or a statesman, will not be expected to be able to make a knife, or a chest of drawers.

In some of the original tales, particularly in those of The Good-natured, and The Ill-natured Boy, we observe an artificial accumulation of incidents, which give them an air of improbability.

The dialogue between Mr. Merton and Mr. Barlow on the principles of education, and the spirit of the Christian religion, which cannot (as the Author confesses) be understood by children, should have been separated from the narrative, either in the form of Introduction or Supplement.

In offering these remarks to the attention of the Writer, it is by no means our design to depreciate the work. It appears to us, on the whole, exceedingly well adapted to answer the ends of solid instruction, and will probably obtain for the Author (what he earnestly wishes) the applause of children, as well as (what, though he seems to despise, we are not disposed to withhold) the praise of Reviewers.

REV. Feb. 1784.

K

What

What is here published, as we learn from the Preface, is only a part of a much larger work. The remainder will, we hope, in due time, be presented to the Public.

ART. IX. *L'Ami des Enfants*, par M. Berquin. 18mo. 24 Tomes.
11. 1s. The Children's Friend: translated from the French of
M. Berquin. 18mo. 1s. each vol. Cadell, &c.

EVERY one, who is aware of the difficulty of drawing up books for the use of children, must acknowledge, that it requires no small share of good sense and taste to execute this task successfully. Great praise is therefore due to a writer, who can reduce his ideas and language to the standard of infantile capacities, without violating the laws of good writing.

This praise is due to M. Berquin; who, in the useful work before us, hath provided a great variety of entertainment for young children, instilling into their minds, in an easy and amusing way, maxims of prudence, and sentiments of virtue: but we must give our Author an opportunity of explaining, more at large, his own design.

The design of this work is to give amusement to children, by the same means that will most naturally lead them to virtue, in constantly presenting it to their eyes in its most amiable form. Instead of those extravagant fictions, and romantic wonders, with which their imaginations have been so long led astray, they will here merely be offered such adventures, as they may themselves almost daily be spectators of in their own families. No attempt will be made to inspire them with any sentiments above their conception and capacity; and they will only be brought into action with one another, with their parents, with their play-fellows, the domestics who surround them, and the animals to which they are most accustomed. They will express themselves in their own simple and unadorned language. Eagerly interested in all that happens, they will artlessly give way to every rising emotion of their early feelings. They will then in their own faults find their punishment, in their own good actions their recompence. Every thing will concur to inspire them with a love of goodness, as the means of happiness, and an abhorrence of vice, as the source of mortification and misery.

It is hardly necessary to mention, that this work is equally intended for children of both sexes. The difference of their characters and their pursuits, while both are yet so young, is not sufficiently marked to require separate lessons; and the utmost attention has been paid to bringing them as often as possible together, with a view to contribute towards inspiring that harmony and social affection, which it is ever most delightful to see between the children of the same parents. It has been endeavoured to give all possible variety to the several little pieces which each volume contains. There is not one in the whole collection, which has not had the trial of being read to some children of a more or less advanced age and understanding; and whatever was found deficient in engaging their attention, has either been altered or omitted.

Every

* Every volume will have a little Dramatic Piece, of which children may perform the principal characters, with a view to give them, early in life, courage, grace, and ease in their address, deportment, and conversation. The representation of these dramas may be made a domestic festival, while they contribute to their education. The parents, by performing a part in them, will enjoy the delightful satisfaction of participating in the gaiety of their young family; and it may be considered as a new band to unite them still more tenderly to each other, from an interchange of gratitude and pleasure.

* Independent, however, of the moral purposes, which it is hoped this work may answer to children; the original will be found no less useful in early teaching them to speak the French language with facility; while to the youthful students of English in France, the translation may prove of equal service. Among the books which are generally given to them, the greater part are either above their comprehension, or written with but little knowledge of their ideas and characters. But here, every subject that is presented to them, will be of a sort to excite their curiosity, and interest their affections; and cannot, therefore, fail to familiarise them to the phrases natural, in both languages, to their age, and to those expressions which paint, with the greatest simplicity, their desires, their wants, and their pleasures.

* The Author has studied the inclinations of children with too much diligence and care, not to endeavour, by all the methods in his power, to interest them in his writings. With this view, it has appeared to him most judicious, not to put them in possession of his whole work at once; lest, impelled by the first ardour of curiosity, they should only lightly run it over, and, from the fickleness natural to their age, quickly grow weary of it. But by means of a periodical distribution, there will be the interval of a fortnight between the delivery of every volume, which is allowing time sufficient for their full effect upon the minds of their young readers. The impression which it is hoped they will make, by being thus distinct, will also be stronger and more lasting; and, when it has had its full force, the expectation of the volume, which they are next promised, will re-animate their spirits, call forth all their powers of attention and understanding, and double their eagerness and pleasure.

* It has also been thought expedient to print the work in this size, because most convenient for their little hands, and most inviting for their appropriation. The page too, being small, and the lines short and distant, may draw them on to a perusal with the greater facility and satisfaction: large leaves, and close printing, would fatigue their eyes, and weary their attention; and then every little interruption would divert their thoughts to new subjects.

* Another motive for dividing the work into so many volumes, is, that in schools, and numerous families, every child may have a book to itself, and many may have the same employment at the same time. And as every volume can be procured separately, if any one by accident should either be lost or torn, the collection may again be completed at a very trifling expence.

To this *Prospectus*, we shall add, as a specimen of the work, the little story, entitled *Joseph*; selected merely because it is short; and therefore the better suited to our narrow limits:

' There was once a certain crazy man, whose name was Joseph, who never went out without putting five or six wigs, one piled above the other, upon his head, and as many muffs upon each of his arms. But though his senses were disordered, he was not mischievous, nor ever, unless much teased and provoked, in a passion. Yet he could not walk in the streets without being surrounded by a set of idle and impertinent little boys, who always tormented and followed him, calling out, Here, Joseph, Joseph! What will you sell your wigs for? what will you take for your muffs? Some of them were even wicked enough to throw stones at him. Poor Joseph commonly bore these insults with great patience; though, at times, when pestered and vexed beyond measure, he would fall into a rage, and gather pebbles, or take up whole handfuls of mud, to sling at the unfeeling little fellows.

' It happened, one day, that this disturbance was made just before the house of Mr. Dennis. The noise of it carried him to the window, where he had the sorrow, to see that his own son, Henry, was in the midst of the crowd. The moment he observed it, he shut down the sash, and retired into another apartment.

' When they met at dinner, Mr. Dennis said to his son: Who was that man you were running after, and calling to, and shouting at so loud?

' *Harry*. You know him very well, papa; it's that crazy man, they call Joseph.

' *Mr. Dennis*. Poor creature! What can have brought this misfortune upon him?

' *Harry*. They say it was a law-suit for a great estate. He was so vexed at losing it, that it made him lose his senses besides.

' *Mr. Dennis*. Had you known him, Harry, at the time when he was deprived of this estate; and had he, with tears in his eyes, said to you: "Ah, my dear Harry, how unfortunate I am! I have lost an estate upon which I lived in peace and happiness, and all that I had besides is gone in the expences of the law-suit; I have now neither a house in town, nor a house in the country; every thing I was worth is taken from me! Would you then have laughed at him, and made game of him?"

' *Harry*. God forbid! Who could be so wicked as to make game of such an unfortunate man? I should rather have tried to comfort him.

' *Mr. Dennis*. Do you think him, then, happier to-day, when he has also lost his senses?

' *Harry*. No, I think he is more to be pitied than ever.

' *Mr. Dennis*. And yet to-day you can insult, and even throw stones at a poor wretch, that when he was much less unhappy, you would have tried to comfort?

' *Harry*. O papa! I have done very wrong; but pray, forgive me, for indeed I will never do so again.

' *Mr. Dennis*. If you repent, I can readily forgive you; but my forgiveness is not enough; there is another, of whom you must also beg it.

' *Harry*. Do you mean Joseph, papa?

' *Mr. Dennis*. Why Joseph?

' *Harry*.

‘ *Harry*. Because it's him I have offended.

‘ *Mr. Dennis*. If Joseph were still in his senses, you should certainly beg his pardon for what you have done; but as he is not in a condition to understand you, it would be useless to apply to him. You think, nevertheless, that it is right to beg forgiveness of those whom we have offended?

‘ *Harry*. You always taught me so, papa.

‘ *Mr. Dennis*. And do you know who it is, that hath commanded us to pity the unhappy?

‘ *Harry*. God Almighty.

‘ *Mr. Dennis*. Yet you have shewn no pity for poor Joseph; on the contrary, you have added to his misfortunes, by insulting him. Do you suppose that such behaviour has not offended God?

‘ *Harry*. Yes, papa, I know it has, now you bid me think of it; but I will beg pardon of him to-night in my prayers.

‘ *Harry* was faithful to his promise; he repented of his fault, and at night he begged pardon of God with a true and penitent heart; and for some weeks after, he not only left poor Joseph at peace himself, but frequently prevented his companions from abusing him.

‘ Yet, notwithstanding all his good resolutions, he one day mixed again in the crowd of idle boys that pursued him. It was merely indeed from curiosity, and to see what tricks they would play the poor man. Yet, from time to time, he shouted out with the rest, Joseph! Joseph! and, by degrees, he found himself the foremost in the set; till at length Joseph, provoked with the noise and hallooing, suddenly turned round, and snatching up a great stone, flung it at him with such fury, that it grazed his cheek, and made his nose gush out with blood.

‘ *Harry* returned home all bloody, and roaring aloud. This is a just punishment from God for your disobedience, said his father. But why, cried *Harry*, why am I the only one to come so ill off, when all the rest, though they did a thousand times worse than me, have not been punished at all? The reason, answered his father, is, that you know much better than the others the fault you were committing, and therefore you were the most criminal. A child who is well instructed in the commands of God, as well as in those of his father, merits to be doubly chastised, when he has the worthlessness to break them.’

From this specimen it will easily be perceived, that this is a publication which merits particular attention, and will be a valuable addition to The CHILD'S LIBRARY.

The translation is, on the whole, well executed. The original work may be purchased entire. The translation is publishing in single volumes: the first volume appeared on the 15th of November 1783, and the work is continued on the 1st and 15th of every month.

ART. X. *Essays on Shakespeare's Dramatic Characters of Richard the Third, King Lear, and Timon of Athens.* By Mr. Richardson, Professor of Humanity in the University of Glasgow. 8vo. 3s. bound. Murray. 1783.

THE elegant and ingenious Author of "A Philosophical Analysis of Shakespeare's remarkable Characters," published some years since, after having in that work endeavoured to develop the ruling principles that predominate in the personages of Macbeth, Hamlet, Jaques, and Imogen, now pursues his researches, by investigating the qualities that seem to govern the mind and conduct of Richard the Third, King Lear, and Timon of Athens. The same mental chemistry prevails in these refined essays, as in the original analysis, resolving poetry into philosophy, and teaching us to draw instruction from entertainment. Such a work, however, requires, as we formerly hinted, some philosophical spirit in the reader, as well as the writer; who may, without arrogance, fairly assume to himself the proud Pindaric motto, first prefixed to Gray's Odes:

Φωτιστὰς ΣΥΓΓΡΟΙΣΙ.

The first examination of character here attempted (in all senses the *first*), is that of *Richard the Third*, in which the philosophical critic has, in our opinion, most accurately unfolded the art of the Poet, and accounted for the pleasure derived to his readers and spectators from its operation.

The ground of his criticism on that character appears in the following passage:

'Shakespeare, in order to render the vices of Richard an amusing spectacle, must have recourse to other expedients than those usually practised in similar situations. Here, then, we are led to enquire into the nature of these resources and expedients: for why do we not turn from the Richard of Shakespeare, as we turn from his Titus Andronicus? Has he invested him with any charm, or secured him by some secret talisman from disgust and aversion? The subject is curious, and deserves our attention.

'Here, then, we may observe in general, that the appearance is produced, not by veiling or contrasting offensive features and colours, but by so connecting them with agreeable qualities residing in the character itself, that the disagreeable effect is either entirely suppressed, or by its union with coalescing qualities, is converted into a pleasurable feeling*. In particular, though Richard has no sense of justice, nor indeed of any moral obligation, he has an abundant share of those qualities which are termed intellectual. Destitute of virtue, he possesses ability. He shews discernment of character; artful contrivance in forming projects; great address in the management of mankind; fertility of resource; a prudent command of temper; much versatility of deportment; and singular dexterity in concealing his intentions. He possesses along with these, such perfect conscious-

* See Hume's Essay on Tragedy.

ness of the superior powers of his own understanding above those of other men, as leads him not ostentatiously to treat them with contempt, but to employ them, while he really contemns their weakness, as engines of his ambition. Now, though these properties are not the objects of moral approbation, and may be employed as the instruments of fraud no less than of justice, yet the native and unmingled effect which *most* of them produce on the spectator, independent of the principle that employs them, is an emotion of pleasure. The person possessing them is regarded with deference, with respect, and with admiration. Thus, then, the satisfaction we receive in contemplating the character of Richard, in the various situations in which the poet has shewn him, arises from a mixed feeling; a feeling compounded of horror, on account of his guilt; and of admiration, on account of his talents. By the concurrence of these two emotions the mind is thrown into a state of unusual agitation; neither painful nor pleasant, in the extremes of pain or of pleasure, but strangely * delightful. Surprise and amazement, excited by the striking conjunctures which he himself very often occasions, and which give exercise to his talents, together with astonishment at the determined boldness and success of his guilt, give uncommon force to the general impression.

It may be apprehended, that the mixed feeling now mentioned, may be termed indignation; nor have I any objection to the use of the term. Indignation seems to arise from a comparative view of two objects; the one worthy, and the other unworthy; which are, nevertheless, united; but which, on account of the wrong or impropriety occasioned by this incongruous union, we conceive should be disunited and independent. The man of merit suffering neglect or contempt, and the unworthy man raised to distinction, provoke indignation. In like manner, indignation may be provoked, by seeing illustrious talents perverted to inhuman and perfidious purposes. Nor is the feeling, for it arises from elevation of soul and consciousness of virtue, by any means disagreeable. Indeed, the pleasure it yields us is different from that arising from other emotions of a more placid and softer character; different, for example, in a very remarkable manner, from our sympathy with successful merit. We may also observe, that suspense, wonder, and surprise, occasioned by the actual operation of great abilities, under the guidance of uncontrolled inhumanity, by their awful effects, and the postures they assume, together with anxiety to see an union so unworthy dissolved, give poignancy to our indignation, and annex to it, if I may use the expression, a certain wild and alarming delight.

But, by what term soever we recognize the feeling. I proceed to illustrate, by a particular analysis of some striking scenes in the tragedy, "that the pleasure we receive from the character of Richard, is produced by those emotions which arise in the mind, on beholding great intellectual ability employed for inhuman and perfidious purposes."

* *Lætatur turbidum.* Horat.

The doctrine here inculcated, the acute Critic has, we think, fully proved, by a subsequent delineation of the progress of the drama; on which he has given a most judicious general criticism at the conclusion.

The Critic's remarks on the characters of Lear and Timon, as well as "on the faults of Shakespeare," abound with instances of learning and penetration; but do not, as appears to us, on the whole, carry equal conviction with his illustration of *Richard the Third*. *Refined sensibility* is not, we think, the characteristic of Lear; but rather a fond predilection for preferring flatterers, to the prejudice of real and sincere friends. Nor is, in our opinion, as our Author asserts, "*the love of distinction*" the ruling principle in the character of Timon." His leading features, both in Plutarch and in Shakespeare, are *improvident bounty, unlimited confidence, and indiscriminate friendship*. Of these qualities every scene, nay almost every speech, in the play, affords repeated instances, as might be proved by numerous quotations, which we spare the reader, rather for the sake of easing our pages, than from a doubt of their proving disagreeable. *The faults of Shakespeare* open a field of great latitude. The Critic before us has said little on the subject, and that little is but superficial. Aristotle, the best of critics, was one of the first of philosophers. Let our Northern Critic carry his *Philosophical Analysis* into a full and fair disquisition of *Shakespeare's faults and beauties*, and he will produce a treatise as ingenious as the *Poetics* of his great master, and a work of infinite use to the English Drama.

ART. XI. *A Bold Stroke for a Husband*; a Comedy. As acted at the Theatre Royal in Covent Garden. By Mrs. Cowley. 8vo. 1s. 6d. Evans. 1784.

THIS comedy, as the Author herself observes at the conclusion, exhibits 'two bold strokes—one to *reclaim* a husband, the other to *get* one.' The several adventurers in these *bold strokes* are consequently females.

The principal heroine, whose aim is to *get* a husband, in order to enforce her bold stroke, has recourse to a *Belle's Stratagem* (like other belles' stratagems, not very new), assuming the character of a termagant, in order to baffle the matches proposed by her father, and to disgust the suitors whom she dislikes.

The secondary heroine, who wishes to *reclaim* a husband, effects her purpose by two *bold strokes* indeed;—by disguising herself as a man, she engages the affections of the mistress to the husband who had deserted her; and, by disguising a servant as his kinsman, she recovers an estate settled by her husband on that mistress. Neither of these *bold strokes* are, we think, conducted with address, or founded in probability.

The

The *Characters* of this play have no greater excellence than the *Fable*. None of them are marked with those discriminating touches, that distinguish the drawings of able dramatists. *Vincenzio* is a miserable sketch of a *Conscience*. Don *Cesar* is not without pleasantry. He possesses, indeed, almost all the humour of the piece. The Dialogue is pert and flippant, and (like the incidents) calculated for the meridian of a circulating Library: the whole Drama, indeed, is in the style of a common Modern Novel.

In order to counteract, as much as possible, the seeming severity in the preceding strictures, we give, as a specimen of the comedy, one of the scenes which, we apprehend, the fair Authoress ranks among the very best:

'Enter *CÆSAR* and *VASQUEZ*.

'*Cæs.* Well, Don Vasquez, and a—you—then I say, you have a mind that I should marry your daughter?

'*Vasq.* It is sufficient, Signor, that you have signified to us your intention—my daughter shall prove her gratitude, in her attention to your felicity.

'*Cæs.* Egad! now it comes to the push! [*aside*] hem, hem!—but just nineteen, you say?

'*Vasq.* Exactly, the eleventh of last month.

'*Cæs.* Pity it was not twenty.

'*Vasq.* Why a year can make no difference, I should think?

'*Cæs.* O, yes it does! a year's a great deal;—they are so skittish at nineteen.

'*Vasq.* Those who are skittish at nineteen, I fear, you won't find much mended at twenty. Marcella is very grave, and a pretty little, plump, fair——

'*Cæs.* Aye, fair, again! pity she isn't brown or olive—I like your olives.

'*Vasq.* Brown and olive! you are very whimsical, my old friend.

'*Cæs.* Why these fair girls are so stared at by the men; and the young fellows, now-a-days, have a damn'd impudent stare with them—'tis very abashing to a woman—very distressing!

'*Vasq.* Yes, so it is; but happily their distress is of that nature, that it generally goes off in a simper. But, come, I'll send Marcella to you, and she will——

'*Cæs.* No, no; stay, my good friend. [*gasping*] You are in a violent hurry.

'*Vasq.* Why, truly, Signor, at our time of life, when we determine to marry, we have no time to lose.

'*Cæs.* Why, that's very true, and so—oh! St. Anthony, now it comes to the point—but there can be no harm in looking at her—a look won't bind us for better for worse [*aside*]. Well then—if you have a mind, I say, you may let me see her. [*Exit Vasquez.*]

'*Cæs.* [*Puts on his spectacles*] Aye, here she comes—I hear her—trip, trip, trip! I don't like that step. A woman should always tread steadily, with dignity, it awes the men.

'Enter

Enter VASQUEZ, leading MARCELLA.

Vasq. There, Marcella, behold your future husband; and remember, that your kindness to him, will be the standard of your duty to me. [Exit.]

Marc. Oh, heavens! [aside.]

Cas. Somehow I am afraid to look round.

Marc. Surely he does not know that I am here! [coughs gently.]

Cas. So—she knows how to give an item, I find.

Marc. Pray, Signor, have you any commands for me?

Cas. Hum!—not non-plus'd at all. [looks around] Oh! that eye, I don't like that eye.

Marc. My father commanded me——

Cas. Yes, I know—I know. [to her] Why, now I look again, there is a sort of a modest—Oh, that smile! that smile will never do. [aside.]

Marc. I understand, Signor, you have demanded my hand in marriage.

Cas. Upon my word, plump to the point! [aside] Yes, I did, a sort of—I can't say, but that I did——

Marc. I am not insensible of the honour you do me, Sir, but——but——

Cas. But! What, don't you like the thoughts of the match?

Marc. Oh, yes, Sir, yes—exceedingly. I dare not say no. [aside.]

Cas. Oh, you do—exceedingly; What, I suppose, child, your head is full of jewels, and finery, and equipage? [with ill humour.]

Marc. No, indeed, Sir.

Cas. No, what then? what sort of a life do you expect to lead when you are my wife? what pleasures d'ye look forward to?

Marc. None!

Cas. Hey!

Marc. I shall obey my father, Sir; I shall marry you; but I shall be most wretched! [sweeps.]

Cas. Indeed!

Marc. There is not a fate I would not prefer;—but pardon me!

Cas. Go on, go on, I never was better pleas'd.

Marc. Pleas'd at my reluctance!

Cas. Never, never better pleas'd in my life;—so you had really now, you young baggage, rather have me for a grandfather, than a husband?

Marc. Forgive my frankness, Sir,—a thousand times!

Cas. My dear girl, let me kiss your hand.—Egad! you've let me off charmingly. I was frightened out of my wits, lest you should have taken as violent an inclination for the match, as your father has.

Marc. Dear Sir, you charm me.

Cas. But, hark ye;—you'll certainly incur your father's anger, if I don't take the refusal *entirely* on myself, which I will do, if you'll only assist me in a little business I have in hand.

Marc. Any thing to shew my gratitude.

Cas. You must know, I can't get my daughter to marry—there's nothing on earth will drive her to it, but the dread of a mother-in-law. Now, if you will let it appear to her, that you and

I are

I are driving to the goal of matrimony; I believe it will do—What say you? shall we be lovers in play?

‘*Marc.* If you are sure it will be *only* in play.

‘*Cæs.* Oh, my life upon’t—but we must be very fond, you know.

‘*Marc.* To be sure—exceedingly tender; ha, ha, ha!

‘*Cæs.* You must smile upon me now and then roguishly; and slide your hand into mine, when you are sure she sees you, and let me pat your cheek, and—

‘*Marc.* Oh, no farther, pray—that will be quite sufficient.

‘*Cæs.* Gad, I begin to take a fancy to your rogue’s face, now I’m in no danger—may’n’t we—may’n’t we salute sometimes, it will seem infinitely more natural.

‘*Marc.* Never; such an attempt would make me fly off at once.

‘*Cæs.* Well, you must be lady governess in this business.—I’ll go home now, and fret madam about her young mother-in-law—By’e sweeting!

‘*Marc.* By’e charmer!

‘*Cæs.* Oh, bless its pretty eyes!

[*Exit.*

‘*Marc.* Bless its pretty spectacles! ha, ha, ha! enter into a league with a cross old father against a daughter! why how could he suspect me capable of so much treachery? I could not answer it to my conscience. No, no, I’ll acquaint Donna Olivia with the plot; and, as in duty bound, we’ll turn our arms against Don Cæsar.’ [*Exit.*

Prefixed to the comedy is “A Prologue, written by Two gentlemen:” a prologue which affords no proof that *two heads are better than one*. The Epilogue is meant to be poetical and musical, and may be sung or said with equal advantage.

ART. XII. *A Treatise upon Ulcers of the Legs*; in which the former Methods of Treatment are candidly examined and compared, with one more rational and safe; proving that a perfect Cure may generally be effected more certainly without Rest or Confinement, than by the strict Regimen in common Use. With an Introduction on the Process of Ulceration, and the Origin of *Pus laudabile*. To which are added, Hints on a successful Method of treating some Scrophulous Tumours, and the Mammary Abscess, and sore Nipples of Lying-in Women. By Michael Underwood, Surgeon to the British Lying-in Hospital. 8vo. 3s. boards. Mathews. 1783.

IN the introduction to this work, the Author, after giving the common definitions of ulcers, and their several classes, proceeds to consider the cause, why ulcers in the lower extremities have been usually found more difficult to heal than elsewhere? This he thinks is, most probably, the defect of vital energy, owing to the distance from the heart, the origin of heat and motion. Hence he deduces, *a priori*, an argument against the state of confinement and inactivity so frequently enjoined by practitioners in these cases. He next makes some remarks on the *ulcerative process*; in his idea of which he agrees with Mr. Hunter, “that it is an action of the absorbent system, whereby, in consequence of a stimulus, it takes up the soft parts, and carries them

them into the circulation." His notion of the nature of *pus*, is, that it is "a secretion *sui generis*, from the ruptured vessels of a cavity, or ulcerated surface, consequent on a certain degree of inflammation, possessing originally the most bland and salutary qualities." This he attempts to establish by several arguments; particularly controverting the common opinion, that *pus* is produced by a melting down of the solid parts.

Some observations then follow, respecting the effects of ulcers on the constitution, and the propriety of healing them up. He thinks that the constant *stimulus* they occasion is the principal cause of their good and bad effects; and, as a general rule, he supposes, that "it is always proper to attempt the cure of ulcers."

After this introductory matter, the Author proceeds to the main subject of the treatise; and having premised some remarks on various remedies which have been in repute for the cure of ulcers in the legs, he goes on to lay open his own method of treatment, under the four heads of *external applications*, *bandage*, *exercise*, and *diet and medicines*.

With regard to the first, he recommends, in general, digestives, detergents, escharotics, and astringents. And we afterwards find, that however these may be occasionally varied, his chief dependence is upon the most powerful *escharotics*; and especially the *red precipitate of mercury*. Of this remedy, he thinks he does not say too much, by asserting, that "it softens the band, strengthens the relaxed fibres, destroys the unsound, stimulates and elevates the growing flesh; promotes or diminishes the discharge, and keeps open or heals up the ulcer, just as you would direct it." And for many of these purposes, he says, it must be used in great quantity, the surgeon taking up a large pinch of it, and boldly plugging up the sore.

Along with these applications, the use of a *tight bandage* is represented as indispensable. This is to be a roller, made of the thinnest Welch flannel; which is said to be on every account preferable to linen. The advantages of this application are stated at length; and we have, indeed, several authorities, as well antient as recent, to confirm it.

Exercise, during this process, is mentioned as not only allowable, but highly useful, and even necessary; as it promotes the circulation, and increases that vigour of action, on which the healing of an ulcer is said to depend.

As to a particular regimen of diet and medicines, little stress is laid upon them in this mode of treatment, unless particular vitiations of the habit should indicate their necessity.

The above is the general plan laid down for the cure of ulcers in the legs. There are, however, a variety of remarks and directions adapted to particular cases and morbid appearances, for which,

which, as they are not given very methodically, we must refer to the work itself. Much in commendation of a certain *astringent solution* in *phagedænic ulcers*, is hinted at in a mysterious kind of manner, which we thought the harbinger of a secret, till we came to two lines, informing us that it is made of green vitriol calcined to whiteness, and dissolved in water, in such proportion as the surgeon shall find suitable.

The method of treating sores which this Writer recommends, especially with regard to the liberal use of escharotics, is so contrary to what has been thought the improved practice in this age and country, that we doubt not it will be repugnant to the habits and feelings of many of our readers. But as the Author appeals to long and extensive experience, and writes with all the confidence of a man supported by fact, we shall leave the merit of his doctrine to the determination of that only certain test.

The remarks on *scrophulous ulcers* are little more than a repetition of the praises of precipitate, with the recommendation of a seton in scrophulous abscesses of the larger kind.

For the *fore nipples* of lying-in women, the above-mentioned astringent solution is advised, by way of lotion. In the writer's treatment of the *mammary abscess*, we find nothing which has not been mentioned in other late publications.

FOREIGN LITERATURE.

ART. XIII. M. LAVATER's *Essay on Physiognomy* continued, from our last APPENDIX, published at the same Time with the Review for January, 1784.

THE more we follow M. LAVATER, the more we are persuaded that the secrets of *physiognomy* are only for the elect; and yet we very much like his company. When he paints great or good, or great and good men, his pencil glows; and though his portraits be rather *pictorial*, we mean, embellished by some fanciful lines, and always by high colouring, we still find in them the whole truth. The lines of his portrait of the celebrated *Haller* are admirable. "Luminous perspicuity, order and precision in his ideas, and the happiest talent of expressing them to advantage; an inexhaustible imagination; a prodigious memory; universal, profound, and *solid* erudition; an unparalleled activity of mind, the exertions of which were all benignant, and ever exempt from inquietude and disturbance; prudence and dexterity in the conduct of affairs; an uncommon degree of foresight, that looked, without affectation or pedantry, into the remote consequences of things, and estimated their results with the utmost accuracy: and all these great qualities were accompanied with the finest feelings, and the most exquisite taste for the

the *great* and the *beautiful* in every object." These noble lines of intellectual and moral character will, indeed, strike every reader who has perused the writings of this eminent man: those who were personally acquainted with him, saw them in his conduct, both in his private and public relations: M. LAVATER perceives them in the tip of his nose (for the nose with him, is one of the leading *oracular* organs), in the contour and position of his forehead, and its connexion with his chin, the whole expressed in a single line. If the nose, as our author observes, is the *distinctive mark* of a LUMINOUS UNDERSTANDING, he has, without perceiving it, composed his own panegyric in this assertion; for to judge from three profiles which lie now before us, M. LAVATER has one of the largest, most *humane* and fine-turned noses which we have met with. Such a wag as STERNE would not have been to be trusted with its description and interpretation, after his unhallowed commentary on the nose of Strafsburgh. But there is no occasion for any one to assume this task; for our Author has himself done that business, and has turned to us himself inside out with all possible facility and frankness. As for us, when we look at his portrait, whether in outline, *shadow*, or engraving, we see in it the remarkable characters of simplicity, candour and goodness; and nothing that either announces or contradicts, that uncommon genius and acuteness which M. LAVATER is known to possess. We look at the portrait again, and say—that, with such a face, a man cannot be perfidious, insolent, dishonest, or malevolent, nay, nor even over prudent; that he cannot be cold or indifferent; that he is endowed with sensibility of the good and benevolent kind, and has a character adapted to conciliate affection and esteem. On the whole, we looked upon this face as a good letter of recommendation; we liked it much; and farther, we had neither courage nor inclination to judge. But, by the character which M. LAVATER gives of himself, we perceive what infants we are in physiognomical knowledge; for though the judgment we pronounced was not false, yet it contained but a very puny part of the truth, and a multitude of lines escaped us, which render our Author's character singular and interesting. —We shall give this character for two reasons; because it is singular, and principally because it is a model of *self-painting*, which we recommend to those who have courage, candour, and reflection enough to examine themselves.

“ He (LAVATER) is susceptible of *emotion* and *irritation* to an excessive degree; his organization is full of sensibility, and his character exhibits a most singular *whole*, whose parts are in the strongest *contrast* with each other, and present the strangest *disparities*. He is capable of being *led* by a child, and of *standing unshaken* against the efforts of an hundred thousand men. From this facility in *yielding*, and this power of *resistance*, he is warmly

loved and keenly hated by different persons; and also is esteemed weak by some, and obstinate by others; though in reality he be not chargeable with these extremes."—[*We pass over some common lines.*] "The smallest weight oppresses him; but such is his natural elasticity, that the greatest cannot crush him. He is capable of being kindled, on a sudden, into the most violent fits of anger; but in the succeeding moment, at least when the smallest reflection intervenes, the fit subsides into a gentle calm.—Whatever he is to learn, he must learn it quickly, or never. His memory is happy, but weak and uncertain.—His imagination is said to be irregular, excentric, and extravagant, and has thus naturally exposed him to much critical clamour: he acknowledges frankly, that, left to itself, it would soar beyond bounds; but he alleges that it is under the check of two severe guardians, good sense and an honest heart, which always keep it company, or, at least, never lose sight of it entirely:" (*we answer for the perpetual attendance of the latter, but we think it rather a respectable and indulgent companion than a severe guardian; and as to the former, we are persuaded of its severity, but we are less sure of its perpetual attendance.*) "He has been looked upon as a cunning and designing man, whereas he is rather giddy and inconsiderate, for his thoughts rush out as soon as they are conceived.—He is a strange mixture of activity and tranquillity; great also is his natural vivacity, and yet not greater than his moderation. His timidity is excessive, and, nevertheless, his courage is intrepid.—Credulity has been always his principal failing, and in this he is incorrigible.—The impressions he has once received can never be effaced. He knows much, but is less learned than any of those who are professionally men of letters. All with him is natural talent, nothing is acquired." [*This must be exaggerated, and is evidently inconsistent with other parts of his portrait.*] "He has a reluctance against all ideas, which do not agree with those he has already received." [*So much the worse for him, if he has received false ones; and where is the man with whom this is not often the case?*] "His extreme sensibility does not ruffle his natural serenity; and he is solid, with the most determined propensity to levity. His religious feelings are accompanied with a soft and pleasing melancholy, and his cheerfulness and good humour seldom abandon him for half a day."

These are some of the most remarkable lines that we find in M. LAVATER's description of himself. There are many more which we leave untouched, because some of them are so obscure, that we know not what to make of them, and others have nothing piquant. The author dwells upon his portrait with complacency, and he sometimes lies open to the reproach of jargon in his reflections and elucidations. We are strangely carried backwards and forwards in the perusal of this work, between impressions of pleasure

pleasure and movements of impatience: We are sometimes tempted to think that M. LAVATER is amusing himself at the expence of our simplicity; as when he tells us, that his profile announces *wisdom* and *sagacity*, because the angle below the nose is obtuse; that the jaw does not sufficiently mark the vivacity of his character; and that a jutting chin is always the sure mark of a firm, prudent, and reflecting mind. We must pass over, in silence, a multitude of reflections concerning the *language* of profiles and shadows, not only from want of place, but also because they are relative to figures and contours, which we cannot present to the eye of the reader, and without which the reflections would not be sufficiently intelligible.

In the twelfth Fragment we have an account of the *art of portrait painting*, which our Author esteems the most natural, the most noble, the most *useful*, and the most difficult of the arts. There is less exaggeration in this assertion, than may appear at first sight. The ingenious SULZER, in his *Theory of the Fine Arts*, places *portraiture* at the right hand of *history*, and alleges that the latter borrows from the former a part of its lustre, in the article of expression. "Of all the objects of human knowledge," (says the learned man now mentioned) "there is none more interesting than *man* himself, than *mind* endowed with thought and affections; and therefore the human form, animated by these, is, even considered abstractedly from its marvellous construction, the most noble and interesting of all visible objects." M. LAVATER avails himself, with avidity, of this and other similar passages in this celebrated *theory*; and he makes them sometimes furnish inductions, which are rather paradoxical. It is certainly going too far, and savours of sophistry, to maintain, that the "*portrait* is more expressive than *nature* itself, because the latter exhibits a rapid succession of movements infinitely diversified, whereas the former offers fixed lines, or (as he calls them) *points of repose* which facilitate observation;" for, after all, it is from nature that the artist can only take these fixed lines, and, even, according to our Author's own confession, no artist can imitate nature in all the extent of its expression; besides, why may not an intelligent observer follow nature in her varying movements, and contemplate them accurately?

The principal *difficulties* that attend portrait-painting are very judiciously pointed out by M. LAVATER; but (though he is very warm upon the subject, and treats the artists in this branch with great severity) he does not give them the helping hand to surmount these difficulties, that might be expected from his knowledge of the subject, and that beneficent disposition to administer instruction, with which he seems to be so warmly animated. He lays down, indeed, general rules, which are good, but whose application requires more particular directions, than those which

lie

lie before us in his work. He is surely not mistaken, when he observes, that the difficulties of the art under consideration, arise chiefly from the philosophical study of *man*, which is necessary to form the painter, and yet is generally neglected. To copy well, is a happy talent ; but it is not sufficient to constitute even a good portrait-painter, without a careful study of the structure, proportion, connection, and action of all the gross and subtle parts of the human body, so far as they have a palpable influence on its external form and aspect. More especially, as the mind is painted on the countenance by nature, it must be acutely perceived in order to be truly represented on the canvass : he that is not capable of catching its most subtle expressions, will never be a good portrait-painter : “ The human face (says M. LAVATER in his peculiar style) “ will be an object of study as sacred to the painter, as the *divine word* is to the faithful interpreter, and he will take a religious care not to alter the work of God, as many inaccurate translators have disfigured his *word*.”

To shew how defective portrait-painters are in the knowledge that is essential to the exercise of their art, he makes choice of the following singular example : “ Examine (*says he*) only the *mouth* in the best portraits of the most eminent masters, after having previously studied the *general lines* of that part in persons of all ages, and you will find, that most of these artists, if not all of them, are without any *general theory* of the *mouth* ; they hit upon its *general character* sometimes by chance, but they are unacquainted with the *subtile parts* that contribute to the expression of this general character.” For (according to our Author) as the parts of the face have to each other a mutual relation, which constitutes the general character of the whole ; so each separate part has *its* particular lines and divisions, which are also mutually related to each other, and constitute its peculiar character. This is no doubt analyzing profoundly ; we wish our Author had given some *luminous* directions to assist artists, both young and old, in carrying on this analysis with success. If, instead of swelling this work with needless details, *bors d'œuvres*, repetitions and superfluous examples, M. LAVATER had given us ampler scientific elucidations of the subject now mentioned, he would have spared the reader several moments of weariness, and given him more instruction, in fewer pages.

The remaining Fragments, of which some are highly interesting, will furnish a third and last Article on the subject of this extraordinary publication.

MONTHLY CATALOGUE,

For FEBRUARY, 1784.

POLITICAL.

Art. 14. *Thoughts on the Idea of another Coalition.* 8vo. 1s.
Faulder, 1784.

"IT is not, nor it cannot come to good," is the motto of this Politician, who is extremely averse to the idea of *another* Coalition. Mr. Pitt is his hero of the cabinet, and he does not argue despicably in support of the Man of the Crown, in opposition to the Man of the People. 'If,' says he, 'the House of Commons refuse their support to SUCH A CHARACTER,' [meaning the young minister] 'in the time of his probation, let them be dissolved. Appeal to the people; it is better to coalesce with them, than with Mr. Fox and his Aristocratic faction.'—The experiment, however, has not yet been hazarded.

Art. 15. *Second Letter to a Country Gentleman* *. 8vo. 1s. 6d.
Stockdale. 1784.

The great share of political discernment, and sound sense, displayed in these two letters, must recommend them to every clear, unbiassed, mind, that attends to the representations and sentiments which they convey; and if, in the present disunited state of government, any interested spectators, shocked at party struggles for power and emolument, should be tempted to despair of the commonwealth, the very publication of them will communicate a ray of hope, that some, who may lately have been beguiled to take a part in measures very foreign to their conceptions and real intentions, may recollect themselves in time, to recover the credit and consequence fatally sacrificed to party attachments. 'What, says the letter writer, have we not to fear from a man who could coolly and deliberately precipitate the House of Commons into a situation of all others the most unnatural, as well as the most humiliating?—the being obliged to sustain itself in a quarrel with the King, without having the support of the people.'

This is indeed a serious event, that ought to originate from some most important cause; and this important cause is here represented to be 'an odious combination of parties, who, after worrying one another, and ruining the country between them, at length agreed to make a decent proscription of all their old principles, and to proceed upon the new one of governing the country by the force of their combined strength.' Beside the American war, with which Mr. F. says his quarrel with his present noble friend ended, our Author is not satisfied that their quarrel either commenced or ended with that war; but that it began, because the noble Lord was too milky in the business of the printers; and ended, because Mr. F. found it convenient to quarrel with another noble Lord! 'Beyond the quarrel upon the score of the American war, it seems these personages did formerly differ upon another point: the Right Honourable Gentleman was of opinion,

* For the first Letter, see Rev. for January, p. 73.

that the influence of the Crown in Parliament was too great; the noble Lord thought the influence of the Crown in Parliament was not great enough. They say they have not abandoned these their principles: it would have puzzled ordinary men to have reconciled them;—these able negotiators hit upon a most admirable expedient, which was, to establish an influence in themselves, which might govern the Parliament, and overpower the Crown.* This conduct calls to mind the fable of the lawyer dividing the oyster for two blind men!

As to the negotiators at the St. Alban's tavern, he justly observes, that in any other hour, a private association of members, aiming to divide, by a partition treaty, what is the acknowledged sole right of the Sovereign to confer as he thinks fit; would have been deemed a portentous prodigy, threatening a total change in our constitution: though he is persuaded this measure was adopted from the purest motives. But, proceeds he, they 'are negotiating a hollow peace, when they should be waging a successful war. Let them *break the Coalition!* When that is done, individuals, who have talents, may be brought forward into the several departments of the public service, in a regular and constitutional course. The great councils of the nation will no longer be employed in the mysteries of a conclave.'

From the associated chiefs, whose weak parties mustering together, have become a majority, the letter-writer adverts to the late India bills; and on this subject we are told, 'It has been very much the fashion to conclude, that a bill for the regulation of India affairs is of the most pressing necessity; and it has been supposed, that the rejection of Mr. P---'s India bill (which certainly had the merit of having less harm in it than Mr. F--'s bill had) was an alarming symptom of Mr. P---'s inability to carry on the government.

'I know not but I may be single in my opinion upon this subject; but it is my sincere opinion, that the rejection of both those bills has been a most fortunate circumstance for the Public, whose interests are deeply interwoven with those of the East India Company.

'People have been told so often, that, unless something effectual is done, the East Indies will be lost to this country, that they believe it. I take the East India Company to be in the condition of a patient, who, having been practised upon by a succession of medical men, has at length been tormented into a fever. The doctors chusing to hold their consultations in his room, day by day, and hour by hour, he has been exhausted for want of rest. Of late he has taken no medicine; because his physicians (though they have talked of his having every disorder that the human frame is subject to) could not agree how to treat his case. This respite has produced its ordinary effect—a crisis has taken place in his favour—nature has done the work for him—his fever is gone; and though it has considerably reduced him (especially under his strict regimen, which perhaps his constitution may require), he wants nothing but wholesome kitchen physic to restore him. Is this a moment for a rash empiric to be allowed to dose him with strong mercurials, under pretence of working a radical cure? One doctor says, By G—d, he shall take my physic, or starve; nay, he shall not have that alternative; I will cram it down his throat. Will nobody save this poor wretch from being so treated? He will do very well, if they will but let physic alone. A few

few jellies, and some cordial draughts, are all that his present condition requires.

‘ Without a figure, I wish to call the attention of the Public to the supposed necessity—the justice—the policy, the good sense of any parliamentary interposition in the present hour for the regulation of our possessions in Asia. If these were times for taking this subject into consideration, I would go farther, and propose to take the better course of undoing in parliament all that has been done by parliament, under the head of regulation, for the last ten or twelve years, with a very few exceptions. One of those exceptions should be the controul given to the King’s ministers by the late Act for renewing the charter, which I think was a wise and necessary measure.

‘ The East India Company have the ordinary administration of India affairs: they treat with the country powers; they levy war; they make peace. Government is immediately interested in this branch of their administration: it has an influence beyond Asia; it constitutes, therefore, a very essential part of that which ought to be one entire political system. And in as much as the servants of the Company in India, nay the Court of Directors at home, can form no judgment of the effect of their political measures, beyond their own branch of the system; and as the springs, which regulate the general machine, lie beyond their view, with the best judgment and the best intentions, they might err for want of information. There was good sense, therefore, and a political necessity for authorizing the King’s ministers to instruct the servants of the Company upon political subjects; and I humbly conceive, that this controul is sufficient to answer every honest purpose of government, and every useful purpose, that can be suggested, of a parliamentary regulation at this time.

‘ The points which are of real magnitude and importance in our East India affairs at this hour, are points of public policy only; such as the settlement of countries ravaged and depopulated in the course of a ruinous war—the reform of the different establishments in India—the conduct to be pursued in future with the country powers—the alliances to be formed—and such other political arrangement as the present state of the government of India may require. All these, and every other political point, may be regulated in a constitutional, and, what is more intelligible, in a practicable way, by means of a regular, confidential communication with the supreme executive power, and under the constant inspection and controul of its responsible ministers. A parliamentary regulation upon such subjects may be likewise constitutional, but will not be very practicable.’

Such are the sentiments of a writer, whose ideas appear to be too free and elevated to be employed on party service; and the extracts here given, derive a strength from their connexion with intermediate reasoning, which is greatly impaired by detachment.

Art. 16. *A Candid Investigation of the Present prevailing Topic.*
8vo. 23 Pages. (No Bookseller mentioned.) 1784. *Distributed, but not Sold.*

In this little pamphlet the Public will find the subject of the interference in Parliament, so much talked of lately, dispassionately and fairly considered.—These are the words of the Author in his title-page; and they appear to be the words of truth: to which we may add,

add, that the pamphlet contains a masterly investigation of the reigning topic of *Secret Influence*. He does not, however, enlarge on this subject with a view to declaim and flourish on the danger to be apprehended, from any exercise of the subjects constitutional right to oppose the enactment of a law which he disapproves. 'Every subject,' he observes, 'possesses this right equally with his Majesty's ministers: if a member of either House of Parliament in debate, or by his vote; if a private subject, by petition or remonstrance to each and every branch of the Legislature. In the manner of tendering advice to the King, there has, by immemorial custom, prevailed a distinction between a Peer and a Commoner; but this distinction is merely in form, not in the essential right. A Peer tenders his advice in the more dignified manner of demanding an audience; the Commoner, in the form of petition—or, if he is angry, of remonstrance.'

The writer expatiates, with great ability, on the possible advantages which may accrue to this country, from the subjects' free exercise of this right; and also of the seasonable interposition of the royal prerogative for dissolving the Parliament. He applies this reasoning, particularly, to the late *interference*, by which the first India Bill was rejected in the H. of Lords; and to the expediency of a dissolution of Parliament when any alarming ascendancy shall be gained by one branch of the *Legislature*, and when 'any attempt shall be made by a formidable phalanx to seize the *executive government*, by rendering it impossible for others to hold it. In such an exigency, he affirms, that the 'King is bound, by the duty which he owes to the country, to dissolve the Parliament, and appeal to his people.'

Art. 17. *The Contrast*, a Political Pasticcio; or an Estimate of the Coalition Ministry; with Recitative, Cantatas, &c. chaunted with Variations, in the Opera House of St. Stephen's, by Signor Carlo Reynardo, Signor Conte Federigo Aquilone, Signor Durcappo Cappelli, Signor Conte Giovanni Imbrogliaconti, and Signor Edmondo Burchini, Irlandese. 8vo. 1s. 6d. Egerton.

This is an ironical composition, in which the Author, not having the fear of the *dum-viri* before his eyes, but infligated by the evil spirit of ridicule, has thought proper to make himself merry with the principal leaders of the coalition bands. He has brought together a number of extracts from the speeches of these heroes at different times, in order to shew, by a laughable contrast, how strikingly their principles have varied with their political situations. This is one of the good effects of suffering the occasional transitory effusions of parliamentary eloquence to be recorded in newspapers! But is it fair to attempt hampering liberal minds in this manner? Wise men are ever open to conviction, as arguments or convenience preponderate; and what is oratory worth, if it cannot be accommodated to the owner's purposes in all circumstances?

Art. 18. *A Letter to the People of England*, and in particular to the Electors of Westminster, concerning the Man of the People. 4to. 1s. Debrett. 1784.

The character of the Man of the People is here seriously investigated, on principles that require too close thinking to engage the attention so people in general. It is treating them with cold weak lemonade;

that will scarcely be preferred to the Man of the People's warm punch, composed of strong British spirit of liberty, lemon juice of enmity to ministers, and sweetened to their tastes with the syrup of professions of inviolable attachment to their true political interests.

Art. 19. *Secret Influence Public Ruin! An Address to the Young Premier, on the Principles of his Politics, and the Causes of his late Promotion: With a Speech by Mr. Fox, on the spirited Resolution of the House of Commons, December 17, 1783, occasioned by the daring Mandate which produced that Effect.* 8vo. 1s. 6d. Debrett.

It is impossible to characterize this production otherwise than as an effusion of declamatory abuse, for the sole purpose of intimidation. The scope of it is summed up in the following passage, in the dedication to Mr. Byng: 'The odd appointment of the new minister is resolved in this address into the specific nature of his talents, his hereditary popularity, his envy of Mr. Fox, and that obvious propensity to intrigue which characterizes his public conduct. On these topics I have expostulated, and animadverted *with decency*, but at the same time with plainness and sincerity.' We will produce a pregnant instance of this writer's decency, p. 8. 'The House of Commons, like every other group of human beings, is a compound, in which the principal ingredients are *folly, prejudice, and self-interest*. A mode of speaking, which gently tickles the ear, and plays with the fancy, without *daring* either the understanding or the heart, will *always* please the majority of such an audience.' Is this writer content to appeal to recent majorities for the establishment of his position? The speech of Mr. Fox contains the charge and character of *secret influence*, the leading feature in the title page; and if such a convenient plea is to be accepted on such authority, it of course becomes the *parole* of the day.

Art. 20. *A Letter to the Right Hon. William Pitt, from a Presbyterian of the Kirk of Scotland. To which is added, a short Epistle to William Pulteney, Esq; on his Pamphlet*, intitled, "Effects to be expected from the East India Bill upon the Constitution."* 8vo. 1s. Debrett.

A feeble attempt at ironical humour, and political severity: Mr. Pitt is the devoted object.—This unfortunate advocate for the '*stern virtues*' of Mr. Fox [p. 14.] is, in his Epistle to Mr. Pulteney, more successful in wielding the weapons of serious argument. The point which he contests with Mr. Pulteney, is the presumed effect of Mr. Fox's India Bill; which, our Author maintains, could not (however problematical this may seem) have been necessarily attended with any 'extension of the powers of the aristocracy.'

AFFAIRS OF IRELAND.

Art. 21. *A Defence of the Conduct of the Court of Portugal; with a full Refutation of the several Charges alleged against that Kingdom, with respect to Ireland. Originally written in Portuguese by a Gentleman of Distinction, and faithfully translated from that Language.* 8vo. 1s. 6d. Stockdale. 1783.

In this very sensible, well-written tract, it is clearly shewn, that all the charges lately exhibited, by some clamorous people in Ireland,

* See Review for last Month, p. 74.

against the Portuguese government, with respect to national treaties and commercial privileges, are totally false and groundless. In a word, this defence of the Court of Lisbon appears, to us, to be completely decisive of the dispute between the two countries.

A M E R I C A.

Art. 22. *A Memorial addressed to the Sovereigns of America.* By T. Pownall, late Governor, Captain General, Vice Admiral, &c. of the Provinces, now States, of Massachusetts Bay and South Carolina; and Lieutenant Governor of New Jersey. 8vo. 2s. 6d. Debrett, 1783.

When we consider the important and high stations which Governor Pownall formerly filled in America, we peruse whatever he writes, in which the States are concerned, with a strong, and almost certain hope of information. In reading this pamphlet, we find an opinion confirmed, which was started in our Review of the *Memorial to the Sovereigns of Europe*, published in 1780 and 1781 †. That work we assigned, on conjecture, to the Governor's pen, and he now owns the production.

Of the contents and intention of this ingenious and well-written memorial, the following extract from the Advertisement will inform our readers:

‘ The following paper states and explains the system of the New world in America; the natural liberty of the individual settled there; the frame into which the communities of individuals (prior to all consideration of political society) naturally form themselves. By these principles it leads to the discussion of the nature of their states and their political freedom; of the nature of the confederation and general government; and from hence the spirit and temper of polity, which may hereafter form *the reason of state*, or system of administration in the affairs of that empire, are sketched out.

‘ As the several matters which range under this general subject are intimately interwoven with the *essence*, and deeply interest the *existence* of this sovereign empire, they ought to be apparent to, and to be understood by, every citizen of America, who has a share in the business of his country: this Memorial, therefore, is addressed to the SOVEREIGNS OF AMERICA. It is, moreover, published to the citizens at large, as “*What concerns all, should be considered of by all.*”

‘ A practical knowledge of the matters contained in this paper, especially of those points which respect the *new system* of a new world; a knowledge of the *constitution* of the general government, and of the ground and movements of the American *administration*, is indispensably necessary to every statesman in Europe, who may have connections and habits of business with this new empire: this paper is therefore published to Europe at large.

‘ It is not written for the reading, nor calculated to the reasoning of British politicians; it is drawn by a scale below such sublimity: its home-spun reasonings will be unintelligible to British statesmen. A few copies, however, are reserved for the inferior class of readers and reasoners, who will understand the Memorialist.

† See Monthly Review for August 1780. Vol. lxiii. p. 104. and for Feb. 1781. Vol. lxiv. p. 149.

'If he could flatter himself that the statesmen and politicians of Great Britain would descend from their superior regions, and condescend to cast an eye, or rather a thought, on such a trifling paper of such an unexperienced theorist as the memorialist; he has only to caution them against *patching* their politics with the only remnant rag of their folly that sticks to their backs; viz. *an idea that an UNION with America, or some part of it, is practicable and politic.* This proposition, framed into a measure, is the only one left to complete, beyond redemption, the ruin of this country.'

At the end we are told, that a *French translation* of this work is published on the Continent; and, from its nature and tendency, we can have no doubt of its being eagerly and attentively read both in Europe and America. The good sense and political knowledge which it contains, must render it indeed acceptable to every rank of readers, in every free country.

EAST INDIES.

Art. 23. *Proceedings of a General Court of Proprietors of East India Stock*, Nov. 7, 1783, relative to the Hon. Warren Hastings, &c. 8vo. 2s. Debrett.

The advices brought by the Surprise Packet, from Bengal, occasioned this meeting at the India House. On this occasion the *thanks* of the Court were ordered to be given to the Governor and the council; with a *request* that Mr. Hastings do not resign his office in India. Sir Henry Fletcher and Mr. Edward Moore were the only opponents. Among the speakers were some, whose orations would have made no mean figure in assemblies of higher rank.

Art. 24. *Impartial Considerations on a Bill now* depending in Parliament*, for establishing certain Regulations for the better Management of the Territories, Revenues, and Commerce of this Kingdom in the East Indies. 8vo. 1s. Debrett, 1783.

This pamphlet, which is in favour of Mr. Fox's late rejected Bill, was published in December last, but happened to be overlooked by us; it is now rather out of time.

Art. 25. *Observations on the Principles and Tendency of the East India Bills*, proposed by the Right Honourable Charles James Fox, and the Right Honourable William Pitt; with short Sketches of their political Characters. 8vo. 1s. 6d. Stockdale. 1784.

This writer compares, not only the two bills in question, but also the authors of them; and if we are not gratified by having any new light thrown upon these subjects, his observations are generally pertinent to the point he aims at, of recommending the *present* ministry. They are penned with temper, and do not fatigue us with tedious and crude discussions.

Art. 26. *Mr. Burke's Speech on the 1st of December, 1783, upon the Question for the Speaker's leaving the Chair, in order for the House to resolve itself into a Committee on Mr. Fox's East India Bill.* 8vo. 2s. Dodsley.

The authenticity of this speech is not to be questioned. Abstracts of it, in a better or worse form, have been long diffused among the parliamentary debates in all the newspapers and magazines; here it

* It was depending when this tract was published.

appears as a flowery finished composition, decorated with all the rhetorical advantages that mature study, either before or after delivery, could impart to it. It teems with the most heavy accusations against the management of the Directors, and the conduct of their agents, that language can convey; but when we advert to the purpose of such wilful representations, we are apt to suspect, and willing to hope, the colouring is too strong for nature. This production however is examined by a reviewer who has motives for being more critically attentive to it, than we have; and to him therefore we resign the task. Vide the ensuing article.

Art. 27. *Reply to Mr. Burke's Speech of the 1st of December, 1783, on Mr. Fox's East India Bill.* By Major John Scott. 8vo. 1s. 6d. Debrett.

Major Scott follows up Mr. Burke closely; for he had previously commented on this speech in the second edition of his *Narrative* †; and having been one of the hearers of the speech, he now positively charges the orator with having, since, manufactured it in his closet, both by embellishment and omissions. He compares Mr. B's. present accusations against the company, with his former justifications of them, while he declaimed in *opposition* to lord North; and the *least* we can do is to smile at the contrast! Where Mr. Scott adverts to the transactions alluded to in the speech, so far as we may presume to form an opinion of Eastern politics, he tells a plain undisguised story, directly the inverse of the glowing declamatory and loose state in which they appear in the harangue; he often expresses great astonishment at the temerity of Mr. B's. assertions; and remonstrates with severity (and justice if merited), on the complexion of his representations now reiterated in print. The Public are somewhat interested in knowing whether the character of Mr. Hastings, as drawn by Mr. Burke, or the character of Mr. Burke, as drawn by Major Scott, is the truest resemblance!

Art. 28. *The Case of the East India Company*, as stated and proved at the Bar of the House of Lords, on the 15th and 16th Days of December, 1783, on the hearing of two Petitions against a Bill intitled (Mr. Fox's Bill), &c. Containing the Arguments of Mr. Rous and Mr. Dallas for the Company, Mr. Hardinge and Mr. Plumer for the Directors; as taken in Short Hand by Mr. Gurney. Published by Order of the Committee of Proprietors appointed to watch over the Company's Rights, and maintain their privileges. 8vo. 2s. 6d. Gurney.

The Public are here put in possession of an elaborate investigation, with respect to the principles and tendency of this famous scheme of ministerial usurpation, by four learned barristers; whose arguments may be supposed to have been thought valid by the noble auditors, as the bill was afterwards rejected; and public testimonies have ever since been pouring in, conveying popular approbation of the decision, and its consequences.

Art. 29. *Some Observations on the Second Edition of the Pamphlet of William Pulteney, Esq; intitled, "The Effects to be ex-*

† See Rev. Jan. p. 74.

pected from the East India Bill *," &c. By a late Member of Parliament. 8vo. 1s. 6d. 1784.

Observers sometimes put themselves or others to the expence of paper and print, to no other purpose than to convince the reader that they do not clearly understand the subjects on which they write. Perhaps this Author will repay us for this remark, by a retort of a similar kind: we expect it as a matter of course.

Art. 30. *The proper Limits of the Government's Interference with the Affairs of the East India Company*, attempted to be assigned. With some few Reflections extorted by, and on, the distracted State of the Times. By John Earl of Stair. 8vo. 1s. Stockdale, 1784.

Lord Stair is unwilling that government should interfere with East India affairs, farther, than perhaps 'to send out a well chosen commission of visitation and inspection, with adequate and efficient powers from Parliament; though I am greatly deceived, if they do not find that matters are much exaggerated. The reports to the House of Commons from Committees are generally very false mediums to view the object they treat of through: they are moved for *common* by persons interested in the event, sedulously attended by them, and the materials are too often modelled and made up according to their views, and to serve their purposes.'—'It was under the direction of their own Proprietary, uncontrouled by Parliament, that the Company rose to an unexampled height of wealth and prosperity: since the interference of Parliament, their affairs have declined. Possibly now the patronage is so valuable and extensive, their constitution may be defective, by the too immediate dependence of the directors on the proprietors, who, by their brigues and cabals, over-awe, and often make abortive the best intentions of the directors. But matters of charter and property are of so difficult and delicate a nature, that it is hard to say, whether any attempt to remedy this might not do more harm than good.'

As to the present dislocation of government, his Lordship's opinion is implied in the following passage: 'The persons who avowedly, first by denial of justice to America, plunged us into a war, and afterwards, by obstinately persevering in it, when experience had evinced the success was impracticable, and who by so doing have irretrievably (I fear) undone their country, enjoy in pomp and serenity, even to ostentation, the honours and lucrative employments heaped upon them. If justice is demanded for glory, for wealth, for dominion lost, they pay you with an idiot jest: if you want more, a ready vote of acquittal is at hand from a packt majority, united on the most sordid principles, to promote *each other's* advantage, in open and abandoned violation, on one part of the coalition, of the faith a thousand times pledged to bring delinquents to justice, who now are not only protected, but represented, with a falsehood and inconsistency that degrades human nature, as great, wife, and virtuous ministers, by those very men who, not very many months ago, stigmatized them as the base undoers of their country.'—Those who join issue with Lord Stair, and who are fond of seeing their own sen-

* See Review for last Month.

timents expressed in pointed language, will, no doubt, be pleased at the animated figure of 'a King taken prisoner, and a great and glorious constitution squirted to death, by the spoutings of a set of prodigal, undone, gambling, fribblish, impudent Eton boys.'

However much Lord Stair may be gratified by the publication of his lucubrations, we doubt they are too strongly seasoned with acrimony, to have any good effect.

P O E T R Y.

Art. 31. *The Christmas Tale*; a Poetical Address to the Young Ministry. 4to. 1s. 6d. Faulder. 1784.

This satyrist, who points his blunderbuss at Mr. Pitt, &c. is but a "bad shot."

Art. 32. *Speech to the Sun of the Political Hemisphere*. 4to. 6d; Stockdale. 1784.

A political parody on Satan's exclamation to the sun. Par. Lost. B. IV. near the beginning:

"O thou that with surpassing glory crown'd," &c.

Satan, by Mr. Fox; the Sun, Mr. Pitt.—A "beautiful frontispiece" is mentioned in the title, but our copy hath no such embellishment; nor could we procure it.

Art. 33. *The Air-Balloon*; or, Flying Mortal. A Poem. 4to. 1s. Maclew. 1784.

The previous advertisement informs us, that 'this little piece, which is set to music by a favourite French composer, and performing in Paris with great eclat, is now translated into English by a Friend to mankind, for the benefit of those who, wishing to become AERIAL BEINGS, may have too much spirit and ambition to continue a day longer to creep on the earth, like the brute beasts which perish.'

If this be a French performance, calculated for the meridian of Paris, as the advertisement imports, the translator hath surely taken an unwarrantable liberty with his original, in the following lines:

No more the terrors of the deep I fear;
Alike to me, if friend be far or near;
This *sea-girt isle* I distant leave behind,
Visit each kingdom, and survey mankind—

What! *Paris* situated in a 'sea-girt isle'?—Had the *English* Editor printed the *original French* along with this translation, we might have been enabled to remove this stumbling-block: and, surely, he might have afforded it, as we seldom see so small a fix-pennyworth as this twelve-penny poem.

B I O G R A P H I C A L.

Art. 34. *An Account of the Life and Writings of the late William Hunter*, M. D. F. R. S. & S. A. &c. &c. Read on the 6th of August 1783, at a general Meeting of the Society of Physicians of which he was President, and published at their Request. By Samuel Foart Simmons, M. D. F. R. S. &c. &c. 8vo. 2s. Johnson, 1783.

This commemoration of a person, who deserved highly of a profession in which he attained so eminent a rank, will, we doubt not, be received with pleasure by the Public. The ingenious writer seems

to have taken due pains to procure correct information relative to his subject; and he has shewn much judgment in proportioning the strictly biographical, to the critical and scientific part of his narration, according to the degree of consequence of each. The piece is (what the memoirs of a professional man certainly should be) no less a sketch of what the recorded person did for the advancement of his peculiar art or science, than of what he was as a private character. It is written in an elegant, unaffected style; and incidental matters are occasionally interspersed, which convey curious or instructive information. Among these, every reader of sensibility must be charmed with a letter of Mrs. Hewson's, the widow of the late most amiable and ingenious anatomist of that name, containing some anecdotes of her much lamented husband. The lady is the same to whom Dr. Franklin has addressed several of his letters on philosophical subjects; which circumstance cannot do more honour to her *head*, than the letter here printed, does to her *heart*.

We have received from Dr. Simmons a supplemental page, correcting an erroneous assertion of his respecting the silence of all the later writers with regard to M. Nogvez's account of the lymphatic system. Though we suppose he has taken care that the purchasers of his pamphlet should be supplied with this correction, yet as it may have escaped the notice of some, we think proper here to mention it.

ART. 35. *The Life of Henry Chichelè*, Archbishop of Canterbury, Founder of All-Soul's College in the University of Oxford. 8vo. 5s. boards. Walter.

Although the life of archbishop Chichelè has been frequently written, the present publication may justly claim the pre-eminence. It is the production of Mr. Spenser, a fellow of All-Soul's College; and it is but justice to confess, that he has recorded the political exertions, and munificent benefactions of his founder, with ease, spirit, and elegance.

Chichelè took so active a part in the public business of the times in which he lived, that his life is rendered particularly entertaining by the anecdotes, historical facts, and delineation of characters, with which it is interspersed. Our Author tells us, in his preface, that he gathered his materials from the statute book of his college, from an account written by Horeder, warden in 1571, and from the lives by Duck, and by the authors of the *Biographia Britannica*. Mr. Spenser was not contented with the materials which these writers afforded him, but examined, with great care, the registers of the cathedral churches of Salisbury and St. David, the Harleian manuscripts, those in the archiepiscopal palace at Lambeth, as well as the archives of New College and All-Souls. From these researches he derived many additional memorials.

At the conclusion, Mr. Spenser presents his readers with *seven appendices*, which comprehend several curious memorials. The first contains a Latin letter from Chichelè to the Pope; the second, the Archbishop's defence against his rival; the third, a letter from Chichelè to King Henry; the fourth, the charter of the foundation of All Soul's college; the fifth, the bull of Pope Eugenius; the sixth, exhibits a list of the purchases and grants made for the original site of the college; and the seventh, an account of the materials employed in the building.

ARTS.

- ART. 36. *An Account of a newly invented beautiful GREEN PAINT, lasting in the open Air, and daily improving by the Winds, Sunshine, and Rains; prepared by Francis Armstrong, M. D. Uppingham. Rutland. Stamford. 4to. 1s. Rivington, &c. 1783.*

To the information contained in the title we have only to add, that the Author asserts, that this paint consists chiefly of a vegetable production; that the expence attending it will not exceed that of verdigrease, though it will last five times as long; that it requires no varnish; that it is chiefly calculated for the open air, and that as a certain preparation of it has been found to act upon ship worms as an instantaneous poison, and has even proved impervious to their teeth, it will be found of great use in navigation, by being applied to the bottoms of ships that are to visit the tropical climates. A numerous and respectable list of the nobility and gentry who have made trial of this paint, which is inserted at the end of the tract, will probably excite the attention both of individuals and of the trade in general.

SCHOOL-BOOK.

- Art. 37. *An easy Introduction to the Arts and Sciences: being a short, but comprehensive System of useful and polite Learning. Divided into Lessons. Illustrated with Cuts, and adapted to the Use of Schools and Academies. By R. Turner, jun. of Magd. Hall, Oxford, &c. 12mo. 2s. 6d. sewed. Crowder. 1783.*

This little book may be very useful to young people, the execution being suitable to the design.

AGRICULTURE.

- Art. 38. *A particular Enquiry into the Causes of that Disease in Wheat commonly called BRAND; being an Attempt to shew that the general Practice of drenching the Seed in Salt and Water, Soap Lees, Quick Lime, &c. are not only ineffectual for preventing the disorder, but are destructive to the Seed. By the Rev Henry Bryant, A. M. Rector of Colby, and Vicar of Langham, Norfolk. 8vo. 1s. Norwich. Printed by Crouse.*

The title itself, the whole of which we here purposely transcribe, will no doubt excite the attention of all who rationally attend to agriculture. As far as we may judge, the Author's observations appear to be just, and his deductions from them fair and sensible. The philanthropy he displays throughout the whole of this well-written tract, we cannot notice without commendation.

Having enquired into the motives that lead farmers to drench their seed corn, and found them erroneous even in theory, he had recourse to experiments, and was by them confirmed in his persuasion, that the disease does not originate from the seed, but that it is the effect of a check in the fecundation at some period of the vegetation. The fact upon which he chiefly rests his argument is, that on examining different ears on the same plant, he found some of them manifestly branded, while others were perfectly sound. He seems inclined to ascribe the cause of this disorder to the sterility of the *anthers* or summits of the chives, and thinks that it may be owing to their due formation having been prevented at the time when the ear was forcing its way out of the sheath which the husbandmen call the *hose* or *stocking*, which being by dry winds, severe frosts, or long-droughts, hardened and condensed,

condensed, resist the display of the parts that are to impregnate the grain.

He concludes, in general, that what we call *brand*, in corn, is the consequence of abortion, occasioned by a confinement or a compression of the organs of generation, whereby their uses are destroyed; and that this compression arises from outward and accidental causes which no art in the husbandman can possibly prevent. He therefore exhorts the farmer to lay aside his old irrational practice, and to pay particular attention to a proper culture of the soil, to keep it clean and free from weeds, and to supply it with proper manure. "These," he says, "are the best remedies for diseases in corn, and will contribute most effectually to its health and vigour."

Art. 39. *Useful and Practical Observations on Agriculture*, with some Essays annexed, on Inclosures, the Improvement of the Country, and the Poor. By a Clergyman. 12mo. 3s. bound. Lowndes. 1783.

This work, containing a synopsis of the most approved practice in the common course of husbandry, will be found no useless manual for such as can content themselves with conforming to general custom. It is by no means calculated for the experimental agriculturist; for, though the author professes himself no enemy to experiments, he wisely cautions the mere farmer not to venture upon any practices not sanctioned by the experience of his richer neighbours, whose leisure and fortunes enable them to prosecute their enquiries without being interrupted or injured by the expences that usually attend them.

In the essay on inclosures nothing is to be met with that has not been said over and over again by every one that has ever written on the subject. In the Essay on the present improved State of the Country he maintains, that so far from being in such a ruined condition as gloomy politicians have affirmed, the nation is absolutely in a more flourishing state than it has been at any preceding period. His inferences are drawn from the improved state of agriculture, and the affluence in which the lower ranks of people live, compared with what they did formerly. "How many thousand day-labourers, says he, are seen with watches in their pockets, silver buckles in their shoes, silk handkerchiefs in their pockets, and good broad-cloth on their backs, &c." We have remarked this as well as our author, though we are far from supposing it proceeds from their having more money to spend, but from their making a better use of what they have than their forefathers did, by not squandering it at the ale house. Drunkenness is no longer the prevailing vice among the village poor; hence they are enabled to indulge themselves in many comforts and conveniences which formerly were not thought of.

M I S C E L L A N E O U S.

Art. 40. *William Sedley*; or the Evil Day deferred. 12mo. 2s. 6d.

Art. 41. *A Father's Advice to his Son*, written chiefly for the Perusal of Young Gentlemen. 12mo. 2s. Both printed for Marshall. 1783.

These books have the merit of condescending to the understandings of children, and affording them amusement and instruction, without falling into the common fault of those who write for masters and misters,

misses, that of being absurd and nonsensical, in order to make themselves entertaining.

The following account (from the *Father's Advice*, &c.) of the principle on which an *honest* lad was concerned in robbing an orchard, may be instructive to many, to whom a cherry-tree is no longer a tempting object.

‘ I remember an instance of this kind, which happened when I was at school, and so deeply impressed on my mind the folly of doing wrong, because *others* did, that I have never forgotten it since.—A proposal was made to go to rob a cherry-orchard, which was instantly agreed to by many of the boys; others (amongst which I was one) objected to it as being a wrong thing, particularly as the person it belonged to was a poor man, who got his living by selling his fruit. But these arguments (though certainly just) were over-balanced by numbers, who urged, that they would go; and supposing it should be found out, it would be no worse for one than another; you may therefore, said they, as well come and partake of the fruit; for whether you do or not, I promise you, not a cherry shall we leave upon the trees, and therefore your staying away will not be of any service to old *Tom Hunt*, which was the name of the man to whom the orchard belonged.

‘ Well! if that is the case, said one, I may as well go to be sure as not; and so may I, said another; and I, said a third and a fourth; and I love cherries as well as any of you, said a fifth, and if the poor man is to lose them all, I may as well eat them as any body else.

‘ Aye! and so may I too, added I (seeing them all going), if you all are determined to go, there is no use in my staying at home, by myself; I think it is a *wrong* thing to take the cherries, but if you intend to strip the trees, my being of the party will do no harm.’

What are the treasures of the East or the West, but a cherry-orchard? And “ since the trees *must* be stripped, and the owners *are* to lose their fruit, I love cherries as well as any man, and may as well take a few as another.”—In this manner, alas! do the great plunderers of the world reason away their honesty and humanity.

Art. 42. *Joseph*. In Five Books. By A. M. Cox. 12mo. 3s. Dodsley, &c. 1783.

Another Joseph! yet so perfectly resembling him, who lately * appeared before us; that we may say of him, *alius et idem*; but both, alas! as unlike to Joseph of Canaan, as he to a modern fine gentleman. In truth, the meretricious ornaments of redundant metaphors and prosaic rhythmus are most injudiciously applied to a story, which, in its original form, is a perfect model of simplicity.

Art. 43. *The History of the Flagellants*; otherwise of Religious Flagellations among different Nations, especially among Christians. 8vo. 6s. Boards. Robinson, 1782.

We have now before us the 2d edition of a work, which was characterized, at its first publication, in the Review for May 1777. Its author was not then certainly known, though report gave it to the ingenious Writer of a celebrated treatise on the “ *Constitution of England*.” It is now, however, avowed by Mr. De Lolme, who is said to have written this very singularly learned and entertaining work, in

* Vide last Month's Review, p. 77.

consequence of a wager. Considerable improvements are made in the present edition; among which, the reduction of the price will not, by many *purchasers*, be deemed the least important: for it was first printed in quarto, and sold for a guinea. Some engravings are also given, as embellishments of this performance. Mr. De Lolme, himself, has observed, that this work is a paraphrase and commentary on the Abbé Boileau's *Historia Flagellantium*: we think he has much improved the Abbé's plan. There are, however, some pages in the present work, which the modest reader will turn over, rather than fully his imagination with particulars which, we suppose, the lively writer considered only as *ludicrous*.

Art. 44. *A Letter to Philip Thicknesse, Esq; in Reply to a Charge brought by him against a noble Earl of Great Britain.* 8vo. 1s. Worcester printed, and sold by Rivington in London. 1783.

A fair, and, as it seems to us, no very improper expostulation with Mr. Th—— on his late "petulant" attack on the character of Lord C. See Review for August. "Vind. of *Pere Pascal*," &c.

The defender of the noble earl professes himself to be a total stranger to the person of his lordship, as well as to Mr. Th——; and he declares, that he was solely induced to give this voluntary answer to Mr. Th——'s pamphlet, because "it appeared to him as an insult offered to society in the person of the noble earl."—He adds, "that he thought it called aloud for some reply, and should not be suffered to circulate unnoticed." This letter is signed "A CITIZEN."

Art. 45. *An Address to the Workmen in the Pottery, on the Subject of entering into the Service of Foreign Manufacturers.* By Josiah Wedgwood, F. R. S. Potter to her Majesty. 12mo. Distributed. *Grafton*. 1783.

Many emissaries being at this time employed in different parts of the kingdom to entice our workmen into the service of foreigners, it is become necessary, that some pains should be taken to convince the people, that it is not only ungrateful and unlawful for them to desert their country, but that it is also very much against their interest. This point Mr. Wedgwood has here insisted on, in a manner which shews him to be well acquainted with the character and feelings of those whom he addresses. He relates several striking facts to prove, that those who emigrate in expectation of high wages, and great advantage, in foreign manufactories, lay themselves open to much disappointment, and to many hardships. The pamphlet is admirably adapted to answer the purpose for which it was written, and is very proper to be circulated, at this time, not only in the potteries, but through all our other manufactories, where the dangerous spirit of emigration may have begun to appear.

Art. 46. *A Journey lately performed through the Air, in an Aerostatic Globe, commonly called an Air Balloon, from this terrestrial Globe to the newly discovered Planet, Georgium Sidus.* By Mons. Vivenair. Translated from the French Account, written and published by himself. 8vo. 1s. 6d. Maclews, 1784.

The invention of the aerostatic machine hath provided a political pamphleteer with a new vehicle for the conveyance of a court-satire to the Public, with the advantage of novelty in the *form*, rather than in

in the matter. SWIFT * is the writer's model; and the pretended Monf. Vivenair resembles that great original, as much as a blown bladder resembles M. Montgolfier's magnificent Air Balloon.

Art. 47. *Memoirs of Albert de Haller*, M. D. Member of the Sovereign Council of Bern; President of the University, and of the Royal Society of Gottingen. &c. &c. Compiled, chiefly, from the Elogium spoken before the Royal Academy of Sciences at Paris, and from the Tributes paid to his Memory by other Foreign Societies. By Thomas Henry, F. R. S. &c. &c. 8vo. 2 s. 6 d. sewed. Johnson. 1783.

Having already † taken notice of the academical *elog* from whence these memoirs are principally composed, we have therefore little to say respecting the present publication, further than that the language is easy and correct, and that the whole forms a pleasing memorial of the truly great man whom it celebrates. We do not distinguish the additions made to the French *elog* (not having that piece at present by us), except in a *postscript*, containing a list of Haller's correspondents in this country, and an anecdote concerning his library.

The ingenious writer has prefixed a dedication to the *Manchester Literary and Philosophical Society*, in which the general utility of biographical writing is elegantly displayed.

Art. 48. *An historical View of the Taste for Gardening, and laying out Grounds among the Nations of Antiquity.* 8vo. 1s. 6d. Dilly. 1783.

The work before us contains a summary account, extracted from a variety of authors, of the mode in which different antient nations endeavoured to embellish the face of nature, by selecting some particular spots where art might be called in to its assistance, and contribute to use and ornament. It is conjectured, that the antient method of laying out pleasure-grounds in this country was borrowed from the Asiatics; and that its introduction may be traced back to the time of the Crusades. Trees planted in strait lines, their branches closely thorn or modelled into particular shapes, artificial cascades, spouting fountains, summer houses, &c. &c. did in the most early ages, just as they do at present, constitute the essentials of an Oriental garden. Though the juster taste of modern times hath exploded those phantastic decorations, yet much may be pleaded for their utility and convenience in more sultry climates. Trees planted in rows acquire greater firmness, and encrease to a greater bulk, than those which stand solitary, or are scattered about irregularly. The branches thicken by being lopped: and an encrease of shade is a most desirable circumstance in the East. The agitation of water contributes to cool the air, and where exercise must prove wearisome, frequent seats become a luxury.

We hope, however, that the elegant simplicity which characterizes the present taste, will never yield to exotic embellishments, nor be disguised by fanciful and affected refinements.

Though much information cannot be expected from so small a tract; yet there are many things in it that will amuse and entertain the curious in enquiries of this sort. The author appears to be a man of ingenuity and classical reading; and he hath brought forward

* Gulliver.
REV. Feb. 1784.

† *Monthly Review*, vol. 66. p. 508.
M

several

several passages from the ancients, not generally known, to confirm and illustrate his observations.

The *Tyrian Garden*, from a Greek Novel, entitled, "The Loves of Clitophon and Leucippe," and the *Groves of Acadamus*, from the *Attica* of Pausanias, are finely described; as is also the *Tuscan Villa*, by Pliny. But how came the ingenious Author to forget the delicious *Tempe* of Ælian?

Art. 49. *Advice to the Universities of Oxford and Cambridge.*

Small 8vo. 2s. Kearley. 1783.

The wit of this piece (such as it is) is merely local. Even in the places where its wit will be best understood, not much of it, we apprehend, will be admitted as legitimate. It is a feeble imitation of Swift's *Advice to Servants*.

Art. 50. *A Letter to Dr. Toulmin, M. D. relative to his Book on the Antiquity of the World.* By Ralph Sneyd, LL. B. Rector of Sevington, and Vicar of Rye, in Suffex, and late Fellow of All-Soul's College, Oxford. 8vo. 1s. 6d. Rivington. 1783.

The author possesses lively talents, which promise better things; but, at present, they want maturity. He is too declamatory: and many of his observations are puerile and superficial. He is, however, a match for Dr. Toulmin; and is sometimes very happy in exposing to ridicule the inconsistent theory of that atheistical speculatist*. The conclusion is excellent. 'Of all the claimants for *diplomatic distinction*, none are less intitled to it than those numberless writers, who for these last ten years have so infested the bye-paths of literature with their crude dreams, delivered to the Public under the polluted titles of rational theories, free enquiries, natural systems, and the like; and as singularity is the very essence of such productions, it is amusing to observe the various ways and means which are pursued to effect it. But of late theories have so greatly multiplied, the path of speculation hath been so beaten, that it is become difficult not to tread in the steps of others. To remedy which disadvantage, the writers of the present day have substituted, in lieu of originality, an unjustifiable boldness in their assertions—an open defiance of laws human and divine—and an avowed contempt of the censures of the rational part of society: and, to the disgrace of the age, if a man can but carry these points to a degree sufficiently *outré*, he is certain of obtaining a considerable share of public notice, and probably will be paid for his trouble.

'Whether your endeavours to surpass in these points proceed from the hope of receiving that "*distinguished lustre*" which you say is reflected from the censures of good christians, I pretend not to determine, though it is undoubtedly a reward (if such you can consider their censures) to which your labours have very fully intitled you. But, in regard to the originality of your system, you have nothing to claim on that score: a circumstance of which you do not yourself seem sensible. It was the doctrine of Heraclitus, "*That the world had no beginning, in respect to time:*" but that there is "*a mind or soul which extends itself through all things;*" which, he says, is fire, and has the

* Vid. our account of his "Antiquity," &c. Rev. Vol. LXIV. p. 412.

power of producing and destroying, or rather altering the form of all things; and that Nature is no where at rest, but in continual fluctuation of formation and decay. In Cicero, *de Natura Deorum*, we find a number of philosophic sects, who maintained doctrines somewhat similar to that of Heraclitus. And the present age, inferior to none in the number and diversity of its theories, hath produced a multiplicity of books, which, like your own, have endeavoured to attribute a more remote antiquity to the existence of the universe, than they have been able to demonstrate by reason or argument. Possibility is the utmost the most plausible of these theories will admit of; and they are consequently (exclusive of their being inconsistent with the more rational and sublime account given us of the creation by the inspired historian) totally inadequate to convey conviction even to the minds of those who seem so desirous of misbelieving what they cannot help fearing to be true. And I sincerely hope the time may yet come, when you, Sir, will no longer consider a religion, which makes happiness the reward of virtue, and misery the punishment of vice—whose theology is pure and exalted—whose precepts are mild and rational—and whose practice is universal charity and benevolence, hath any tendency to “spread a gloomy influence over the minds or conduct of mankind,” further than by planting an internal monitor in their bosoms, which renders mental tranquillity incompatible with a vicious life.*

The views of this Writer appear to be of the best kind: and he only wanted a more correct judgment and a greater degree of metaphysical acuteness and penetration to make the execution more worthy of his intentions.

N O V E L.

- Art. 51. *Errors of Nature.* 12mo. 3 Vols. 9s. bound.
Pownal. 1783.

This Novel shews the error of the Author in imitating a corrupt model. The admirers of some late performances in this line may think the present work interesting and pathetic; but those who look for nature and simplicity, good sense, or nice discernment, entertaining relations, or instructive and judicious reflections, will find very little to gratify their taste in these volumes.

E D U C A T I O N.

- Art. 52. *An Essay on Education*, in a Letter to Wm. Jones, Esq; * By R. Shepherd, B. D. 4to. 1s. Flexney.

This Essay was originally published in the First Volume of Mr. Shepherd's Miscellanies. The Author defends private tuition, and proposes hints for conducting it on a new and improved plan, strengthened by some eminent authorities, and contrasted with those imperfections and abuses which have hitherto attended, and almost naturally arise out of the present methods of education; especially those which have been adopted in the greater schools.

- Art. 53. *An Essay on Education*; or, an Address to Parents and Guardians. In two Parts. By B. Webb, Clerk, Master of the Free and Grammar School at Odiham, Hants. 8vo. 1s. 6d. Reading printed, and sold by Law, in London. 1783.
Mr. Webb, who is an advocate for public education, is of opinion

* Now Sir William Jones.

that, before boys are sent to any of the great schools, they ought to be well grounded in Latin and Greek grammar; not by a private tutor, but at one of those minor seminaries of education that admit only forty or fifty. His arguments in proof of what he advances are by no means conclusive. That his readers, however, may know where such a seminary is to be met with, he acquaints them there is one at Odiham, conducted by himself.

In the course of this Essay, are interwoven some remarks on English grammar that are not injudicious. The Author, indeed, professes to pay particular attention to this branch of Education, appropriating a considerable portion of his pupils' time to the study of the native language. It does not appear from this publication, which has too much the air of a quack advertisement, that the preceptor is himself acquainted with its elegancies. If he had, he would scarcely have composed the present pamphlet, in which, it may be supposed, he wished to display himself to advantage, in a style at once stiff and groveling.

Art. 54. *Thoughts on the Origin, and on the most rational and natural Method of teaching the Languages: with some Observations on the Necessity of one universal Language for all Works of Science.* By John Williams, LL. D. 8vo. 2s. Buckland.

Dr. Williams, who apprehends that he has chalked out an easier and a shorter way to knowledge and science than has been usually travelled, proposes a method of study diametrically opposite to what is approved of by preceding writers. Instead of ascending up the stream, he is for going to the fountain-head, and descending with the current. Instead, in short, of entering upon the study of the learned languages by commencing with Latin, he is for beginning with Hebrew, which is to be followed by Arabic. To these are to succeed the Samaritan, the Chaldee, the Syriac, and the Greek languages. Latin is the last in this system. Dr. Williams is not, however, the only one who has thought this the most eligible course of study: that very eminent Linguist Dr. Gregory Sharpe, to whom our Author communicated his scheme, honoured it, as he informs us, with his approbation. We have heard that there have been some, who have actually carried a scheme of this kind into practice; and, as we have reason to believe, in some instances with success. It may, nevertheless, be disputed, whether the usual method may not be also the best: that language being, without doubt, most easily acquired, that approaches nearest to our own; and that language is the Latin, the next in affinity is the Greek. The most insuperable objection to the method here proposed, arises from the difficulty there would be to get preceptors qualified to carry it into execution. On the contrary, he who is already initiated in Latin and Greek, having once learned to walk in the trammels of grammar, will frequently be able, should he meet with difficulties in his progress through any other language, to extricate himself; or, at least, he will require a very moderate share of assistance, compared to what he must have wanted, had his mind been unenlightened by any such previous knowledge. But, perhaps, after all, it may be said of modes of education as of forms of government, though with a certain degree of latitude in both cases, that which is best administered is best.

L A W.

L A W.

Art. 55. *A Concise Compendium of the Constitutional Part of the Laws of England*, carefully compiled from the Statutes, and the best Law Authorities on the Subject, from the earliest Period to the present Time. By J. Piesley, Gent. 12mo. 1s. 6d. Stockdale. 1783.

Mr. Piesley intends this little collection for the use of the common people, who cannot have recourse to the larger abridgments; particularly for the information of the Yorkshire Freeholders, 'at a time when they are about' to procure a reform in the constitution, so necessary, and much to be wished by every true friend to his country.' The points to which he directs the attention of his readers, are—the laws concerning the liberty of the subject; the freedom of election; the power and privileges of Parliament; the qualifications of members; the prerogative of the Crown; and the rights of peerage and ambassadors.—Blackstone is the principal authority referred to.

R E L I G I O U S.

Art. 56. *A Collection of Family Prayers* from the devotional Writings of Baxter, Henry, Willison, Benner, Watts, Doddridge, and others. With various occasional Forms. By Samuel Palmer. 8vo. 3s. 6d. bound. Buckland. 1783.

The Editor justly observes, that the want of a talent for extemporary prayer is not a proper excuse for the omission of family devotion, since so many excellent forms are at hand to supply the defect.

The present collection will undoubtedly be well received by persons who have a particular esteem for those worthy Divines from whose works it is compiled. Several of them were the distinguishing ornaments of the Dissenting interest; and to those who wish to see it supported and honoured by piety, learning, and candour, the names of Baxter, Watts, &c. must be peculiarly dear. There is a wonderful glow of piety, a freedom and animation in Mr. Baxter's prayers, which bespeak a fervid and exalted spirit. Mr. Henry's are very edifying and spiritual; but they have too much *point* and *antithesis* in them. The excellence of a prayer consists in the due mixture of simplicity and solemnity; and in preserving a medium between what is vulgar, and what is ostentatious.

S E R M O N S.

I. *The Outcasts comforted*. Delivered at the University in Philadelphia, Jan. 4th, 1782, to the Members of the Baptist Church who have been rejected by their Brethren for holding the Doctrine of the final Restoration of all Things. By Elhanan Winchester. 8vo. 1s. Printed at Philadelphia in 1782; and reprinted at London for Trapp. 1783.

The model of this discourse bears a striking resemblance to some of those that were published by the sectaries in the time of Oliver Cromwell: and many of its sentiments and expressions favour strongly of the taste of that period. But its general principle is more liberal, than might have been expected from a person who appears to be

* It was published nine months ago.

fond of the Shibboleth of narrow-minded enthusiasts. In this discourse, the Author vindicates the doctrine of a *universal restitution*; and glories in the public avowal of it, notwithstanding the odium he and his friends have brought on themselves by the freedom and honesty of their professions on this subject. The following observation breathes a truly benevolent spirit: 'Even when we see poor miserable wretches under the power of Satan, prophaning and blaspheming the name of God, it fills our hearts with grief inexpressible; how inconceivable then would our distress be, if we could be made to believe, that they must to all endless ages continue in rage, blasphemy, and despair! But glory be to God in the highest, we believe that the wisdom, power, and goodness of the ever-adorable Jehovah shall shine most gloriously in the entire destruction of all evil, and the total subjection and complete restoration of ALL his creatures.'—To this discourse is annexed an Appendix, by another hand, on the *seventh trumpet*, and the altar of brass, called *Ariel*; very mystical and obscure, unless in the epitome of evidences in support of the divine æconomy of the Mosaic law, which we think to be very clear, striking, and satisfactory.

11. *Before the Lords Spiritual and Temporal*, in the Abbey Church of Westminster, Jan. 30, 1784. By Richard Lord Bishop of Landaff. 4to. 1s. Robson.

When a *Thirtieth of January Sermon*, by the bishop of Landaff, was first announced to the public, great expectation was excited. "We shall have something superior to the prejudices of *party*, the narrowness of the *hierarchy*, or the bigotry of *Toryism*;" and so it hath proved, Dr. Watson hath, indeed, given us an excellent discourse, worthy the man of sense, the philosopher, and, yet more, the truly Christian divine. Under these characteristics, this worthy prelate is so well known to the Public, that nothing remains for us to add, on the present occasion, but—*As is the preacher, such is the discourse.*

One short passage, however, is so well pointed, and the caution it contains is so seasonably delivered, that we are irresistibly tempted to select it:

'From the disaster which we this day deplore, KINGS may learn the danger of governing contrary to law, and even of tenaciously contending for all the rights of their predecessors, where the circumstances and opinions of a great nation demand from them unusual concessions; and THE PEOPLE, on the other hand, may learn the danger of supporting any set of men, or even either house of Parliament, in their attempts to infringe the established prerogative of the crown, lest in redressing the grievances incident to monarchy, they fabricate for themselves the tenfold fetters of republican tyranny.'

"Hear, O ye KINGS! give ear, O ye"—people!

CORRESPONDENCE.

*† In consequence of the declaration we made in our answer to *Alexis-Cornu**, of our readiness to retract, in case we should receive *authentic* information that we had been deceived concerning the author of *Vox Oculis subiecta*, we have received two letters from respectable names, viz. the Rev. Mr. Palmer of Hackney, and the Rev. Mr.

* See our last Appendix, p. 600.

Birch, now boarding at Messrs. Braidwood's Academy; both certifying, to our complete satisfaction, that the Author is a man of unquestionable character, whose veracity may be entirely depended on. We should certainly have inserted here either of those letters, had we not also received one from the Author himself †, in which his motives for publishing the work in question, are fully explained, and shewn to have been not only unexceptionable, but wholly disinterested, and praise-worthy—on every principle of generosity, gratitude, and benevolence.

Not satisfied with the bare justice of this voluntary acknowledgment, our own feelings call upon us to apologize to Mr. Green for a particular expression into which our involuntary mistake led us, concerning his situation as a parent, and to request him to be assured, that nothing but our persuasion that the reflection would never offend a parental heart, could have suggested it.

While we thus make every reparation that can well be required of us, we are by no means apprehensive of losing the confidence of the Public, by refusing to be over-credulous. *Arguments* we shall ever examine without respect to persons, and either adopt or reject them according to their internal evidence; but for *facts* we must have vouchers. And whenever a collection of facts shall come into our hands, unauthenticated by any name, we shall be apt to entertain suspicions unfavourable to the author; for which, after all, he must thank himself; but which, whenever they shall be proved to have been ill-founded, we shall be as ready to retract, as we have been upon this occasion.

. We are obliged to Mr. Wise for his attempts to set us right as to the meaning of a certain passage in Justin Martyr. We, however, still adhere to our own interpretation. The following expression, to say nothing of many others in the writings of this ancient Father, decides, we think, in favour of the idea we have formed of his opinion. Το δε ερημειον εκ βαθι τω Μωσει, Εγω ειμι ο υι, ο Θεος Αβρααμ, κ' ο Θεος Ισαακ, κ' ο Θεος Ιακωβ, κ' ο Θεος τωι πατριω σου, σημαίνει το κ' αποθανόντος εκινως μενεν, κ' εναι αυτην τα ΧΡΙΣΤΟΥ ανθρωπος. i. e. "What was spoken from the bush to Moses, viz. *I am the God of Abraham, and the God of Isaac, and the God of Jacob*, denoted, that although they were dead, yet that they still remained, and were the property of CHRIST HIMSELF." *Apol.* p. 94. The venerable Father had just before said that ος κ' λογος πρωτοπρεπης εν τω θεω κ' ΘΕΟΣ υπαρχει. He speaks of *αλλος θεος κ' κυριος*, whom he distinguishes from *the Maker of the universe*; and to whom the designation of the *God of Abraham* was appropriate. *Vid.* *Dial.* p. 249. &c. &c.

We join very sincerely with our Correspondent in the following exclamation: "Pity it is that ——— and writers that possess the confidence of the Public, should be so astonishingly unskilful as they are, for men of reputation; and so shamefully disingenuous in conveying to the Public the sentiments of the ancients!"

. *Semel* has our thanks. He is right in his verbal criticisms; but he must not look for the same accuracy in a periodical pamphlet,

† Francis Green, Esq; from Boston in New England.

which

which may be expected in literary productions that are not hurried through the press. Where there is sufficient leisure for *correction*, and *revision*, many oversights might be deemed unpardonable, which candour will excuse, in works even of *criticism*, where they are subject to hasty publication, in a limited time; and where, to-add to the disadvantage, the writers have seldom an opportunity of seeing the proof-sheets: Such is the situation of a Monthly Review.

††† Dr. S. M. S. has our best acknowledgments. We are always glad to receive his friendly notices of any slips of the *pen* or the *press*.

††† We are very certain that our old friend, the ingenious Dr. B—k—out, never could have seriously thought his letter admissible.

††† W. T.'s very acceptable letter on Air Balloons came to hand, just as this sheet was going to press. It will be noticed in our next.

GENERAL INDEX, &c.

In answer to the numerous hints and enquiries of our Correspondents, concerning a Comprehensive Index to the *whole set of* MONTHLY REVIEWS, from the beginning of this work, in 1749, to the present year, we can assure our Readers, that a gentleman is actually engaged in compiling a COMPLETE CATALOGUE of the books and pamphlets mentioned in our Journal; which, with very few exceptions, will include all the publications of this country, within the above period, beside the *Foreign Literature*.

This work will also contain a GENERAL INDEX to the *remarkable passages* in the principal articles—Historical, Poetical, Philosophical, &c. including all the late discoveries in science, improvements in the Arts, Literary Anecdotes, &c. &c.

It is proposed to publish this work in October or November next.

✂ The *Catalogue* part will give the size and price of every book and pamphlet, with a reference to the volume and page of the Review, in which also its *character*, and the *publisher's name*, are to be found.

ERRATA.

•• The Reader is desired to correct the following Errata in our Article on Curtis's *Flora Londinensis* in the last month's Review.

Page 2, the eighth line from the bottom, for *again begun*, read, *begun again*.

— 3, the eleventh line from the bottom, for 'additions made to it,' read, additions made to the *Linnæan system* by the indefatigable Sir Joseph Banks, &c.

— 14, line the twelfth from the bottom, for 'by the Flora Danica,' read, by *Oeder's Flora Danica*, &c.

Also, in the Article of Capell's Shakespeare,

Page 22, l. ult. for 'Latin writers,' r. *later writers*.

— 23, par. 2, for 'artifice,' r. *article*.

ERRATA in our last APPENDIX.

Page 547, l. 11, for 'resupinos,' r. *resupinus*.

— l. 14, for *letas*, r. *Setas*.

— 535, l. 29, for 'ten to one,' r. *one to ten*.

— 580, l. 5, after *merits*, insert of,



T H E

MONTHLY REVIEW,

For M A R C H, 1784.



ART. I. *Elements of Jurisprudence*, treated of in the Preliminary Part of a Course of Lectures on the Laws of England. 4to. 5s. boards. Payne. 1783.

THIS work consists of six lectures, read by Mr. Woodeson, the Vinerian Professor in Oxford, introductory to his course on English Law. They treat of the subjects of Jurisprudence in a general, but, on the whole, in a judicious manner; and may afford profitable instruction to those who are entering upon these studies.

In the *first* Lecture, which treats of the *Laws of Man's Nature*, the Author deduces these laws from the will of God, signified to man by reason and the moral sense; wholly overlooking, however, the previous question, whether even this source of moral obligation ought not to be considered as primarily derived from the essential properties, relations, and differences of things. The common objection to the existence of this natural law, drawn from the different and even contradictory notions which have prevailed among mankind concerning several parts of moral conduct, is satisfactorily refuted in the following passage:

‘ If the laws of nature are investigable by reason, that being universally the same, it is asked, why gross instances of depravity have prevailed in some countries, and been avowed by a sort of national concurrence? The common source of such prevailing abominations seems to have been men’s inattention or neglect in attempting to reconcile different rules of duty. To a diligent inquirer, some of these popular and avowed transgressions will be found to be blended or tinged with sentiments more laudable, and to contain a tacit confession of some precept of virtue.

‘ Let us essay, with this touchstone, two of the most striking instances alleged by objectors against natural morality. They, who offered their sons and their daughters unto idols, may be deemed to

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have displayed in the sacrifice of interests so dear, a zealous, though frantic, devotion. Besides which indeed their * understandings, as to one country at least, are said to have been darkened by the immediate exertion of divine vengeance, as a punishment for former transgressions.

* Farther, the exposing of new-born infants was not, it is true, confined to barbarous times or nations. This hideous custom partly arose from carrying parental authority to excess, and partly from a supposed inability, through indigence, of maintaining the abandoned offspring. It implied a belief of that natural obligation †.

† But notwithstanding such defects, great as they are, every country has upon the whole maintained a sense of the natural law of morality. I have before cited one maxim of justice of universal reception. There are many other moral tenets of general force and extent. No people ever disavowed an observance of domestic faith, or a sense of gratitude towards benefactors. All countries have acknowledged an obligation to perform what they themselves esteem and profess to be right; and insincerity has never passed for virtue. A confession of the duty of adhering to certain principles, discovered by the light of nature, has prevailed in all ages and nations; although in some particular regions abuses have crept in, and the true rules of morality confused, from causes easily assignable.

The *second* Lecture discusses, in a general view, the grounds of civil, positive, or instituted law. On this subject the Professor lays it down as a fundamental principle, that it is common consent, expressly or virtually given, which actually forms and ratifies civil associations; which, he asserts, do not commence till government is instituted; every degree of civil union, however rude, being inseparable from some kind of civil law. Hence he infers, that government ought to be considered as founded on a real, or *quasi* compact. 'For what,' says he, 'gives any legislature a right to act, where no express consent can be shewn? What but immemorial usage? and what is the intrinsic force of immemorial usage, in establishing this fundamental or any other law, but that it is evidence of common acquiescence and consent?' To this solid reasoning our Author subjoins the following *strange* assertion: 'Not that such consent is subsequently revocable, at the will even of all the subjects of the state; for that would be making a part of the community equal in power to the whole originally, and superior to the rulers thereof after their establishment?' A doctrine which supposes, that the present members of a community cannot change their constitution without the consent of those who no longer exist;—that those who first instituted any form of government were the whole of the community, and yet that their posterity make a part of it; and that a state, as it exists entire at any given time, is not *supreme* in the

* Hook. Eccl. Pol. b. 1. § 8.

† *Cod. l. viii. c. 47. de ult. Tayl. Civil Law, 405, 406.*

management of its own affairs, but accountable to their *ancestors* for their resolutions. On this principle, the first form of government in every country must at all events be perpetuated; and consequently, every government which now exists in Europe, perhaps in the world, is a usurpation.—Such ill-digested and groundless dogmas, ought not to issue from the chair of instruction.

In the *third* Lecture, which treats of the several species of Magistracy, the Author classes the offices of political power under three heads, Legislative, Executive, and Judicial; and marks with precision their respective provinces. Under the head of Legislative authority, he maintains (contrary to the opinion of the ablest writers, and without any appearance of argument), that matters of religion properly come under the authority of governors, not merely as they are connected with the welfare of the state, but from a concern for the *eternal felicity* of themselves and their subjects.

The Law of Nations is the subject of the *fourth* Lecture. The *fifth* treats of the Laws of England, with respect to the various sources from which they have been derived. In the *sixth*, the Professor makes several observations on the study and profession of the laws of England, and gives the outline of his Course of Lectures. From the *last* Lecture we shall extract, as a farther specimen, the following useful hints of advice to young students of law:

‘The difficulty of acquiring legal learning, however great in general, must be confessed to be particularly enhanced among a people that have, like this nation, been long civilized; where new species and subjects of property have been devised, and gradually regulated by new principles of decision; where litigated questions, involved in their circumstances, and not easy even to be stated, yet often bearing a strong resemblance to each other, have consequentially produced nice refinements and subtle distinctions; and where the change of manners in different ages makes it necessary, in order fully to understand some of our municipal institutions, to trace scientifically their history and progress. Accordingly, the time and labour necessary to be employed in the study of our laws is mentioned in strong terms by many who had most effectually surmounted the difficulty, and whose learned writings are holden in the highest estimation.

‘Hence we may learn to reject an error, not uncommon amongst men unskilled in this science, who set up their own ideas of reason and common sense, as the test of what the law is or ought to be. In this they may fancy themselves supported by the following maxim of English jurisprudence, that the law is the perfection of reason; by which however is only meant, the conformity of the law to the rational judgment of such enquirers as are well versed in the knowledge of it. For a man of the most penetrating understanding would rarely be able to solve an intricate legal question, unless a general acquaintance with the whole law capacitated him to judge of the various relations

and dependencies of the case stated for discussion, and of the consequences which his determination might involve, by shaking and deranging the juridical system. It must be remembered, how great a part of municipal law consists of positive institutions, having little or no original connexion with the principles of natural law and abstract justice, established at first arbitrarily, because it was necessary they should be in some way settled, and adhered to afterwards for the sake of uniformity of decision, which the welfare of the community demands. As in civil life rules of property must be instituted, they must also be permanent and stable; there must be no clashing of determinations, consequently former judgments must be known and understood. There is therefore no study in which precipitate opinions are more to be avoided than in that of the municipal law. Thus Barbeyrac * admonishes, '*omnis absit in judicando præcipitania, adeoque extemporaneæ sententiæ temeritas cane pejus et angue fugiatur.*' The inexperienced are confident; the more learned usually pronounce with hesitation and restriction; and the greatest proficients only can reasonably and justly reassume a decisiveness of judgment. For this science may be compared to an extensive and variegated country, which must be travelled over to be known perfectly, though men of superior abilities accomplish the task more expeditiously than others, and those of quick perception more readily descry the distant objects.

'Many of those parts of the law, which I have before alluded to as of positive institution, such for instance as the properties of entailed estates, and of estates in which there subsists a joint and contemporary ownership, are wholly unadapted to rouse the attention, or interest the affections of the mind, and of course make little impression on the memory. Several legal principles of this class are much easier to be understood than remembered. These reasons induce me to believe, that the commencement of the study of our laws is usually delayed to too late a period in life. The memory in young minds is thought most tenacious; and therefore an early familiarity with legal ideas and legal language might be a saving of time and labour, and facilitate the future researches of the maturer student.

'Another cautionary advice I would give, is, not to rely on authorities as they are quoted, but as opportunity serves, to have recourse to the original: by which means the subject may be more easily and more fully comprehended by perusing the context of the passages adduced, and both the involuntary errors and wilful misrepresentations of the transcribers may be amended. For writers too often allege citations to answer their present purpose, to coincide with their chain of thought, and sometimes to favour prejudices of their partiality, to which they are scarcely sensible.'

This latter observation we so frequently see verified in polemical writings of every kind, that we cannot help pointing it out, as capable of an important application, far beyond the limits of the Author's design in producing it.

* *Orat. de stud. jur. rectè instituendo.*

ART. II. *Conclusion of the Account of Dr. Blair's Lectures.* See the two last Volumes of our Review.

HAVING already given an account of the first volume of these Lectures, we shall now lay before our Readers a general view of what is contained in the second. The Dr. introduces it with considering the different kinds and subjects of public speaking; the manner suited to each; the proper distribution and management of all the parts of a discourse; and the proper pronunciation or delivery of it. But before he enters on any of these heads, he takes a view of the nature of eloquence in general, and of the state in which it has subsisted in different ages and countries. This leads him into a considerable detail, but a very useful one; as in every art it is of great consequence to have a just idea of the perfection of it, of the end at which it aims, and of the progress which it has made among mankind.

The best definition which can be given of eloquence, he thinks, is, the art of speaking in such a manner as to attain the end for which we speak. Whenever a man speaks or writes, he is supposed, as a rational being, to have some end in view; either to inform, or to amuse, or to persuade, or, in some way or other, to act upon his fellow-creatures. He, who speaks, or writes, in such a manner, as to adapt all his words most effectually to that end, is the most eloquent man. Whatever then the subject be, there is room for eloquence; but, as the most important subject of discourse is action, or conduct, the power of eloquence chiefly appears, when it is employed to influence conduct, and persuade to action. As it is principally, with reference to this end, that it becomes the object of art, eloquence may, under this view of it, be defined *the art of persuasion*.

In order to persuade, the most essential requisites are, solid argument, clear method, a character of probity appearing in the speaker, joined with such graces of style and utterance, as shall draw our attention to what he says. Good sense is the foundation of all. No man can be truly eloquent without it; for fools can persuade none but fools. In order to persuade a man of sense, we must first convince him; which is only to be done, by satisfying his understanding, as to the reasonableness of what you propose to him.

This leads our Author to observe, that convincing and persuading, though they are sometimes confounded, import, notwithstanding, different things, which it is necessary to distinguish from each other. Conviction affects the understanding only; persuasion, the will and the practice. It is the business of the philosopher to convince me of truth; it is the business of the orator to persuade me to act agreeably to it, by engaging

my affections on its side. Conviction and persuasion do not always go together. They *ought*, indeed, to go together; and *would* do so, if our inclination regularly followed the dictates of our understanding. But as our nature is constituted, we may be convinced, that virtue, justice, or public spirit, are laudable, while, at the same time, I am not persuaded to act according to them. The inclination may revolt, tho' the understanding be satisfied; the passions may prevail against the judgment. Conviction is, however, always one avenue to the inclination, or heart; and it is that which an orator must first bend his strength to gain: for no persuasion is likely to be stable, which is not founded on conviction. But, in order to persuade, the orator must go farther than merely producing conviction; he must consider man as a creature moved by many different springs, and must act upon them all. He must address himself to the passions; he must paint to the fancy, and touch the heart; and hence, beside solid argument, and clear method, all the conciliating and interesting arts, both of composition and pronunciation, enter into the idea of eloquence.

In the prosecution of this subject, the Doctor distinguishes three kinds, or degrees of eloquence.—‘The first, and lowest,’ says he, ‘is that which aims only at pleasing the hearers. Such, generally, is the eloquence of panegyrics, inaugural orations, addresses to great men, and other harangues of this sort. This ornamental sort of composition is not altogether to be rejected. It may innocently amuse and entertain the mind; and it may be mixed, at the same time, with very useful sentiments. But it must be confessed, that where the speaker has no farther aim than merely to shine and to please, there is great danger of art being strained into ostentation, and of the composition becoming tiresome and languid.

‘A second, and a higher degree of eloquence is, when the speaker aims not merely to please, but also to inform, to instruct, to convince: when his art is exerted in removing prejudices against himself and his cause, in chusing the most proper arguments, stating them with the greatest force, arranging them in the best order, expressing and delivering them with propriety and beauty; and thereby disposing us to pass that judgment, or embrace that side of the cause, to which he seeks to bring us. Within this compass, chiefly, is employed the eloquence of the bar.

‘But there is a third, and still higher degree of eloquence, wherein a greater power is exerted over the human mind; by which we are not only convinced, but are interested, agitated, and carried along with the speaker; our passions are made to rise together with his; we enter into all his emotions; we love, we detest, we resent, according as he inspires us; and are prompted to resolve, or to act, with vigour and warmth. Debate, in popular assemblies, opens the most illustrious field to this species of eloquence; and the pulpit, also, admits it.

‘I am here to observe, and the observation is of consequence, that the high eloquence which I have last mentioned, is always the offspring

offspring of passion. By passion, I mean that state of the mind in which it is agitated, and fired, by some object it has in view. A man may convince, and even persuade others to act, by mere reason and argument. But that degree of eloquence which gains the admiration of mankind, and properly denominates one an orator, is never found without warmth, or passion. Passion, when in such a degree as to rouse and kindle the mind, without throwing it out of the possession of itself, is universally found to exalt all the human powers. It renders the mind infinitely more enlightened, more penetrating, more vigorous and matterly, than it is in its calm moments. A man, actuated by a strong passion, becomes much greater than he is at other times. He is conscious of more strength and force; he utters greater sentiments, conceives higher designs, and executes them with a boldness and a felicity, of which, on other occasions, he could not think himself capable. But chiefly, with respect to persuasion, is the power of passion felt. Almost every man, in passion, is eloquent. Then, he is at no loss for words and arguments. He transmits to others, by a sort of contagious sympathy, the warm sentiment which he feels; his looks and gestures are all persuasive; and nature here shows herself infinitely more powerful than all art. This is the foundation of that just and noted rule: "*Si vis me flere, dolendum est primum ipsi tibi.*"

Our Author makes many just and striking observations on the eloquence of the bar, and illustrates them by a critical analysis of Cicero's oration for Cluentius.

His Lecture on the eloquence of the Pulpit well deserves the frequent and serious perusal of all who are intended for, or engaged in, the service of the church. Observations on this subject come with peculiar force from Dr. Blair, whose excellent sermons have gained so universal a reputation, as to render religious and moral instruction fashionable, in an age which has been thought to be distinguished only by an uncommon degree of frivolousness and dissipation. We cannot deny ourselves the pleasure of laying the following passage before our readers:

It will be of much advantage to keep always in view the different ages, characters, and conditions of men, and to accommodate directions and exhortations to these different classes of hearers. Whenever you bring forth what a man feels to touch his own character, or to suit his own circumstances, you are sure of interesting him. No study is more necessary for this purpose, than the study of human life, and the human heart. To be able to unfold the heart, and to discover a man to himself, in a light in which he never saw his own character before, produces a wonderful effect. As long as the preacher hovers in a cloud of general observations, and descends not to trace the particular lines and features of manners, the audience are apt to think themselves unconcerned in the description. It is the striking accuracy of moral characters that gives the chief power and effect to a preacher's discourse. Hence, examples founded on historical facts, and drawn from real life, of which kind the Scriptures afford many, always, when they are well chosen, command high attention. No favourable opportunity of introducing these should be

omitted. They correct, in some degree, that disadvantage to which I before observed preaching is subject, of being confined to treat of qualities in the abstract, not of persons, and place the weight and reality of religious truths in the most convincing light. Perhaps the most beautiful, and among the most useful sermons of any, though, indeed the most difficult in composition, are such as are wholly characteristic, or founded on the illustration of some peculiar character, or remarkable piece of history, in the sacred writings; by pursuing which, one can trace, and lay open, some of the most secret windings of man's heart. Other topics of preaching have been much beaten; but this is a field, which, wide in itself, has hitherto been little explored by the composers of sermons, and possesses all the advantages of being curious, new, and highly useful. Bishop Butler's sermon on the *character of Balaam*, will give an idea of that sort of preaching which I have in my eye.

The lecture on the eloquence of the pulpit is followed by a critical examination of Bishop Atterbury's Sermon on Praise and Thanksgiving, which is reckoned one of his best.

In his lecture on the means of improving in eloquence, the Doctor makes the following observations on the connection between virtue and eloquence.—‘In order to be a truly eloquent or persuasive speaker, nothing is more necessary than to be a virtuous man. This was a favourite position among the ancient rhetoricians: *non posse oratorem esse nisi virum bonum*. To find any such connection between virtue and one of the highest liberal arts, must give pleasure; and it can, I think, be clearly shown, that this is not a mere topic of declamation, but that the connection here alleged, is undoubtedly founded in truth and reason.

‘For, consider first, Whether any thing be more essential to persuasion, than the opinion which we entertain of the probity, disinterestedness, candour, and other good moral qualities of the person who endeavours to persuade? These give weight and force to every thing which he utters; nay, they add a beauty to it; they dispose us to listen with attention and pleasure; and create a secret partiality in favour of that side which he espouses. Whereas, if we entertain a suspicion of craft and dissimulation, of a corrupt, or a base mind, in the speaker, his eloquence loses all its real effect. It may entertain and amuse; but it is viewed as artifice, as trick, as the play only of speech; and, viewed in this light, whom can it persuade? We even read a book with more pleasure, when we think favourably of its author; but when we have the living speaker before our eyes, addressing us personally on some subject of importance, the opinion we entertain of his character must have a much more powerful effect.

‘But, lest it should be said, that this relates only to the character of virtue, which one may maintain, without being at bottom a truly worthy man, I must observe farther, that, besides the weight which it adds to character, real virtue operates also, in other ways, to the advantage of eloquence.

‘First, Nothing is so favourable as virtue to the prosecution of honourable studies. It prompts a generous emulation to excel; it inures to industry; it leaves the mind vacant and free, master of itself,

disencumbered of those bad passions, and disengaged from those mean pursuits, which have ever been found the greatest enemies to true proficiency.

‘ But, besides this consideration, there is another of still higher importance, though I am not sure of its being attended to as much as it deserves; namely, that from the fountain of real and genuine virtue, are drawn those sentiments which will ever be most powerful in affecting the hearts of others. Bad as the world is, nothing has so great and universal a command over the minds of men as virtue. No kind of language is so generally understood, and so powerfully felt, as the native language of worthy and virtuous feelings. He only, therefore, who possesses these full and strong, can speak properly, and in its own language, to the heart. On all great subjects and occasions, there is a dignity, there is an energy in noble sentiments, which is overcoming and irresistible. They give an ardour and a flame to one’s discourse, which seldom fails to kindle a like flame in those who hear; and which, more than any other cause, bestows on eloquence that power, for which it is famed, of seizing and transporting an audience. Here, art and imitation will not avail. An assumed character conveys nothing of this powerful warmth. It is only a native and unaffected glow of feeling, which can transmit the emotion to others. Hence, the most renowned orators, such as Cicero and Demosthenes, were no less distinguished for some of the high virtues, as public spirit and zeal for their country, than for eloquence. Beyond doubt, to these virtues their eloquence owed much of its effect; and those orations of theirs, in which there breathes most of the virtuous and magnanimous spirit, are those which have most attracted the admiration of ages.’

These observations do honour to our Author’s feelings; we wish we could likewise say, that they are confirmed by experience. But we believe it will be found, that eloquence, like other great talents, is frequently possessed by the worthless and unprincipled, who employ the authority which they acquire over the minds of men, in leading them into measures which are subversive both of virtue and happiness; who undermine innocence and integrity by duplicity and fraud, and render those whom they inspire with an admiration of their abilities, the instruments of their selfishness, avarice, or ambition. It is true, indeed, that the reputation of probity stamps an authority upon eloquence which mere abilities cannot confer; but there is something so delusive and fascinating in the appearance of extraordinary talents, even when perverted and misapplied, that the world generally gives credit to the man who discovers them for much greater degrees of integrity, than he really possesses, and, dazzled by the splendour of his abilities, insensibly throw a veil over his imperfections.

Having finished that part of his course of Lectures, which respects oratory, or public speaking, our Author now enters on the consideration of the most distinguished kinds of composition, both in prose and verse, and points out the principles of criticism.

criticism relating to them. This part of his work he introduces with some observations on the comparative merit of the antients and the moderns, in order to enable us to ascertain rationally, upon what foundation that deference rests, which has so generally been paid to the antients.

The subjects of the subsequent Lectures are these following:— Historical writing, philosophical writing, the nature, origin, and progress of Poetry; pastoral, lyric, didactic, descriptive, epic, and dramatic Poetry; Homer's *Iliad* and *Odyssey*; Virgil's *Æneid*, Lucan's *Pharsalia*, Tasso's *Jerusalem*, Fenelon's *Telemachus*, Voltaire's *Henriade*, the *Lusiad* of Camoens, Milton's *Paradise Lost*; Greek, French, and English Tragedy; Greek, Roman, French, and English Comedy.

All these Lectures are extremely entertaining, and may be read with peculiar advantage by those who are forming their taste for polite literature; they abound with pertinent and judicious remarks, very beautifully and happily illustrated. The limits to which we are obliged to confine ourselves, will only allow us a few extracts.

The Doctor gives the following ingenious account of the rise of pastoral poetry.—‘ I am of opinion,’ says he, ‘ that pastoral poetry was not cultivated as a distinct species, or subject of writing, until society had advanced in refinement. Most Authors indeed have indulged the fancy, that because the life which mankind at first led was rural, therefore, their first poetry was pastoral, or employed in the celebration of rural scenes and objects. I make no doubt, that it would borrow many of its images and allusions, from those natural objects with which men were best acquainted; but I make as little doubt, that the calm and tranquil scenes of rural felicity were not, by any means, the first objects which inspired that strain of composition, which we now call poetry. It was inspired, in the first periods of every nation, by events and objects which roused men's passions; or, at least, awakened their wonder and admiration. The actions of their gods and heroes, their own exploits in war, the successes or misfortunes of their countrymen and friends, furnished the first themes to the bards of every country. What was of a pastoral kind in their compositions, was incidental only. They did not think of choosing for their theme, the tranquillity and the pleasures of the country, as long as these were daily and familiar objects to them. It was not till men had begun to be assembled in great cities, after the distinctions of rank and station were formed, and the bustle of courts and large societies was known, that pastoral poetry assumed its present form. Men then began to look back upon the more simple and innocent life which their forefathers led, or which, at least, they fancied them to have led: they looked back upon it with pleasure; and in those rural scenes, and pastoral occupations, imagining a degree of felicity to take place, superior to what they now enjoyed, conceived the idea of celebrating it in poetry. It was in the court of King Ptolemy, that Theocritus wrote the first
pastorals

pastorals with which we are acquainted; and in the court of Augustus, he was imitated by Virgil.'

Our readers will be pleased with the following extract from the Lecture on descriptive poetry:—"It is to be observed, in general," says our Author, 'that, in describing solemn or great objects, the concise manner is, almost always, proper. Descriptions of gay and smiling scenes can bear to be more amplified and prolonged; as strength is not the predominant quality expected in these. But where a sublime, or a pathetic impression is intended to be made, energy is above all things required. The imagination ought then to be seized at once; and it is far more deeply impressed by one strong and ardent image, than by the anxious minuteness of laboured illustration.—"His face was without form, and dark," says Ossian, describing a ghost, "the stars dim twinkled through his form; thrice he sighed over the hero; and thrice the winds of the night roared around."

'It deserves attention too, that in describing inanimate, natural objects, the poet, in order to enliven his description, ought always to mix living beings with them. The scenes of dead and still life are apt to pall upon us, if the poet do not suggest sentiments, and introduce life and action into his description. This is well known to every painter who is master in his art. Seldom has any beautiful landscape been drawn, without some human Being represented on the canvas, as beholding it, or on some account concerned in it:

Hic gelidi fontes, hic mollia prata, Lycori,

Hic nemus; hic ipso tecum consumerer ævo *.

'The touching part of these fine lines of Virgil's, is the last, which sets before us the interest of two lovers in this rural scene. A long description of the "*fontes*," the "*nemus*," and the "*prata*," in the most poetical modern manner, would have been insipid without this stroke, which, in a few words, brings home to the heart all the beauties of the place; "*hic ipso tecum consumerer ævo*." It is a great beauty in Milton's Allegro, that it is all alive, and full of persons.

'Every thing, as I before said, in description, should be as marked and particular as possible, in order to imprint on the mind a distinct and complete image. A hill, a river, or a lake, rise up more conspicuous to the fancy, when some particular lake, or river, or hill is specified, than when the terms are left general. Most of the ancient writers have been sensible of the advantage which this gives to description. Thus, in that beautiful pastoral composition, the Song of Solomon, the images are commonly particularised by the objects to which they allude. It is the "Rose of Sharon; the lily of the vallies; the flock which feeds on Mount Gilead; the stream which comes from Mount Lebanon. Come with me, from Lebanon, my spouse; look from the top of Amana, from the top of Shenir and Hermon, from the mountains of the Leopards." Ch. iv. 8.'

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- * Here cooling fountains roll thro' flow'ry meads,
Here woods, Lycoris, lift their verdant heads,
Here could I wear my careless life away,
And in thy arms insensibly decay. VIRG. Ecl. X. WARTON.
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We have often seen occasion to wish, that in this and other parts of these Lectures, Dr. Blair had embellished his system, and illustrated his rules by some of those beautiful examples, which a skilful hand may glean from the productions of our minor poets. It has long been the reproach of criticism, that those who have endeavoured to establish a logic in taste, as if afraid to praise or to censure beauties or deformities, about which mankind are not already universally agreed, have traversed the same poetical ground with a tedious and disgusting uniformity. This is particularly the case with the metaphysical critics, who having reared their abstract theory, which is their principal object, instead of ransacking the stores of genius for examples by which it might be confirmed, content themselves with illustrating it by passages which have been tossed about from critic to critic, almost ever since the productions of literary ingenuity became the subjects of philosophical discussion. This may perhaps be one cause of the frequent and groundless lamentations on the extinction of poetical genius. In this censure, however, we do not mean to include Dr. Blair, whose fine taste, and intimate acquaintance with the best writers in antient as well as modern languages, have enabled him to enrich every part of his work with beautiful illustrations, which had never before been the subjects of particular criticisms: and when we express our regret that he has paid so little attention to the fugitive poems in our language, we are induced to do so, not so much by an opinion of a deficiency in the Doctor's system, as by a desire, that some of the finest pieces of poetry of which our language can boast, had obtained a place in a work, that will probably be a standard by which the merit of the productions of literary genius will hereafter be ascertained.

The characters of Pope, Young, and Boileau, from the discourse on didactic poetry, will, we flatter ourselves, be acceptable to most readers.

'Didactic epistles,' says our Author, 'seldom admit of much elevation. They are commonly intended as observations on authors, or on life and characters; in delivering which, the poet does not purpose to compose a formal treatise, or to confine himself strictly to regular method: but gives scope to his genius on some particular theme, which, at the time, prompted him to write.' In all didactic poetry of this kind, it is an important rule: "*quicquid precipies, esto brevis.*" Much of the grace, both of satirical and epistolary writing consists in a spirited conciseness. This gives to such composition an edge and a liveliness, which strike the fancy, and keep attention awake. Much of their merit depends also on just and happy representations of characters. As they are not supported by those high beauties of descriptive and poetical language, which adorn other compositions, we expect, in return, to be entertained with lively paintings of men and manners, which are always pleasing; and in these, a certain sprightliness and turn of wit finds its proper place. The higher species

species of poetry seldom admit it; but here it is seasonable and beautiful.

In all these respects, Mr. Pope's Ethical epistles deserve to be mentioned with signal honour, as a model, next to perfect, of this kind of poetry. Here, perhaps, the strength of his genius appeared. In the more sublime parts of poetry, he is not so distinguished. In the enthusiasm, the fire, the force and copiousness of poetic genius, Dryden, though a much less correct writer, appears to have been superior to him. One can scarce think that he was capable of Epic or Tragic poetry; but within a certain limited sphere he has been outdone by no poet. His translation of the *Iliad* will remain a lasting monument to his honour, as the most elegant and highly finished translation, that, perhaps, ever was given of any poetical work. That he was not incapable of tender poetry, appears from the epistle of *Eloisa* to *Abelard*, and from the verses to the memory of an *Unfortunate Lady*, which are almost his only sentimental productions; and which indeed are excellent in their kind. But the qualities for which he is chiefly distinguished are, judgment and wit, with a concise and happy expression, and a melodious versification. Few poets ever had more wit, and at the same time more judgment to direct the proper employment of that wit. This renders his *Rape of the Lock* the greatest master-piece that perhaps ever was composed, in the gay and sprightly style; and in his serious works, such as his *Essay on Man*, and his *Ethical epistles*, his wit just discovers itself as much, as to give a proper seasoning to grave reflexions. His imitations of *Horace* are so peculiarly happy, that one is at a loss, whether most to admire the original or the copy; and they are among the few imitations extant, that have all the grace and ease of an original. His paintings of characters are natural and lively in a high degree; and never was any writer so happy in that concise spirited style, which gives animation to satires and epistles. We are never so sensible of the good effects of rhyme in English verse, as in reading these parts of his works. We see it adding to the style, an elevation which otherwise it could not have possessed; while at the same time he manages it so artfully, that it never appears in the least to encumber him; but, on the contrary, serves to increase the liveliness of his manner. He tells us himself, that he could express moral observations more concisely, and therefore more forcibly, in rhyme, than he could do in prose.

Among moral and didactic poets, *Dr. Young* is of too great eminence, to be passed over without notice. In all his works, the marks of strong genius appear. His *Universal Passion*, possesses the full merit of that animated conciseness of style, and lively description of characters, which I mentioned as particularly requisite in satirical and didactic compositions. Though his wit may often be thought too sparkling, and his sentences too pointed, yet the vivacity of his fancy is so great, as to entertain every reader. In his *Night Thoughts*, there is much energy of expression: in the three first, there are several pathetic passages; and scattered through them all, happy images and allusions, as well as pious reflections, occur. But the sentiments are frequently over-strained, and turgid; and the style is too harsh and obscure to be pleasing. Among French Authors, *Boileau*

has

has undoubtedly much merit in didactic poetry. Their later critics are unwilling to allow him any great share of original genius, or poetic fire*. But his Art of Poetry, his Satires and Epistles, must ever be esteemed eminent, not only for solid and judicious thought, but for correct and elegant poetical expression, and fortunate imitation of the ancients.

For the masterly *critique* on Homer, the characters of Virgil, Lucan, Tasso, Ariosto, and other Epic poets, and for the observations on Dramatic composition, we must refer our readers to the work itself, and shall conclude our review of it with the character of Shakespeare, in which our Author has, in our opinion, steered clear both of wanton invective, and of indiscriminating panegyric.

'The first object,' says he, 'which presents itself to us on the English Theatre, is the great Shakespeare. Great he may be justly called, as the extent and force of his natural genius, both for Tragedy and Comedy, is altogether unrivalled†. But, at the same time, it is genius shooting wild; deficient in just taste, and altogether unassisted by knowledge or art.' Long has he been idolised by the British nation; much has been said, and much has been written concerning him; criticism has been drawn to the very dregs, in commentaries upon his words and witticisms; and yet it remains, to this day, in doubt, whether his beauties, or his faults, be greatest. Admirable scenes, and passages, without number, there are in his plays; passages beyond what are to be found in any other dramatic writer; but there is hardly any one of his plays which can be called altogether a good one, or which can be read with uninterrupted pleasure from beginning to end. Besides extreme irregularities in conduct, and grotesque mixtures of serious and comic in one piece, we are every now and then interrupted by unnatural thoughts, harsh expressions, a certain obscure bombast, and a play upon words, which he is fond of pursuing; and these interruptions to our pleasure too frequently occur, on occasions, when we would least wish to meet with them. All those faults, however, Shakespeare redeems, by two of the greatest excel-

* Vid. *Poétique Française* de Marmontel.

† The character which Dryden has drawn of Shakespeare is not only just, but uncommonly elegant and happy. "He was the man, who of all moderns, and perhaps ancient poets, had the largest and most comprehensive soul. All the images of nature were still present to him, and he drew them not laboriously, but luckily. When he describes any thing, you more than see it; you feel it too. They who accuse him of wanting learning, give him the greatest commendation. He was naturally learned. He needed not the spectacles of books to read nature. He looked inward, and found her there. I cannot say he is every where alike. Were he so, I should do him injury, to compare him to the greatest of mankind. He is many times flat and insipid; his comic wit degenerating into clenches; his serious swelling into bombast. But he is always great, when some great occasion is presented to him." DRYDEN'S *Essay of Dramatic Poetry*.

lencies which any tragic poet can possess; his lively and diversified paintings of character; his strong and natural expressions of passion. These are his two chief virtues; on these his merit rests. Notwithstanding his many absurdities, all the while we are reading his plays, we find ourselves in the midst of our fellows; we meet with men, vulgar perhaps in their manners, coarse or harsh in their sentiments, but still they are men; they speak with human voices, and are actuated by human passions; we are interested in what they say or do, because we feel that they are of the same nature with ourselves. It is therefore no matter of wonder, that from the more polished and regular, but more cold and artificial performances of other poets, the public should return with pleasure to such warm and genuine representations of human nature. Shakespeare possesses likewise the merit of having created, for himself, a sort of world of preternatural beings. His witches, ghosts, fairies, and spirits of all kinds, are described with such circumstances of awful and mysterious solemnity, and speak a language so peculiar to themselves, as strongly to affect the imagination. His two master-pieces, and in which, in my opinion, the strength of his genius chiefly appears, are, *Othello* and *Macbeth*. With regard to his historical plays, they are, properly speaking, neither tragedies nor comedies; but a peculiar species of dramatic entertainment, calculated to describe the manners of the times of which he treats, to exhibit the principal characters, and to fix our imagination on the most interesting events and revolutions of our own country *.

Upon the whole, this body of criticism is the work of a philosophic mind, and of a highly cultivated and elegant taste. It is minute and particular, without immethodical confusion, and distinct and systematic, without ostentatious subtlety, or extravagant refinement. The rules which it lays down, are no where clogged with pedantry, or obscured by affectation; they are illustrated by criticisms, which shew at once their utility and their application to practice, and they are expressed in a style which hits that happy medium between ornament and dryness, which constitutes the perfection of didactic composition. Dr. Blair's Lectures, we cannot help thinking, will give him as high a rank among the Critics of the present age, as his Sermons have already done among our Divines and Moralists.

ART. III. *Thoughts on the Origin of Feudal Tenures, and the Descent of Antient Peerages in Scotland.* Addressed to * * *, by George Wallace, Esq. Advocate. 4to. 12s. boards. Cadell. 1783.

THE numerous claims that are said to have been lately made to Scotch peerages, and the many questions agitated concerning their legal descent, render the subject of this work

* See an excellent defence of Shakespeare's Historical Plays, and several just observations on his peculiar excellencies as a tragic poet, in Mrs. Montague's Essay on the Writings and genius of Shakespeare. highly

highly important, as well as entertaining. The Author appears to be a man of considerable talents, who wants neither boldness to assert his own opinions (though in some respects they are singular and paradoxical), nor spirit or argument to maintain them. He affects the fashionable style, so fondly adopted by many of his countrymen, of blending the refinements of philosophy with the dry deductions of history, and of recommending them by the embellishments of a laboured and splendid diction. His language, however, is too diffuse to be forcible, and too much loaded with epithets to be graceful or elegant. His periods are full, but inharmonious; the construction is, in some instances, ungrammatical, and frequently deformed with Scotticisms.

We shall endeavour to give a general view of the Author's design in this publication, and to comprize, in as small a compass as possible, the different parts of his system.

The fundamental and favourite position with which he sets out, is, that Peerages were not introduced into Scotland till the year 1587. Titles of honour and degrees of Nobility, he admits, were early known in Scotland, but then he conceives they were not strictly intitled to be denominated peerages. This distinction, which upon examination will be found to be chiefly verbal, is most elaborately maintained through the greater part of this work. A peerage he defines to be "a state or dignity merely personal, which confers on those on whom it is bestowed an exclusive and hereditary right to sit and vote in the legislative body by blood, and without election." Such an order as this he contends, never existed in the antient parliaments of Scotland. Barons and freeholders were equally commoners; and though Earls, Marquises, and Dukes were noble, yet in a legislative capacity they were not *peers*. The original Scotch parliament consisted of three different estates; the spiritual faculty, or the clergy; the landed interest, or the Barons; and the trading people, or the burghesses; and the nobility, instead of sitting there in a house by themselves, or of forming an estate distinct from the other estates, constituted a part of that composed by the landed interest, of all the freeholders indiscriminately, nobles as well as commons. All the three estates met in one chamber. The members formed only one house. Their names were entered in one roll; and even their votes were commonly given promiscuously. One speaker presided over the whole: the speeches made in parliament were addressed to one president; and this dignity was at last annexed to the chancellorship. From these remarks the Author infers, that the nobility of Scotland possessed no more than a numerical proportion of the aggregate authority belonging to the collective body of Barons, or the possessors of the landed property of the country.

In

In the second book, Mr. Wallace examines, with great attention and minuteness, the nature, extent, and privileges of territorial honours, before the year 1587; and after a long train of arguments, partly founded on conjecture, and partly on authority, he establishes his general doctrine, that noble dignities were not originally FEUDAL JURISDICTIONS, but mere titles antiently conferred on *lands*, rather than granted directly to *persons*. Dukedoms, Marquissates, Earldoms, and Lordships bestowed dignity and precedence on a superior class of people, termed *lairds* by the Scots: but did not entitle them to a firmer right than other freeholders of the king to sit in the national convention; nor gave them more extensive jurisdiction in a legislative capacity than that enjoyed by the most inferior commoners, whose *lands* were erected into *Baronies*.

In the second part of this book, the learned Advocate treats very particularly of the mode by which territorial honours descended before the institution of peerage in the year 1587.

In all cases prior to this period, our Author maintains, that honours derived from noble fiefs were descendible to heirs general, female as well as male, to whom the dignified estates devolved. The titles were incorporated with the estates, and they could not be separated any more than the proprietary jurisdictions annexed to them. They were purchasable and transferrable with the fiefs to which they appended; they were disposable by will; and were sometimes borne by husbands in right of their wives. The Author illustrates and confirms this last circumstance by examples from the history of Scottish honours. We will transcribe the two last that he refers to:

‘ Christian Stewart, Countess of Buchan, whose father the master was slain at Pinkey (1547), married Robert Douglas, a brother (by the mother) of Murray the Regent. Her husband in her right became Earl of Buchan, and transferred that dignity from the house of Stewart to the name of Douglas. In 1771, it was adjudged by the House of Lords, that Adam Gordon (a son of the Earl of Huntley), who had married Elizabeth Sutherland, Countess of Sutherland, assumed in her right the honours and dignity belonging to that earldom. In private deeds, in public acts, in royal grants, in privy council, the title of Earl is given him, and he enjoyed all the privileges implied in it.’

The Author is of opinion (but he only gives it as an *opinion founded on a conjecture*), that in cases in which an earldom belonged to one person for *life*, and was held by another in *fee*, it was not uncommon for both to carry the title of Earl.

Titles, he adds, became extinct on the *partition* of the dignified fief among *co-heiresses*; and also on the devolution of it to the crown.

The third book treats of personal honours. In countries governed like Scotland, by the feudal law, the learned Advocate

observes, that nobility descendible to heirs, would not soon be disannexed from fiefs. The first honours were *territorial*; and it was not easy to divert them into another channel, among a people so barbarous as the Scots antiently were, and so extravagantly attached to old customs. He proceeds to enquire into the causes which retarded the introduction of *personal* dignities into Scotland; and particularly enumerates the following, *viz.* The want of great cities; the want of a powerful court; the custom of living at a distance from court and from town; and the inveterate prejudices in favour of the old feudal system. Hence nobility was for a long time almost exclusively confined among the Scots to great, and even to chief families; and very large estates alone were raised to noble honours. The antient earldoms of Scotland appear to have been very few in number. Our Author supposes, that at no one period they ever amounted to forty. Those few which existed, Fife, Marr, Lennox, Sutherland, Ross, Monteith, Carrick, Athol, were all possessed by principal and very powerful houses; and hereditary dignities having been once united to lands, would not soon be severed from them in Scotland. The haughty prejudices inspired by the feudal system were fondly nourished; and forms and usages corresponding with it, long continued to prevail.

‘ In a desert overgrown with clanship, with barbarism, with *beath*, without large cities, without grand assemblies, and without wealthy tradesmen, it would be late before proud and powerful Barons could endure to behold a rank equal to that sustained by the antient inheritors of noble fiefs, and from habits supposed to belong peculiarly to them, conveyed to persons whom in their moments of insolence they might term mean upstarts, by those slender vehicles, parchment and ink, not consolidated with any dignified estate, and entirely independent of landed property.’

In the fourth book, the peerages of Scotland are examined in their original introduction and posterior settlement. After the year 1587, honours passed not, on the alienation of dignified estates, or those lands to which the honours were originally annexed, to the new purchasers or requirers of the fiefs. A commoner on purchasing an earldom, did not become noble. He acquired a vote of election for a representative in parliament, or a right of being chosen himself. A peer, on alienating or losing a part or even the whole of his estate, did not after this period lose his nobility, nor forfeit his right to a seat in the national council. The year 1587, may be esteemed the grand æra of the parliamentary history of Scotland. In that year all honours were rendered personal; and transformed from empty names and substantial appellations, into permanent peerages, independent of property, and descendible by blood, and entitled to a seat in parliament without election. After this period, peerages were estates not devisable, but strictly entailed; were only descendible

to heirs-male, and limited to the heirs-male of the body of the person first ennobled.

The Author examines the causes of the irregularities to which peerages were sometimes incident in their descent after 1587; and treats of some peculiar cases adjudged since that period.

This part of the subject is involved in very considerable difficulties; difficulties which we do not pretend to reconcile; nor does our Author appear to be very clear or consistent in his ideas of the matter. By the alteration produced on the constitution of the peerage in the year 1587, it should seem that peerages are now limited to heirs male, descended of the person first ennobled. Mr. Wallace endeavours to narrow this limitation, by restricting it to the heirs-male of the persons who were actually possessed of them in that year; and if this rule be not adopted, he is of opinion, that inextricable absurdities will follow.

‘Either (says he) they must descend in the direct line of the lawful blood of that nobleman in whose favour the lands were first nobilitated; or some other individual must be singled out among the intermediate lords who possessed them, and his heirs must be preferred to those of all the other possessors; or the heirs of every person, who successively enjoyed them during the whole period from their original elevation to the year 1587, purchasers as well as others, must all be equally and indiscriminately entitled, by kindreds and even by branches, without any exception, to inherit them. The first hypothesis hath already been shewn to be adverse to the genuine nature of those honours, which rendered them inseparable from the noble siefs erected into them; to the established practice, which was entirely conformable to that nature; to the ancient constitution of the Scottish parliament, in which seats were allowed only to freeholders, who held lands of the crown; and to the express terms of the act passed in 1587, which, supposing the lords who were then possessed of nobility to be the only members intended to be admitted for the future to sit without election, prove that a sacred regard was meant by the statute to be had to the possession held in that year. The second supposition is liable to all the same objections as the first; besides that it should then be impossible to discover any general rule, founded on rational principles, for pitching on the particular person whose heirs ought to be preferred to all the other possessors. The third, by its perplexity, would confound the whole law concerning peerages, and might cause titles almost innumerable, yet exactly the same with each other, to spring out of every ancient honour.’

To avoid these difficulties he recurs to his position, that they should be limited to heirs-male of the persons possessed of them in the year 1587. But however anxious he is for its success, we apprehend it will be impossible to support this point, and indeed it appears to be wholly inconsistent with the numerous and well-known instances, where peerages since the year 1587, have descended to heirs-general, that is, to females as well as males. The Author is aware of the great case of the earldom of Cassilis,

in the year 1762, in which the dignities of the Earl of Cassilis, and of the first Lord Kennedy, were adjudged to the heirs-male of the bodies of the first Earl of Cassilis, and of Gilbert the first Lord Kennedy, thereby in effect determining that antient peerages are limited to heirs-male of the person *first* ennobled. He avoids the force of this precedent by observing, that the dignity of Cassilis had originally been personal; but what he says upon this point does not appear very satisfactory, especially as he himself confesses, how difficult it is at present to distinguish those honours, which were originally personal, from such as were territorial. Examples perfectly unequivocal are not easy to find, and he tells us he shall not attempt to produce any. After this confession, it seems a little extraordinary, that he should refer us to this distinction for a solution of the difficulties that present themselves, by recommending as he does, towards the conclusion of the work, 'that the former be permitted like the earldom of Cassilis, to descend in all cases, without any limitation, to the heirs-male of the bodies of the noblemen who were first advanced to them, and that the latter alone be restrained from ascending higher than 1587.'

'Few old peerages can now be pronounced with perfect assurance to have originated from titles merely personal, and if those which can be authentically proved either to have existed before the lands belonging to their possessors were raised to the dignities reciprocating to them, or to have truly been granted personally in parliament, should be permitted to go to heirs-male, sprung of their antient Lords before 1587, no great violence would be done to the constitution, nor would an *unbearable* insult be put on the nobility. All others whose origin is unknown; which are found not to be older than the analogous honours bestowed on the heirs of their owners, and which seem to have been perpetually co-existent with them, may be presumed to be territorial; and on this account ought perhaps to be limited to heirs-male lineally descended from that nobleman, who was first created a peer by act of Parliament in 1587.'

We shall not at present examine how far these positions are reconcileable to the first part of his work, wherein he contends, that peerages were not introduced into Scotland till the year 1587. On the whole, we cannot but remark, that a system so loose and desultory, will afford little assistance to the lawyer in his researches, and still less satisfaction to the noble families whose titles to the hereditary honours they enjoy are made the sport of a fanciful theory; brilliant indeed, and shewy, but incoherent and inconclusive. Yet we are willing to think the Author's labours are not wholly unprofitable, or undeserving of praise. His observations on territorial honours, though spun to a tiresome length, are just and important; and perhaps had he taken the trouble to compare accurately the state of our antient

English peerages with those of Scotland, much additional light might have been reflected on each.

The end he appears to have in view, is meritorious in itself and honourable to his country, viz. that of lessening, if it can be done consistently with the rules of justice, the number of Scotch peers, that 'amphibious race,' as he styles them, 'which, at the same time that its members are placed in a situation in itself exceedingly awkward, because excluded from the capital privilege belonging to their state, seems already sufficiently numerous in proportion to the riches and populousness of their country; but which, on the extensive bottom assigned at present to noble dignities, may be multiplied almost without end, only to become, from poverty and from dependence, disgraces to their rank, and burdens on the crown.'

ART. IV. *Considerations on the Law of Insolvency*, With a Proposal for a Reform. By James Bland Burges, Esq; of Lincoln's Inn. 8vo. 5s. boards. Cadell. 1783.

UNDER the general denomination of Insolvents, this writer includes all persons who are liable either to arrests for debt, or to commissions of bankruptcy. Every bankrupt must be insolvent; but it does not follow that every insolvent person must be a bankrupt. Insolvency therefore is the genus of which bankruptcy is the species.

We are not clear that this definition coincides with the strict meaning of the law; for, undoubtedly, many instances have occurred where traders have been able to pay twenty shillings in the pound (and therefore certainly not insolvent), and yet have been legally declared bankrupts. But perhaps it is sufficiently accurate for the purposes of general reasoning, and serves to give an appearance of regularity to the Author's system.

In the first part of his work, Mr. Burges traces, historically, the rise and progress of imprisonment for debt. He contends, that in many cases it is not warranted by the just construction of the statutes on which it is supposed to be founded, and is in all cases contrary to the principles of justice and sound policy.

On a subject of this kind, it is not to be expected that whatever is advanced should be new, or that what is new should be just. We believe it is much easier to prove, that the practice of imprisonment is contrary to humanity, than that it is contrary to law.

The second part of these *Considerations* respects the system of the bankrupt laws, which is deduced, with much labour and patient investigation, from the earliest times, down to the present. This part of the work is dry, prolix, and unentertaining; but it seems to have been thought, by the Author, a ma-

terial and necessary part of his plan, in order to shew the difficulties under which the legislature has laboured, in applying a remedy to the defects that were experienced.

Mr. Burges then comes to the third, and most important part of his book; namely, the reformation of the abuses and inconveniences to which the law, as it stands at present, is exposed. He observes, that the 'inconvenience under which this country labours from the existing system of insolvency, is too obvious, even to the most incurious observer, to require much proof. It is one of those apparent facts which cannot be controverted. The daily consequences by which it is attended, bring home the alarming proof to the breast of every man. In every order of life we meet with ruin, with misery, and with fraud. The honest insolvent is permitted to be a victim, whilst the dishonest bankrupt triumphs in his uncorrected villany, and insults those laws which he glories in having evaded.'

After stating several strong instances in which the bankrupt laws may be converted into instruments of fraud, as well as many defects in the mode of conducting commissions, he proposes to abolish entirely the present system, and to erect, in its stead, a new and more extended one, under the name of *Commissions of insolvency*, which are to comprehend as well persons out of as in trade.

'There should be no distinction between debtors, bankrupt and not bankrupt. No man should be liable to imprisonment for debt. Every debtor of whatsoever degree, if he shall owe to a certain amount, should be compellable to satisfy his creditors, in a manner more summary than that directed by the common law, before the introduction of commerce. If he shall neglect within a prescribed time to answer their just demands, he should be liable to a Commission of Insolvency. But it should not be in the power of any malicious creditor to harass him with a false demand. The same satisfactory and expeditious justice should be done to all mankind. The poor and the low should be respected equally with the rich and the powerful. Encouragement should be given to the honest and the industrious, while the improvident should be checked, and the fraudulent should be restrained. The debtor should be compelled to pay; but ruin and desolation ought not to be the constant concomitants on unavoidable and pardonable insolvency.'

In order to attain this valuable end, so pleasant to contemplate in theory, so little to be expected in practice, Mr. Burges proceeds to develop the particulars of his plan with a degree of minuteness which our limits will not enable us to follow.

One part of his plan, as already intimated, is to abolish the present body of Commissioners of Bankrupts, and to establish in their place a regular board of Insolvency:

'This board of Insolvency may consist of nine commissioners, a secretary, a solicitor, three assignees, an accountant, a comptroller, a *cahier*, their several clerks, and a certain number of messengers.

With

With those few officers, the whole business may be done completely ; for it is proposed, that these officers shall be competent men ; that they shall have no other engagements to call off their attention, and that a handsome and proportionable reward shall be the consequence of their abilities and good conduct.

' Of the commissioners, there is no necessity the whole should be lawyers. Although for the proper discharge of the business, a great degree of legal knowledge is absolutely essential, yet a knowledge of the interests and of the different modes of commerce is not less so. A board therefore, wholly composed of merchants, or wholly of lawyers, would prove inadequate : if composed of both, it probably will be as perfect as such a tribunal can be made.'

He proposes to take the choice of assignees from the creditors, and to appoint three perpetual assignees for the management of affairs of insolvents.

The charges of commissioners, and the salaries of the officers, to be paid by a rate of *5l. per cent.* on the sum divided.

The power of granting certificates, and of punishing fraudulent insolvents, to be vested likewise in the commissioners.

We cannot but pause with doubt and apprehension, at the suggestion of a plan, the consequences of which, if adopted, must be *beneficial*, or *destructive* to the community, in the highest degree. On a subject of this magnitude, to which the wisdom of successive parliaments has been found unequal, we admire the spirit and gallantry of a writer, who submits to the public eye the outlines of a scheme so bold and so extensive.

Commissions of bankruptcy (though now confined to traders only) are made the engines of fraud. It is proposed to extend them under new regulations to every class in the community, Will this lessen the number of frauds ? Assignees under each commission, are at present chosen by the creditors at large, who have an interest in choosing the most active and intelligent persons ; yet the bankrupt's effects are seldom collected with diligence and expedition. It is proposed to appoint three perpetual assignees who are to do the business of all commissions, to collect effects, to institute suits, and all the complicated duties relating to them. Is the business of commissions likely to be better conducted ? Has the voice of experience decided in favour of public boards ? Is it loud in the praises of the activity, zeal and expedition of the clerks and officers employed in them ? These are a few questions which go to the essence of Mr. Burges's new plan. If they can be answered in the affirmative, some of our doubts will be removed. In points that are closely interwoven with the manners, habits, and commerce of a great country, we are not extremely fond of experiments. It is an easy thing to describe the partial evils that result from an established system, and to hold out in animated colours, the possible benefits with which a love of innovation may flatter and mislead us. This is the com-

mon description of a lively fancy ; at the same time the opposite error is to be guarded against, of inactive scepticism and distrustful prudence. It is only from the maturest judgment, assisted by long experience, and a mind turned towards a comprehensive view of things, that we can hope for any beneficial regulations. Mr. Burges offers his thoughts on this important subject with confidence, but not with arrogance ; and has a right to that candid construction, and that liberal commendation, which is seldom withheld from a writer, who dedicates his time and labours to the public benefit.

ART. V. *A Treatise on the Monsoons in India.* By Captain Thomas Forrest. 12mo. 2s. sewed. Robson, 1783.

THIS little Tract, beside an Introduction, in which the Author gives a short account of what has been said relative to the navigation of the Indian seas by those who had written before him, is divided into twelve chapters. In the first, he treats of monsoons in general, the derivation of the term, and the different species of those winds that blow in the Indian and Chinese seas. In this part, our Author agrees perfectly with every one, as far as we know, who preceded him, except Mr. Mariden, who, in his History of Sumatra*, says, that the Malayan word *mooseem*, from which the term monsoon is derived, signifies a year ; and that *taoun* stands for season : whereas Captain Forrest expressly tells us, that *moosin* signifies a season ; and that the word *town* (pronounced exactly as we pronounce it) means a year.

In the second, third, and fourth chapters, he treats of the causes of the monsoons in India ; their analogy to some circumstances, which, he says, are found in the Atlantic ; and how they coincide with, or oppose the trade winds ; of the middle cross winter monsoon ; and of the cross summer monsoon. And here we are sorry to find this attentive, accurate, and very intelligent navigator laying bare his weak side, which (he will excuse us for informing him) should always be covered. Mr. F. instead of adopting the truly philosophical cause which has been assigned by the late ingenious Dr. Halley for winds in general ; as well those which are accidental, as those which are local, constant, or periodical, appears to us to have taken up an idea, the most extraordinary that can well be imagined. If we understand him right, he conceives that the constant trade wind only is to be attributed to that cause, which philosophers in general have assigned for all winds. With respect to the south-west, or summer monsoon, as he calls it, we cannot find that he assigns any cause for it whatever : and as to the two cross monsoons ; that is, the north-east and north-west mon-

* See our Review for August and September last.

soons, he seems to suppose, that they are effects only of the S. W. monsoon, which drives the air, or, as he expresses it, the clouds and vapours up against the high lands of Africa and Asia; and which afterwards force their way back: those from the African mountains in a south-east direction, and those from the hills of Asia in a south-west direction; thereby forming the N. W. and N. E. monsoons.

This, we say, appears to us to be Mr. Forrest's idea of the matter; but lest we should misrepresent him, which we would by no means do, we will deliver what he says on this subject in his own words, p. 8, &c.

‘ In the Pacific and Atlantic oceans, but more particularly in the latter, the motion of the sun from north to south has evidently an effect upon the north-east and south-east trade winds; but the Indian ocean, by which I mean the whole contained between the Cape of Good Hope, to the north-east, then east as far as the China seas, and then south by New Holland, has no exit northwards; and is open only by the Philippines and Moluccas into the South Sea.

‘ This ocean being in a manner shut up to the north, *is most obviously the cause of the return of the clouds and vapours that are drove thither in the summer monsoon.*’ And thus he supposes the north-east winter monsoon is generated.

Again, p. 15, he says, ‘ We have already ascribed the cause of the north-east monsoon to a kind of revolution in the atmosphere, from where the mountains of China and Tartary, of Tibet, of Pegu, Indostan, &c. being overcharged with vapours by the approach of the sun in summer, now, at his withdrawing south, in winter, discharge the accumulated load, sometimes from a north, sometimes from a north-east direction, according to the gite or lying of the coasts near which it blows.’

With respect to the north-west monsoon, he reasons thus; p. 18, &c. ‘ The south-west monsoon, sweeping down the gut of Madagascar in summer, without doubt causes a great accumulation of vapour on the mountains of Africa.—From this quantity of accumulated vapour on Africa, I deduce the origin of the middle monsoon: true, it blows up the gut of Madagascar, as far as twenty degrees of south latitude at north-east. The gite of the coast makes it follow this direction; but farther east, a few degrees from the line to ten degrees south, it blows west and north-west, as by many years experience I have found.—I therefore think it reasonable, from that experience, to conclude, that the middle monsoon originates from the revolution of vapours accumulated in the east part of Africa, and that part of Arabia, that lies between the Red Sea and the Persian gulf in summer.’

We have given these extracts thus at length, that if we have mistaken Captain Forrest's meaning, such of our readers as have not his book to apply to, may, nevertheless, detect us, and his reputation may not be injured in the opinion of such readers, by our mistakes. But if we have not mistaken him, and we think it scarcely possible, we must say that nothing can be less philosophical, than his theory. The monsoons have undoubtedly the same cause that all other winds have,—a greater degree of heat acting on the air, which is incumbent over one place; than acts on that which is over another; by this means rarefying it, and giving leave for the denser air to rush into that space where it is so rarefied. And on this principle has Dr. Halley accounted, in a most satisfactory manner, (see *Philosophical Transactions*, N^o 183.) for the two general south-west and north-east monsoons. As to the north-west, or middle cross winter monsoon, as Captain Forrest calls it, it seems equally inexplicable on every hypothesis; on that of Captain Forrest, as well as Dr. Halley's. For it is manifest, that if it arose from any accumulation of matter, of any kind, on the coasts of Africa and Arabia, as Captain Forrest contends, it must blow stronger, the nearer we come to those coasts; whereas this monsoon does not take place until we get many degrees from either of them, and have crossed the whole region where the north-east trade wind blows.

In p. 8, Captain Forrest says, 'We mean to shew it (the Atlantic Ocean) is not entirely without something resembling a periodical monsoon:' but we have read the whole of what he has to offer, relating to this matter, with the greatest attention, and can meet with nothing that, in any respect, tends to prove such a thing. He says, indeed, p. 9, 'The east promontory of South America, situated in a low latitude, projects a good way into the Atlantic. Here the currents set northward in the summer monsoon, and southward in the winter monsoon, following the course of the sun, as they do in East India.' But of this he offers no proofs, unless we are to suppose his reference to Anson's Voyage and Cook's Voyage in 1775, are such. The writer of Anson's Voyage says not a word concerning the currents which they met with to the northward of the eastern promontory of South America; nor yet to the southward of it, until they came to the latitude of sixteen degrees south; but from that situation he says, p. 38, first edition, 'We had a considerable current setting to the southward, and the same took place all along the coast of Brazil, and even to the southward of the river of Plate.' This was in the month of December. With respect to Captain Cook's Voyage in 1775, we suppose he must mean that which he commenced in 1772; but in that voyage he never came near the coast of Brazil, going out. He mentions,

mentions, it is true, that they met with a current setting north-easterly on the coast of Africa, in latitude one degree north; but what has this to do with the currents which run on the coast of Brazil, to the southward of Cape Roque? In his return home, from that voyage, he never was to the southward of that point; nor does he mention whether they met with any currents or not, to the northward of it. In his voyage in the *Endeavour*, in 1768, he was on the Brazil coast in the months of October and November; at which time he found the currents to the northward of Cape Roque set north-westerly; and to the southward of it, they set south-westerly, as the coast lies; and this we conclude is the case at all seasons of the year.

We have now done with Captain Forrest's theory; but not with his second, third, and fourth chapters. These chapters, though professedly theoretical, contain many practical rules and directions to navigators, who sail to India, or in the Indian seas; drawn from the Author's long practice and experience; and which, we have no doubt, will render even those chapters well worthy the perusal of every person who has any concern with maritime affairs in the East Indies.

His fifth chapter treats of the most eligible track to keep from Europe to East India; in which he strenuously advises the navigator to give the coasts of Europe and Africa a good birth through the North Atlantic ocean; to keep well over towards the coasts of Brazil, in the southern Atlantic, and not to be too covetous of making easting, until he gets into a pretty high southern latitude. Moreover, unless he has to touch at the Cape, or to go between the island of Madagascar and the main, he would, by no means, double the Cape in a lower latitude than thirty-nine or forty degrees; nor be too hasty in getting again to the northward, after he had passed it. He concludes the chapter with directing the navigator what land ships ought to make, which have to pass the streights of Sunda, according as the summer or winter monsoon blows, at the time of her arrival in those seas.

His sixth chapter contains an account of the monsoons on the south-west coast of the island of Sumatra; and very particular instructions for navigating that coast in the different seasons of the year. From this part of Captain Forrest's work, we learn, that the account which is given by Mr. Marsden, in his history of Sumatra, of the monsoons, relates only to the southern part of that island; and that very different circumstances obtain, in these respects, in the northern parts.

In the seventh, eighth, ninth, tenth, and eleventh chapters, our Author gives directions for keeping the proper track in going from Madras and Bengal, to Bencoolen, Batavia, or parts farther east, during the winter north-east monsoon; for
keeping

keeping the best track from Madras or Bengal, to Bencoolen, during the south-west monsoon; for keeping the best track from Indostan to Celebes, or the Molluccas, during the south-west monsoon; for sailing from Indostan to Magindano (Mindano) at all times of the year; and for navigating the outer passage to Bombay. He also treats of the cross-winds in the Bay of Bengal, of the currents in the Chinese seas, those on the south coast of Africa, and of the passage home. On each of these heads Captain Forrest is very full and particular; and his remarks and instructions have every appearance of being those of a person of long experience, great judgment, and accurate observation; and, as such, will, we make no doubt, be found of the utmost importance to such persons as have to follow him in those long, intricate, and dangerous navigations.

The twelfth chapter contains a description of the island of Trinidad, with directions for sailing into, and anchoring in the harbour. This account we remember to have seen in print before, probably in some of Mr. Dalrymple's publications. It is given by the Captain of a Dutch ship belonging to their East India Company; but we suppose Captain Forrest did not know it had been published before, or he would not have inserted it in this place. In his conclusion, he gives some desultory remarks, as he calls them; and if he had, in imitation of Dr. Graham (but Captain Forrest is no imitator) called them *ascentric* also, there would have been no harm done. Amongst those, one is, that the cold is more severe in the southern, than it is in the northern hemisphere. In this, however, Captain Forrest has not the honour of being an original: it has been advanced by many before him; but we nevertheless believe it to be one of those vulgar errors, which mankind fall into by trusting more to their sensitive, than their reasoning faculties. Every one who goes into the southern hemisphere must pass through the torrid zone to it, in doing which, their bodies are greatly relaxed, and rendered extremely susceptible of cold, when they arrive again in higher latitudes. Such, *we conjecture*, is the reason which has given rise to the remark: to *prove*, that it is not true, we shall advance a fact or two; the only ones of the kind that have come to our knowledge.

Captain Young went in his Majesty's brig the Lion, on discoveries towards the north-west, in the year 1777; and he directed his officers to keep a regular journal of the heights of the thermometer, at the end of every watch: from that journal we have been favoured with the following curious extract:

Day.	Latitude.	Height of the Thermometer at					
		Noon.	4 H.	8 H.	12 H.	16 H.	20 H.
June 2	65 28N	0	0	0	0	0	0
	3	26	30½	31	30	24	27
	4		30	29½	30½	23	29½
	5	28½			26½	22½	24½
	68 24						22
	68 55						

We have also been favoured with the following observations of the thermometer, made in Captain Cook's late voyage towards the North Pole.

1778	Latit. N.	Thermo- meter.		1779.	Latit. N.	Thermo- meter.	
		Morn.	Noon.			Morn.	Noon.
Aug. 17	70 33	36½	35½	July 9	69 12	29	30
	18	70 43	32½		10	68 3	28½
	19	70 7	31½		18	70 29	33
	20	70 14	34		19	70 16	30½
			38½				33½

We have extracted the following from the observations made in Captain Cook's voyage towards the South Pole, as corresponding very nearly with the preceding ones, both in respect of climate and season.

1773.		Latitude		Therm.	Morn.	Noon.
Dec. 21,					33°	34°
22,		67	27	—	31½	33
23,		67	12	—	31½	35
24,		67	17	—	31½	32

And again,

1774.		Latitude		Therm.	Morn.	Noon.
Jan. 28,					35½°	36°
29,		69	58	—	34½	36
30,		71	7	—	31½	—
30,		70	46	—	—	32

Perhaps comparisons of this kind might be multiplied, if a strict search were made for thermometrical observations; but we apprehend the above are sufficient to shew, that there is no real reason for asserting, that the southern hemisphere is colder than the northern.

ART. VI. *Maxims and Reflexions.* 12mo. 1s. Egerton, 1783.

THESE miscellaneous remarks upon life and manners, have an air of novelty, which inclines us to credit the Author's assertion, that 'he hath not, knowingly, adopted any one thought or expression of other writers.' Many of them discover good sense, and knowledge of the world; but in some of them we perceive strong characters of spleen and ill-humour; and, we must add too, of a disposition rather to encourage than restrain that corruption of principle, of which, nevertheless, the writer grievously complains. As a favourable specimen of the Author's manner, we shall select the following articles:

'Those who have knowledge of the world, draw their observations from little circumstances, which the ignorant do not attend to, nor, if they did, would they understand.'—

'How seldom utility is considered in an education! Personal accomplishments cannot be of any use, in this country at least, to either men or women, above ten or twelve years; after which they are either hid, or they render the possessor ridiculous. Ought the father of a family to dance a good minuet, or the mother to sing a fine song?'—

'Friends are often more loved than relations, because the latter expect every thing which the former receive as a compliment.'—

'If any extraordinary softness in women, or cant in men, appears, you may imagine they want to hide something not right in their temper, or disposition.'—

'Romantic writers sour the real comforts of life, by giving visionary ideas of happiness. Nothing destroys what is good, but the idea of better.'—

'People never *appear* more ridiculous, nor are ever more really absurd, than when they attempt to ridicule the object which immediately engrosses the attention of the company, however ill-placed that attention may be. Country gentlemen think that Italian operas tend to effeminate our manners: they may be right; but such an observation, in the middle of a favourite air at the opera-house, would only prove their own want of common sense, and excite contempt.'—

'When we are in good spirits, we think we are wafted in a flow of good fortune: every object has charms, and every thing goes right, because we are determined it shall be so. But if we reflect; the same events have only happened, which passed yesterday, though they did not before give a beam of hope to the joyless breast. Let us then, different from most philosophers, profit by our own reflection: let us consider that happiness and misfortune are but ideal; and that by preserving our health, and turning our minds to occupation, which gives amusement, we shall find that happiness, like virtue, though not to be *bought*, yet, upon honourable terms, is to be had.'—

'Good-breeding is a guard upon the tongue: it prevents us from saying disagreeable things, and making other people uneasy by our humours and our fancies. The misfortune is, that we put it on and
off

off with our fine clothes and visiting faces, and do not wear it where it is most wanted—at home.'—

'That there is an active principle in the mind, is in general true; yet, paradoxical as it may seem, the minds of most men are passive, and not active: they live in society without observation, and in retirement without reflection: they converse to *borrow* notions, and read to *adopt* opinions: they do, in short, every thing but—think.'—

'There is an enthusiasm in mankind, which raises them from the earth; it defies misfortune, it braves danger, it encounters death. When the crew of a ship saw that their favourite admiral, the Duke of York, was safe, they all joined in an huzza! whilst their ship was sinking.'

The Author would, perhaps, have mingled a smaller portion of acrimony in the composition of this work, had he paid a proper attention to one of his own maxims, that many people draw true conclusions from the actions of the particular circle they have been thrown into, which are false when applied in general. An extensive communication with the world is as necessary to the truth of reflexions on mankind, as a variety of experiments is to the knowledge of natural philosophy.

ART. VII. *Transactions of the Society*, instituted at London for the Encouragement of Arts, Manufactures, and Commerce, with the Premiums offered in the Year 1783. Vol. I. 8vo. 5s. Davis, Becket, &c.

IT seems a duty incumbent on every learned body of men, who associate for the improvement of the arts, or the sciences, to lay their proceedings fully and clearly before the Public, that they may not be said to *conceal their talent in a napkin*, but contribute, as far as lies in their power, to disseminate the produce of their labours. The Society, whose *transactions* we are now to review, have always been sensible of the real utility attending the *publication* of the various kinds of information; and improvements, to which their premiums have given rise: for (from its first institution, in 1754) every year, we believe, has produced a summary view of the several important discoveries, for which the world at large has been indebted, to the rewards which the Society of Arts, Manufactures, and Commerce, have bestowed.

Those accounts, however, were very concise. The members of this admirable institution have now judiciously determined to vary the mode of conveying their proceedings to the Public. Their *transactions* are to be published annually, and they promise a fund of real and solid information. That information, indeed, must be pronounced the most *truly valuable*, which promotes the labours of the artificer, which facilitates the under-

takings

takings of the manufacturer, and advances the commerce of a trading nation.

This alteration commenced at a propitious æra, as the series of paintings, with which the ingenious Mr. Barry has adorned the great room of the Society, was then a subject of universal attention. In 1778, indeed, a folio volume was printed for the use of the members, containing a register of premiums and bounties given by this society from 1754 to 1756; but as that work was not generally circulated, abstracts of the several rewards, whether honorary, or pecuniary, are added to this volume. From these memorials the Public cannot but form a very favourable opinion of the utility of this institution, and of the liberality with which the Society hath promoted the advancement of arts, manufactures, and commerce.

The papers, which form this volume, are selected with great propriety from the general mass of the Society's records: nor are they digested with less ability. The office was not an easy one to discharge with fidelity and taste, untainted by partiality. Yet we must confess, that we have perceived no want nor omission, nor have we thought any paper improperly inserted.

The first class, which claims attention, in these transactions, is *Agriculture*. In the observations on the improvements, for which the Public are indebted to this Society, an account is given of the premiums bestowed for the raising, planting, and preserving of trees proper for timber; for cultivating hemp, corn, and grass seeds; food for cattle during the Spring months; and madder, which is so essential an article in dying, and callico printing.

The next class consists of *Chemistry, Dying, and Mineralogy*. The first article is Cobalt. The nature of this mineral is now better known than ever it was in these kingdoms; for which we are indebted to the exertions of this society. An account follows of the advantages derived from the crucibles and retorts now made at Chelsea, instead of being imported from abroad. Then, we find a summary view of the beneficial effects produced by the Society's premiums in tanning with oak saw dust; in dying or colouring leather; in dying Turkey red; in making *sal ammoniac*; in preparing a beautiful and durable varnish; and in preparing verdigris. For this last article a substitute has been discovered by an ingenious person at Manchester, who has given a full account of this important preparation, in a letter to the society, who rewarded him handsomely for the disclosure of the secret.

The next class is that of *Colonies and Trade*; under which we are informed, that the Society have extended their premiums to the North American provinces, and have encouraged the manufactures of pot-ash and pearl-ash; the planting of mulberry

berry trees, the propagation of silk worms, and the produce of silk; the planting of vines; improvements in making indigo; and obtaining oil from vegetables.

After *Colonies and Trade*, we find the class of *Manufactures*, which is introduced to the Reader's notice by the following judicious reflections:

'The great and good effects of rewards bestowed in this class, afford the clearest proof of the advantages which this nation has derived from the benevolent labours of the Society.

'Genius, though not confined to any particular rank, often sleeps with the affluent, while necessity compels the indigent to exert it.

'That noble enthusiasm, which always exists in the authors and inventors of agreeable and useful arts, is easily excited by well-timed, though moderate rewards: and, therefore, that there should be a bank of generosity, to which such genius may, without difficulty, apply, and from whom, with certainty, it may expect the reward of merit, as well as a mark of honour, is here undeniably proved to be the surest means of employing and applying such genius to national benefit.

'It is not our intention to insinuate, that the rewards given by the Society has been, in any degree, equal to the national advantages obtained by them: we mean only to shew what great benefits have been, and may be, derived from small means well administered.'

The effects of the premiums bestowed in this class have been felt in the manufactory of carpets, after the Turkish manner; in the formation of a paste for taking exact impressions of cameos and intaglios; in making chip hats, in Devonshire, and other places; in the invention of a comb-pot for woolcombers; in manufacturing druggets, and different kinds of leather, which used to be imported; in various improvements in wheels and machines for spinning; in making papers, 1. of silk rags; 2. for copper-plate printers; 3. embossed; 4. marbled; in encouraging and bringing to perfection the making of an imitation in the loom of that species of needle work, long known by the name of *Marseilles quilting*.

Then follows the class of *Mechanics*: here the rewards of the Society have established saw-mills in England; and have produced the invention of the gun-harpoon for striking whales; a machine for planing cast iron, and polishing plate glass. But, above all, to their spirited encouragement, the Public owe the discovery of an universal standard of weights and measures. The machine, however, which obtained part of the offered premium, did not fully answer. The defect has been amply supplied by a gentleman, well known for his mechanical abilities, who proposes to publish an account of the mode in which the scheme here proposed may be accomplished, and the machine rendered perfect.

Polite Arts. Let the observations on this class speak for themselves:

REV. MARCH, 1784.

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* However

‘ However considerable the sums that have been expended by the Society in the advancement of the polite arts, the remarkable success with which they have been attended, may now be contemplated with particular satisfaction. It soon became evident, from the number of candidates for premiums in the several branches of this class, that genius wanted only encouragement to shine with equal lustre in this as in other countries; and it appears, that the rewards so liberally distributed by the Society, have been the means of bringing forward a number of ingenious artists, and inciting individuals to such an exertion of their talents, as to become an honour to the Society, and to their country.

‘ The reputation acquired by several candidates, in consequence of their performances remaining for some time under the inspection and examination of the members of the Society, before and after adjudication, occasioned the artists in general to apply for an exhibition of their works, in the Society’s great room; which was accordingly complied with, and repeated annually, for some years, at the charge of the Society.

‘ Hence arose the annual exhibitions of the rival artists, who formed themselves into separate bodies. The emulation by which each was excited, helped greatly to promote the rapid improvement of the arts; and to attract the general attention of the public towards their performances. And hence, also, the royal patronage and protection they have since had the honour of obtaining, and under which they so eminently and deservedly flourish, may, in some measure, be derived.

‘ The society having been thus fortunately successful in rearing the infant arts in this kingdom, to such maturity as qualified them for royal favour, have for some years past confined their premiums chiefly to the encouragement of those youths who may intend to be professors of the arts; but still to diffuse an elegant taste among those in a higher sphere of life, honorary premiums are annually bestowed on young persons of rank and eminence, who may probably become hereafter the patrons or patronesses of the fine arts: and it is with the highest degree of satisfaction the Society observe the accuracy and beauty of the productions which are offered in claim of those premiums.

‘ Encouragement has also been given to those branches of the polite arts, which more immediately tend to improving the manufactures, and consequently promoting the commerce of the country, such as silk weavers, callico printers, &c. &c. and the elegance of pattern adopted by them, and which renders their manufactures equal in beauty to those of any other country, may, with justice be attributed, in a great degree, to the rewards and attention bestowed on them by the Society.

The last class contains an account of *Miscellaneous Articles*. These are such as could not with propriety be inserted in any of the former departments. By the observations annexed, it appears, that the plan for procuring a constant supply of fish to the metropolis, and other places, though its utility must be universally felt and acknowledged, has not fully answered the expectation.

expectations of the Society. The invention of the carriages, which protect the fish from injury, although they are brought several miles by land, is one of the many advantages, which have originated from the judicious adjudgment of their premiums.

Then follows an account of the expences, which the Society incurred by removing from Beaufort Buildings to the Adelphi, and some other particulars.

In order to give our Readers an opportunity of judging for themselves of the liberality and spirit with which this Society encourage the various branches of Arts, Manufactures, and Commerce, we shall lay before them the following general abstract of the rewards, given by them from their first institution, to the year 1782.

	£.	s.	d.
1. Agriculture, - - - -	3281	8	0
2. Chemistry, - - - -	1391	10	0
3. Colonies and Trade, - -	2785	13	8
4. Manufactures, - - - -	2057	11	0
5. Mechanics, - - - -	2453	4	6
6. Polite Arts, - - - -	8595	10	0
7. Miscellaneous, - - - -	6140	10	2
145 Gold, and 78 Silver Medals,	1140	18	0
23 Gold Pallets, - - - -	216	4	0
68 Great Silver Pallets, - -	91	16	0
53 Small Silver Pallets, - -	58	6	0
In all	28212	11	4

The remainder of this volume is occupied by the account of the premiums offered by the Society in 1783. The premiums are proposed to encourage discoveries and improvements in the liberal arts, and in agriculture, manufactures, mechanics, and chemistry.

In the class of AGRICULTURE, rewards are proposed for planting acorns, and for raising oaks; Spanish chefnut; elms; Weymouth pines; red Virginia cedar; spruce fir; silver fir; larch; Norfolk willow; occidental plane trees; alder; red willow; ash; Lombardy, Po, or pine poplar.

Premiums or medals are also offered for determining, by experiment, the trees which are best calculated to bear the weather; for preserving acorns, chefnuts, seeds of forest trees, and garden seeds; for planting boggy soils; for ascertaining the different roots of corns; for the culture of wheat; for planting beans; potatoes; turneps, and green vegetable food; for ascertaining the most advantageous mixture of grafs seed; for raising turnep-rooted cabbage; for cultivating herbage; for feeding sheep and cattle; for rearing and fattening hogs; for managing bees; for cul-

tivating rhubarb ; for ascertaining the component parts of arable land ; for improving waste land ; for experiments on manures ; on rolling grass land, on ploughing, on the course of crops in a clay soil, and in a stony land ; for improving waste land ; for gaining land from the sea ; for improving the drill-plough for horse beans ; for inventing a machine for reaping or mowing corn ; for curing the scab in sheep.

Next to agriculture are enumerated the rewards in the class of **CHEMISTRY, DYING, and MINERALOGY.**

The premiums are offered for kelp ; barilla ; native fossil fixt alkali ; for preserving the seeds of vegetables ; for cultivating poppy seed ; for destroying smoke ; for discovering a substitute for yeast ; for increasing the quantity, or force, of steam, in steam engines ; and for discovering an index for comparing sweets.

In the class of **POLITE ARTS**, the premiums are principally for drawings of various kinds, and modelling. Medals are likewise offered to encourage the masters of academies to make their scholars proficient in the Latin, German, Spanish, and Italian languages.

The articles, in the class of **MANUFACTURES**, for which the Society offer premiums, are silk ; mulberry cuttings ; machines for carding silk ; weaving fishing nets ; and making paper for copper-plates.

In the class of **MECHANICS**, the premiums are proposed for a portable transit instrument ; for whales taken by the gun harpoon ; for a gun for throwing harpoons ; for a harpoon to be thrown by a gun ; for a machine for transporting timber ; for improvement on the hand ventilator ; for Archimedean or water screws ; for an engine for working looms ; for cranes for wharfs ; and for a carriage to convey fire engines.

The last class is **COLONIES and TRADE**, in which the articles are nutmegs, and oil from cotton. The lists in every department are accompanied with some original papers, which have been communicated to the Society in consequence of their public offers of rewards for important discoveries. These memorials deserve notice, and merit preservation.

We cannot conclude this article, without observing, that the encouragement of this Society is an object worthy universal attention. It seems, indeed, from the disinterested principles on which it has been established, and from the numerous advantages which the Public have derived from it, to demand the protection of every friend to the real interest of the arts, manufactures, and commerce of the British empire.

The volume concludes with the Rules and Orders of the Society, lists of their officers and members, and a catalogue of the machines and models in their repositories.

ART. VIII. *An Essay on Laborious Parturition*: in which the Division of the *Symphysis Pubis* is particularly considered. By William Osborn, M. D. Physician and Man-Midwife to the General Lying-in Hospital in Store-street, and Lecturer on Midwifery in London. 8vo. 4s. Cadell. 1783.

THOUGH there seems to be, at present, a considerable uniformity of theory and practice in this country relative to the operative part of midwifery; and, from the acknowledged good sense and cool judgment of the nation, it is unlikely that a new operation, obviously disagreeable and hazardous, should be rashly adopted amongst us; yet the publication before us cannot be thought unseasonable. The section of the *Symphysis Pubis* has, indeed, never been yet performed in Great Britain; but it has not been absolutely without its favourers even here: and the splendour with which it was first announced, has proved so alluring on the continent, as to occasion its repetition about twenty-five times within five years, in different parts of Europe. It is now time that its merits should be absolutely decided; and that its adoption, or total rejection, in this enlightened country, should give due weight to such decision.

Dr. Osborn, in the present essay, confines himself to the consideration of that species of *laborious parturition* which depends on the distorted form, and diminished capacity of the pelvis. He begins with attempting to explain, in an introduction, the physical necessity of the pain and difficulty which attend even natural labour; and the frequency of dangerous and laborious parturition in the human species. These he chiefly refers to the upright position of the human body; which, causing the contents of the pelvis to gravitate directly towards the lower orifice of that cavity, has rendered stronger and closer barriers necessary in that part, to prevent their prolapsion: and to that disease so common in infancy, the *rachitis* or *mollities ossium*.

Next, entering upon the proper subject of his work, the Author endeavours to ascertain what are the dimensions of the pelvis, which inevitably require, either the opening of the child's head, or the performance of the Cæsarian operation, or the lately proposed division of the *symphysis pubis*. And, from numerous measurements of the heads of new-born children, he affirms that this necessity must take place, when the small diameter of the pelvis does not exceed two inches and three quarters.

Some reflections then succeed respecting the proportionate value of the life of the mother and of the child; in which every English reader will probably agree with this writer, in the low rate at which the latter is estimated in the comparison. We say *English reader*, because the wonderful triumph with which the

preservation of a child's life has been announced abroad, seems to prove, that different sentiments prevail there. And if we reflect, that even its coming alive into the world, though it dies immediately after, is the subject of almost equal exultation, we shall perceive the source of this different way of thinking to be in that despicable superstition respecting the influence of baptism on the condition of infants in a future state, which prevails in all Popish and many Protestant countries. We wish, however, for the sake of our *feelings* (for our *conduct*, in a case of absolute necessity, ought not to be affected by the question) the writer had better proved his position concerning the want of sensation of a child *in utero*; a fact highly improbable, and contrary to every analogy.

Dr. Osborn proceeds to consider particularly the operation of opening the child's head, and evacuating the brain. And here he gives an important piece of advice; which is, that as soon as the inevitable necessity of this practice is ascertained, which may be immediately done by an exact measurement of the diameter of the pelvis, it should without delay be put in execution, so far as that the head should be opened, and then the labour pains should be allowed to force it down into the pelvis; which, with the supervening putrefaction, will greatly facilitate the extraction with the crotchet. By this mode of procedure, he is convinced of the possibility of delivering a child even when there is a space of only *one inch and a half* from pubis to sacrum. This assertion he proves by a case detailed at length; which is, indeed, an extraordinary confirmation of the maxim *nil desperandum*. The relation is curious, and some circumstances in the *manceuvre* deserve the attention of practitioners.

The writer goes on, in the second chapter, to the consideration of the section of the *symphysis pubis*. After some general remarks on its reception abroad, and its rejection here, in which Dr. Hunter's early cautions against it are mentioned with due applause, Dr. Osborn enters upon the history, with M. Sigault's first proposal and performance of the operation at Paris. The relation of this is succeeded by some remarks on Dr. Hunter's opinion, notwithstanding his general condemnation of the section, that in some particular cases, viz. where the narrowness of the pelvis is such as not to admit the head to come within the sphere of the crotchet, the new operation, by giving room for the action of that instrument, *may be a considerable improvement*. This writer strongly controverts even such a concession in its favour; asserting, first, That he does not believe a case ever existed in which delivery with the crotchet was impossible; and, secondly, That the space gained by the division of the symphysis would be insufficient to render such delivery either safe or practicable. Now, *with respect to its practicability*, we do not see upon what foundation

ation Dr. Osborn denies this, since it is surely allowable to suppose, that just as much as the diameter of the pelvis is too little for admitting of the application of the scissars and crotchet, just so much may be gained by the section. If only two lines can be gained by the section, we may conceive only two lines to be originally wanting. But with regard to its *safety*, we perfectly agree with the writer, that there is every reason to expect that the violence necessary to finish the delivery in such a case, would prove certainly fatal, after such an operation had been performed.

An analysis of M. Roussel de Vauzefme's thesis in favour of the new operation, is next given; which is succeeded by some account of the dissertations of Drs. Loder, Bentely, and Weidmann on the same subject. M. Baudeloque's examination of it is next considered, from which is quoted a curious experiment made on the body of a woman who died after the Cæsarian operation, confirming the idea of the danger which must attend delivery in a very narrow pelvis, after the division of the *symphysis pubis*.

A separate section is then devoted to the discussion of the arguments in favour of the new operation advanced by Dr. Leake, the only writer in this country who has openly appeared as its patron. This examination is conducted with candour; but as it will not admit of abridgment; and as the arguments on both sides are chiefly hypothetical, we shall refer those who are desirous of seeing a full state of the matter in dispute to the work itself.

The subsequent section is the most important part of the whole enquiry, as it contains an account of the actual event of the operation in seventeen cases, all concerning which satisfactory information could be procured. From these relations it appears, that out of this number, *five women, and ten children have died*: that on one person the operation was twice performed successfully: that two of the women on whom it was performed, have since borne living children naturally; and that in none of the cases was there, in all probability, any necessity for the operation, *in order to preserve the mother's life*. Supposing, therefore (which is more than can be admitted), that the lives of *seven children* have been preserved by this operation, who must otherwise have perished; they have been purchased at the expence of *five women's* lives; and the pain, and other sufferings, some of them great and perpetual, of all the rest. Surely, on coolly reflecting upon this result, no just estimator of human happiness will assert, that mankind have been gainers by the introduction of this new piece of practice.

The main question, as Dr. Osborn observes, lies in a small compass. Shall we, for a *chance* of saving the *child's* life, expose the *mother* to *certain pain and injury, and a considerable degree*

of danger? We hope a ready answer in the negative will always be given in this country.

A short concluding section relates to a comparison of the Cæsarian operation with the use of the crotchet; occasioned by some clauses in Professor Hamilton's *Elements of Midwifery*. Mr. Hamilton has made these two assertions; 1st, That the cases recorded of the Cæsarian operation prove it not to have been fatal to the patient above *once in nine or ten* instances; and 2dly, That of *fifty* women presented during the last hundred years to the London practitioners, in whom the pelvis has been from one inch to little more than two in diameter, no more than *four or five* have been saved. Dr. Osborn strenuously maintains the direct contrary of both these assertions. It is certain, with respect to the Cæsarian operation, that *every case* of it, on record in Great Britain, of which there are now *nine*, has proved fatal; and as to the other position, we believe most practitioners will agree with Dr. Osborn, that in cases where delivery is at all effected with the crotchet, the proportion of deaths is not more than the very reverse of that above stated; if, indeed, Mr. Hamilton meant that the fifty women were thus delivered.

There is little occasion for our recommending the work we have been reviewing to the attention of our medical readers. They will be sensible of its importance from the view we have given of it; and we shall only add, that the writer every where shews himself equally the man of professional knowledge and of liberal manners.

ART. IX. *Remarks on Mr. Lindsey's Dissertation upon praying to Christ.*

In which the Arguments he there proposes against the Lawfulness of all religious Addresses to the Lord Jesus are examined. 8vo. 2s. Crowder, White, &c.

WHEN Socinus revived the dogmas of the Samosatanean school, he hesitated to pursue them to their just and obvious consequences; and exerted himself, with wonderful zeal, to repress the boldness of those sturdy sectaries who deemed his plan of reformation corrupt and defective. When he had divested Christ of all the honours of divinity, and reduced his nature to the level of *simple humanity*, it was natural to imagine that he would have *followed up* his doctrine, and not have "left a loop or hinge to hang a *cavil* on." By admitting the lawfulness of praying to Christ, his scheme of theology lost much of its boasted simplicity; to say nothing of another doctrine, which still remains as a patch on its fair face! Francis David, with less caution, but more consistency, having rejected the Divinity of Christ, condemned all worship of him, as impious, and idolatrous. If in the *premises* he is allowed to be nothing more than a mere man, to what a stretch must the conclusion

clusion be carried, in which he appears as an object of religious adoration! Francis would not admit what he could not reconcile: and as the *hay and stubble* was begun to be set on fire, it was better burn it all up; and so get rid of every incumbrance at once. The greatest part of those writers who have of late years manifested so much learning, genius, and abilities, in defence of Socinianism, have wisely avoided the error of their master; and prudently conducted themselves on this infallible maxim—viz. *that the more a man gives up, the less he hath to take care of.*

“I am convinced, said Dr. Jebb, in his *Short State*, that the addresses of Christians may with the same propriety be directed to the Virgin Mary, as to the person of our Lord.” Mr. Lindsey entertains the same opinion of their gross impropriety; and hath argued the point at large in a set treatise on the subject. It is this treatise which is particularly animadverted on, in the *Remarks* now under review—and which deserved an earlier notice *, both for the arguments employed in them, and the spirit with which they are written.

The first chapter consists of remarks on Mr. Lindsey's third section, which is entitled, “Jesus never taught men to worship or pray to himself.”—The Remarker observes, that prayer to Christ, though not expressly commanded, is yet in a certain degree, *implied*. It is one branch of the *honour* which he ~~claimed~~; and is included in the other distinctions of his exalted character, John, v. 22, 23. Of these distinctions the Apostles were more explicit than our Saviour himself. They pointed them out more clearly, and enlarged on them more fully. ‘When Mr. Lindsey,’ says our Author, ‘shall explain, in a satisfactory manner, the causes of his saying less of these matters than his Apostles,—then may I also unfold the reasons why he hath spoken so little on the subject of prayer to himself.’

The second chapter contains remarks on Mr. Lindsey's fourth section, “The religious worship of Christ in the offering up of prayer to him, not deducible from his character, office, or any high divine power ascribed to him.”

The Socinians, in denying the propriety of addressing religious worship to Christ, contend, that *he is not present* to regard it. It must therefore be superfluous and ~~unavailing~~, even considered in the most ~~favourable~~ point of view. This reason against its propriety is, on the other hand, denied by those who maintain that it is lawful to worship Christ. It is denied on the ground of our Lord's own declaration, Matth. xviii. 20. “Where two or three are gathered together in my name, there am I in the midst of them.” This declaration, however, is so

* This article hath been delayed by accident.

interpreted by the Socinians as to exclude a personal presence. "Moses, says Mr. Lindsey, makes a promise of like sort to his disciple Joshua, Deut. xxxi. 23. "And he gave Joshua the Son of Nun a charge and said; Be strong and of good courage; for thou shalt bring the children of Israel unto the land which I swear unto them; and *I will be with thee.*" The Remarker considers this latter passage, and most clearly proves from the scope of the chapter, and from analogy, that these words were spoken by Moses in the name of the Most High God.

The third chapter contains remarks on Mr. Lindsey's fifth section, with this title, "Jesus excludes himself from being the object of prayer." Supreme worship is allowed to be excluded; but not that subordinate worship which Christians may lawfully pay to Jesus Christ, as the head over all things to the church.—This concession involves the Author in a difficulty from which he will not easily extricate himself, when *he* too is pressed closely with *consequences.*

Chapter the fourth contains remarks on Mr. L.'s sixth section, viz. "The Apostles never teach that prayer was to be offered to Christ." Yes, it is contended, they did—at least by *implication*, if not by explicit direction. 'On what foundation,' says our Author, 'doth the religious observance of the first day of the week, called the Lord's day, stand? Though there is no relation by the Evangelists that Christ, after his return to life thereon, instituted the celebration of it, and no appointment extant in the apostolic writings to solemnize it as a day of sacred assemblies for devotional offices; yet because it appears the Apostles established such a practice in the churches which they planted, from some hints which are given of the use of custom in the Acts and Epistles, and from the general concurrence of all Christians in the early ages to honour it, all Christians at present, in every place, with very few exceptions, do pay a religious regard to it. Why then, if the Apostles have given us an example of calling upon Christ in their own conduct, and have always spoken of it in such a manner as to sufficiently discover that they looked upon it as a thing fit and laudable in their converts, should it be insisted on as a decisive and irrefragable argument against it, that there is no formal precept or express direction from them about it?'

Chapter V. is entitled, *Remarks on Mr. Lindsey's seventh section*, 'That there is no sufficient precedent or example of praying to Christ recorded in the writings of the New Testament.'

The following texts are considered, in order to prove that Mr. Lindsey's explication of them is forced and fallacious; Acts, i. 24, 25.—vii. 59.—ix. 14, 21. 1 Cor. i. 1, 2. The first text having this expression, *Thou, Lord, who knowest the hearts of all men*, determines, in Mr. Lindsey's opinion, its appropriation

appropriation to the one supreme God, the Father of Jesus Christ. "Is there any being, says he, but one who knows the hearts of all?" "It is obvious to reply," says his Remarker, "that this language is not only suitable to Christ's most solemn assertions afterward in the Book of the Revelations about his acquaintance with the hearts and lives of men; but it is such as they might naturally fall into from recollecting the evidences he had given at different times, during the course of his ministry, that the most secret actions, and contrivances, and reasonings of men were manifest to him. Nay, it is the very language some of his Apostles had addressed him in, not only in the interval between his resurrection and ascension, when Peter said to him, *Lord, thou knowest all things* (John, xxi. 17.), but even before his death, without any check or censure by him for it, as extravagant and too high." (Vid. John, xvi. 29, 30.)

The other observations which occur in this chapter merit notice. The attempts of Mr. Lindsey and Mr. Temple to relieve their hypothesis from an objection arising from the invocation of Stephen, the proto-martyr, "*Lord Jesus! receive my spirit,*" are very clearly shewn to be as futile as they are presumptuous. Mr. Lindsey supposes, that it was a sort of ecstatic exclamation uttered at the moment when Stephen's mind was rapt into vision; and consequently it is no precedent for cooler-headed Christians. Mr. Temple takes less trouble with this perplexing passage; and gets rid of the difficulty by supposing an interpolation. Stephen, perhaps, only said, *O Lord! receive my spirit.* Some orthodox transcriber, presuming to turn commentator, inserted the word *Jesus* in the margin: and a future transcriber, improving on the hint, removed it from the margin to the text; and thus conferred on the *alien* all the rights and privileges of a citizen.

The 6th chapter treats of the *greetings* at the beginning of the Epistles, and the *farewell salutations* at the end: and the 7th, of the *doxologies* applied to Jesus Christ in the New Testament. After attacking some 'unnatural comments,' the Remarker observes, on the ground of Mr. Lindsey's own interpretation, that 'if, *To God be glory who hath created all things*; and if *To God be glory both now and for ever*, be, the one, a tribute of praise for his production of the world and the fulness thereof, and the other, a prayer that God may direct and over-rule the affairs of the world to do honour to himself—why should not these forms, now recited and applied to *Christ*, receive a like interpretation, seeing he hath ransomed men by his death, and hath a mighty power whereby he is able to subdue all things to himself?'

The other texts, which are vindicated from Mr. Lindsey's plan, of interpretation are the following; 2 Cor. xii. 8, 9. 2 Thess. iii. 11. 1 Thess. iii. 12, 13. 1 Tim. i. 12.

The Appendix contains some observations on the introduction to a free and serious Address to the Christian Laity, &c. &c. and a second Letter to Dr. Jebb.

The author of the Address explains the passage in Luke, xxiv. 51—53. (*—he was parted from them, and carried up into heaven; and they having worshipped him, &c. &c.*) in such a manner as to signify nothing more than an act of outward respect: *i. e.* (as the Addresser says) “*bowing with reverence* to him as he was carried up to heaven.” Our Author justly observes, that the phrase in the original will not bear this interpretation. While Christ was *carrying* into heaven, they were *gazing*, not worshipping. The latter act took place when Jesus had disappeared. *Comp.* Acts, i. 9, 10, 11.

On the whole, these Remarks, though not written in the most easy and perspicuous language, are entitled to respect. The Author appears to be learned and judicious; and what is still of higher merit, candid, serious, and liberal.

ART. X. *The Reparation*, a Comedy. As performed at the Theatre-Royal in Drury-Lane. By Miles Peter Andrews, Esq. 8vo. 1s. 6d. Lowndes. 1784.

THE *Reparation*, announced in the title of this comedy, being disclosed also in the very first scene, robs the fable of almost all its interest, and renders the protraction of the story, from act to act, both needless and improbable. *Loveless*, the hero of the piece, is for this reason, as well as from the evident disparity between the writers, much less engaging than the *Loveless* of Cibber. The ground of *Love's Last Shift* is something similar to that of *the Reparation*; but Cibber wisely ended where the present Author has begun—not with the spirit of Vanbrugh in *the Relapse*, but with a tame repetition of the moral, deprived of the interest that attends it in the hands of Cibber. Nor can we think that in the other incidents, or dialogue, or characters of his comedy, that the Author of *the Reparation* has much atoned for the radical defects of the fable. Janus, the attorney, seems to be the Author's favourite, and is indeed a more animated personage than his associates in the drama. We shall therefore give a scene, wherein he is concerned, as a specimen of the comedy.

‘ *An Apartment in LORD HECTIC'S House.*

‘ *Enter Lady BETTY WORMWOOD, followed by JANUS.*

‘ *Lady Betty.* But now, my dear Mr. Janus, you know my regard for propriety; and therefore, notwithstanding I cannot help feeling for the unhappy wretches of my own sex, yet we must have this creature, who has captivated my brother's affections, removed out of the
neigh-

neighbourhood, no matter how, and I shall depend upon your ingenuity for doing it.

' *Janus. (bowing)* True, my Lady—Burn, in his chapter about nuisances, does mention the women; but I don't recollect he says they can be removed whether they will or no—can your Ladyship remember a case in point?

' *Lady Betty.* Pooh! Mr. Janus, how should I remember cases?—I want your assistance; and you must stretch a point as far as you can, to oblige me.—The law, you know, is a wide field.

' *Janus.* It is so, my Lady—it is so—and I don't mind going a little about the edges of it;—but totally to trespass might put me upon the Black List.—However, I'll look into the Attorney's Guide, and see what I can do.

' *Lady Betty.* Come, come, Mr. Janus, I know you are a man of integrity, and honest people have their scruples;—but here is the attorney's guide—take and examine it (*giving him a purse*);—and tho' you should act a little against (*he puts out his hand to take it*) the letter, yet, in equity, you would undoubtedly be justified.

' *Janus.* Why, to be sure, your Ladyship has set the matter in a new light.—I had forgot equity totally;—and really I can't help seeing it now in the light of a conspiracy against your brother.—I remember a case in the rebellion of forty-five—John Jones versus Sandy Maclean—

' *Lady Betty. (interrupting)* True, true, good Mr. Janus—I perceive you begin to feel the weight of my argument—it certainly is a conspiracy against my brother's person, as well as his fortune; and therefore she must on no account be suffered to come near his house.—I think you see the case just as you should do—do me the favour of accepting this (*gives a bank note*).

' *Janus. (taking it)* Yes, yes, my Lady—I know where to put my finger; and you may rest assured, on the faith of an attorney, the plaintiff shall be nonsuited, and her cause kicked out of court—she shall never get into my Lord's house whilst I live, and in two days she shall be fifty miles from the place.—But hold, my Lady—there is one difficulty has just struck me—there is another attorney in the parish—

' *Lady Betty.* Well, Mr. Janus,—what of that?

' *Janus.* Why, my Lady, I think we had better have him likewise. Two of us, I think, will finish the business.—Suppose your Ladyship gives me his retaining fee.

' *Lady Betty.* Well, well, Mr. Janus—only spare my feelings, and get the jade removed by fair or foul means, and I shan't mind a little expence.

' *Janus.* Oh! my Lady, two attorneys!—only think of that, and you need not despair of any means whatever.

' *Lady Betty.* Soft—I see my brother coming this way—you must not mention my having been here for the world, or the subject of our discourse—only remember the business. [*Exit.*]

' *Janus.* Yes, yes, depend upon me—as I have made sure of the principal evidence. [*Pocketing the purse.*]

' *Enter LORD HECTIC.*

' *Lord Hectic.* Ha! my little attorney! what the devil art thou pocketing there so hastily—thy conscience?

' *Janus.*

' *Janus. (confused)* No, my Lord, no—thank Heaven, I am not ashamed of my conscience—I only took the liberty of stepping in to enquire after your Lordship's health—I am delighted to see you look so charmingly.

' *Lord Heñic.* I dare say thou art—especially as thou wilt get nothing by my death.—But thou art come most luckily, my little vellum-blotter—for I want thy assistance;—thou know'st the woman I was mentioning to thee the other day—

' *Janus.* Yes, yes, my Lord, the Lady that was at Sir Gregory Glovetop's—

' *Lord Heñic.* The same—hem! hem!—the thought of her warms me. Now I am told she is about to leave this country immediately—

' *Janus.* Really, my Lord—I am prodigiously sorry for it.—This is lucky!—I shall carry her ladyship's cause without bringing it to a trial. (*Aside*)

' *Lord Heñic.* But, as such a circumstance would annihilate my hopes, that must be prevented immediately; and therefore thou must exert all thy ingenuity to keep her in the neighbourhood—

' *Janus.* My Lord! to be sure, if your Lordship wishes it; but how can an attorney prevent a lady from following her inclinations?

' *Lord Heñic.* Why, you must know, on her leaving that old fool, Sir Gregory, she has become, without knowing it, tenant to a little cottage of mine, which I learned this morning from my steward—and therefore, on some pretence or other, I would have such difficulties thrown in the way, as may prevent her putting her design in execution.

' *Janus.* Aye—payment of rent; which, being an exceeding neat house, may be exorbitant—

' *Lord Heñic.* True—then she may perhaps think of a personal application to me—I step in, and become her guardian angel at once.—You take the matter, heh?

' *Janus.* Yes, I remember a case—

' *Lord Heñic.* Damn your cases—pocket that (*throws a purse*) and fly to execute my plan.

' *Janus. (going, and returns)* I do.—She shall be safe in your Lordship's house in less than two hours—but, my Lord, the Ladies of a family you know are a little inquisitive, sometimes—Now, 'as I have the honour of transacting business for your Lordship's sister, I hope she will not know a syllable of what I undertake for your Lordship—

' *Lord Heñic.* Oh! I see thou art an honest fellow, and stand up for thy character.

' *Janus.* I do—I do, my Lord—My father always said I was too honest to thrive.

' *Lord Heñic.* In your profession he meant—but hold, is not there another honest gentleman of your calling in this parish?—You must take care that Louisa gets no advice about our proceedings—for I do not imagine they will be strictly legal.

' *Janus.* Never fear him, I have him under my thumb here. (*putting his hand on his pocket*)—Besides, the gentlemen in our way are very honourable, and never betray each other.

' *Lord Heñic.* Then there's that fighting Colonel must be taken care of, for he's too honourable by half—and is such an old fool, that

he

he actually wants to marry her, with his infirm constitution—Hem! hem!

* *Janus.* Does he so?—Oh, oh! That's the blank he wants to fill up, is it?—I am glad I shall be able to vex him—don't be afraid of his worship, my Lord—I have all my life been used to counteract justice.

* *Lord Helic.* Then lose not a moment, for I am all impatience to enjoy the fruits of thy industry;—and hem! hem!—the devil take this cough, I say. [Exit.

* *JANUS alone.*

* Well, this is a good morning's walk—to satisfy one's interest and one's revenge at the same time, by securing the principal evidence on both sides the question—and I think we need not fear being cross-examined.—I am glad his Lordship has employed me in this business, otherwise I must have obeyed her ladyship; but when one is engaged on both sides, one can satisfy one's conscience, and take that which is most agreeable. [Exit.*

The *sentimental* part of the story has been seen again and again; particularly in *The English Merchant*, and *The Chapter of Accidents*. The comic characters are also faint copies from the draughts of other Authors. Sir Gregory Glovetop has indeed no archetype in print; but we have seen *the old Court* on the stage, in the comedy of *The Separate Maintenance*. Though Mr. Andrews has now taken his degrees at the university of Drury-Lane, he has not forgotten his school at the Haymarket. Colman's Lord Oldcastle is the original of Sir Gregory Glovetop. Sir Gregory Glovetop is the *caput mortuum* of Lord Oldcastle.

The Prologue and Epilogue, both by Mr. Topham, are written with all the life and spirit of a tip-top adjutant to the Author, and abound with many happy strokes of temporary wit and pleasantry.

ART. XI. *Runnede: a Tragedy.* 8vo. 1s. 6d. Cadell. 1783.

THOUGH this tragedy comes to us immediately from the press, without having undergone the previous ordeal of the stage, it is yet introduced by a formal Prologue, the latter part of which alone bears any relation to the proposed subject; and runs thus:

* While here the Muses warbled from their shrine,
 Oft have you listened to the voice divine,
 A nameless youth beheld with noble rage,
 One subject, still a stranger to the stage;
 A name that's music to the British ear!
 A name that's worshipp'd in the British sphere!
 Fair Liberty! the Goddess of the Isle,
 Who blesses England with a guardian smile.
 * Britons! a scene of glory draws to night!
 The fathers of the land arise to fight;

The

The legislators and the chiefs of old,
 The roll of patriots and the Barons bold,
 Who greatly girded with the sword and shield,
 At storied Runnamede's immortal field,
 Did the Grand Charter of your Freedom draw,
 And found the base of Liberty on Law.
 ' Our Author, trembling for his Virgin Muse,
 Hopes in the favourite theme a fond excuse.
 If while the tale the theatre commands,
 Your hearts applaud him, he'll acquit your hands;
 Proud on his country's cause to build his name,
 And add the Patriot's to the Poet's fame.'

It appears, however, on perusal of the piece, notwithstanding the title it bears, and the Prologue that precedes it, that the glories of RUNNAMEDE, and the GREAT CHARTER, compose but a very small part of the fable of this tragedy, which consists chiefly of an improbable *Love-Tale*. The substance of this tale, we cannot better convey to our Readers, than by the following extract from the catastrophe, which may serve at the same time to exhibit a specimen of the *style* of the tragedy:

- ' *Albemarle*. The battle is begun. The sword is drawn.
 Convicted of thy falsehood, Elvine goes
 Wild in the field to throw his life away,
 And bare his bosom to the certain sword
 Held out.—
- ' *Elvina*. He might have known, he should have known,
 That his Elvina never would prove false.
- ' *Alb*. How could he doubt it, when I told him so?
- ' *Elv*. My father my accuser!
- ' *Alb*. O, my child!
 Thy letter to the Dauphin—
- ' *Elv*. To the Dauphin!
 No letter to the Dauphin I e'er sent.
- ' *Alb*. This morn the French Ambassador produced it
 Before the Barons: We have read it all.
- ' *Elv*. O Heaven! that letter was address'd to him,
 To Elvine.—
- ' *Alb*. Elvine! Have a care, my child!—
- ' *Elv*. To Elvine it was written—Emma knows it.
 Ha! when I ponder!—My disorder'd mind
 Forgot th' address.—The curs'd Ambassador
 Supplied the blank, and mark'd it for the Dauphin.
- ' *Alb*. O, this unfolds the fatal mystery!
 My child is innocent! [*Taking her in his arms.*]
- ' *Elv*. But I'm undone.
 Eternal destiny! this is thy work.
 Ready to rush upon the certain sword
 He goes devoted—Oh! he never knew
 How much I loved him! to distraction lov'd him!
 Knew not the throbs, the palpitations wild,
 Th' unutterable heavings of a heart

Where

Runnede, a Tragedy.

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Where reign'd his image.—Now to death he goes,
And thinks me false—O heaven! amid my woes,
My flowing miseries, for him I weep:
For Elvine is as wretched—as Elvina!

* *Alb.* (*Sounds heard*) 'Tis o'er. The signal of pursuit is given.

* *Emma.* Crowds chasing crowds, and flashing arms I see,
And garments stain'd with blood. 'Tis like the storm,
When heaven, and earth, and ocean mingle war.

Enter suddenly EDGAR.

The battle's over, and the foe is fled.
Her sudden effort made, vain-glorious France
Forsook the field.

* *Elv.* Ha! Elvine! Where?—

* *Edgar.* Aghast,
Long did he look this way, with aspect wild:
His hands in agony extreme he wrung;
With faltering voice, in broken sounds, he cry'd
“ I've conquered—now I perish—Oh! Elvina!”
Then, with determin'd hand, his sword he drew,
And instant plung'd amid the hostile ranks,
Which clos'd behind him.

* *Alb.* Ah! illustrious youth,
Cut off untimely in thy bright career,
And all thy honours withered in the dust!
Cold in the silent tomb, thou shalt not hear
The song of triumph, which thy country sings
In honour of thy deeds; shalt not behold
The tears of England which embalm thy name.
Almighty! where was thine outstretched arm,
When virtue struggled in the toils of fate,
When honour perish'd in the villain's snare?—
Elvina! mute and motionless you stand,
No tender drops bedew thy fixed eye.
A sullen sorrow darkens all thy features.
Ah! save me, Heaven! from that foreboding look—
My daughter, shun the hour of desperation.
Let us withdraw our steps.

* *Elv.* Aye: To the grave.

* *Alb.* O look not on me with that eye forlorn!

* *Elv.* Never, Ah! never shall I see him more!—

* *Alb.* No friend, no comforter have I on earth
But thee, my child! My daughter, live for me!—

* *Elv.* It glooms! Shall I not find thee in the tomb?
Oh! Elvine! Elvine!

Enter suddenly ELVINE.

Here I am, Elvina—
Forgive me, O my love! I knew thee not.
I fought the Dauphin thro' the ranks of war;
We fought; he fell the victim of my sword:
It was th' Ambassador, like him array'd,

Rev. March, 1784.

Q

Who

Who told his guilt; thy innocence; and died.
 Angelic goodness! What can e'er atone
 For foul suspicion of thy spotless fame;
 Thou fairest, and thou best of woman kind?

* *Elvina.* Words cannot speak the language of my heart.

'Twas fatal destiny. Yet Elvine, know,
 The pang which pierc'd me most, was what thou felt.

* *Elvina.* Look on the past as but a dreary dream.

Oh! let me find forgiveness in thy arms! [*Embracing.*]

* *Alb.* Heaven bless you both, my children! Now, in peace,
 My hoary head shall to the grave descend.

The perfidy of the Ambassador, on which the whole distress of the Tragedy is founded, is too visibly preserved from detection for the purposes of the Author: but, as Bayes says, "What is the plot good for, but to bring in fine things?" For the sake of these fine things, and to keep up the distress, all explanation is industriously avoided, in spite of the several interviews between the father and the lovers. A faint attempt is made to delineate the manners of the age of chivalry, and the patriot conspires with the poet in the establishment of the Character between John and the Barons. It is curious enough to observe, what a figure MAGNA CHARTA makes in blank verse:

' Let every Briton, as his mind, be free.
 His person safe, his property secure;
 His house as sacred as the fane of heaven;
 Watching, unseen, his ever open door;
 Watching the realm, the spirit of the laws;
 His fate determined by the rules of right,
 His voice enacted in the common voice
 And general suffrage of th' assembled realm.
 No hand invisible to write his doom;
 No demon starting at the midnight hour,
 To draw his curtain, or to drag him down
 To mansions of despair. Wide to the world
 Disclose the secrets of the prison walls,
 And bid the groanings of the dungeon strike
 The public ear. Inviolable preserve
 The sacred shield that covers all the land,
 The heaven-conferred palladium of the isle,
 To Britain's sons, the judgment of their peers.
 On these great pillars, freedom of the mind,
 Freedom of speech, and freedom of the pen,
 For ever changing, yet for ever sure,
 The base of freedom rests.

In justice to the Writer, we also extract from this scene the colloquy between John and the Archbishop:

* *Archb.* The ancient Peers and Barons of the realm,
 The Reverend Fathers of the Holy Church,
 The hoary-headed Counsellors of State,
 And ministers of law, in council met,

With

With one consent adopt the plan of rights
Which our forefathers have delivered down;
A sacred charge, and ratified with blood;
A plan which guards the freedom of the isle,
Which shields the subject, and enthrones the King.

* *John.* My Lord, it suits not with your holy function
To rise in arms against your lawful prince,
Who might remove the mitre from your head.

* *Archb.* Then he should mark the helmet in its place.

* *John.* Is not the priest the minister of peace?

* *Archb.* The priest of Jesus is the friend of man.

* *John.* And does the friend of man in horrid arms
Let loose the wrath of war, and shake the land
With dire commotion?

* *Archb.* If I judge aright,
From such commotions revolutions rise,
And still will rise, congenial to the isle.
'Tho' Britain's Genius slumber in the calm,
He rears his front to the congenial storm.
The voice of freedom's not a still small voice;
'Tis in the fire, the thunder, and the storm,
The Goddess's Liberty delights to dwell.
If rightly I foresee Britannia's fate,
The hour of peril is the Halcyon hour;
The shock of parties brings her best repose;
Like her wild waves, when working in a storm,
That foam and roar, and mingle earth and heaven,
Yet guard the island which they seem to shake.'

We cannot conclude this article without admiration of the address of Shakespeare, whose natural sensibility led him to select, in his historical plays, those passages from the chronicles of the times, which were best calculated to shew and move the passions. In his history of King John, he seized at once the affecting incidents, the truly tragic circumstances of the death of Arthur, and the grief of Constance. The Author of *Runnemed* * has not by invention compensated for the absence of the more interesting historical events, which Shakespeare had pre-occupied.

* Has not our Author wrong spelt the name of this famous spot of ground? All the historians, whom we recollect, call it Runnemed, or Runingmead, or Renimed,—or *Runney-mead*. In the British Museum are two copies of *Magna Charta*, both styled *originals*, in one of which the place is spelt *Runingmed*, and in the other *Runimed*. In those times, they were so inaccurate in their orthography, and so regardless of all uniformity in it, that any set of letters, pronouncing nearly the same sound, was deemed sufficient for use.—Perhaps the right name may be *Running-mead*, from the races held on it: but this is conjecture.

ART. XII. *A Review of the Polite Arts in France, at the Time of their Establishment under Louis the XIVth, compared with their present State in England: in which their national Importance, and several Pursuits, are briefly stated and considered. In a Letter to Sir Joshua Reynolds, President of the Royal Academy, and F. R. S. by Valentine Green, Fellow of the Society of Antiquaries, Mezzotinto Engraver to his Majesty, and to the Elector Palatine; Member of the Royal Academy, London, and Professor of the Electoral Academy, Dusseldorff. 4to. 3s. sewed. Cadell. 1783.*

MR. Green maintains, that the polite arts in England, contrary to the opinion of those who have only considered the subject superficially, are in a languishing state; not, indeed, owing to any deficiency of genius, but to the want of its being properly directed. And this, he supposes, must inevitably be the case, till such time as their encouragement and exertions are considered as national objects. *When* that period may arrive, it will be difficult to pronounce. In the present prevailing system of things, those who alone are enabled to bring about so desirable an event, are too much occupied in attending to their own personal gratifications, or the establishment of their power, to have leisure or patronage to bestow upon any thing that relates not to their immediate interests. But, even setting these considerations aside, it requires a comprehension of mind not usually to be met with, to perceive that, in the present exhausted state of the public finances, to patronise the polite arts with the liberality that is necessary to bring them to perfection, is not a mere act of splendid profusion: for if we attend to the reasoning of Mr. Green on this subject, we shall be convinced, that to put them upon a respectable establishment, would be an exertion of power not only splendid but useful. But to expect any thing of this kind, must argue an imperfect knowledge of the times. The present age is by no means an age of patronage. The want of patronage is not confined merely to the polite arts: science and literature may join in the reproach. It may be doubted whether even the important discoveries of a ***** have ever obtained for that sagacious philosopher any substantial reward equal to the bare expence of prosecuting his enquiries; or that might enable him to proceed with them. In literature the case is the same: were Hayley himself (who, certainly, in the species of poetry which he has hitherto cultivated is without a competitor) to subsist merely by the honest exertion of his poetical talents, it is much to be questioned, whether the emoluments of his pen would exceed the scanty earnings of an attorney's clerk. In this view, however, so far as it relates to the artists themselves, the polite arts have evidently the advantage; and it is an advantage with which, it is to be feared, they must be

be contented. That no false estimates might be made of what they are to expect, it ought to be impressed upon every one who aims at excellence in the polite arts, in science, or in literature, that

GENIUS, like VIRTUE, is its own reward.

ART. XIII. *An Introduction to Logography*: or, the Art of arranging and composing for Printing with Words intire, their Radices and Terminations, instead of Single Letters. By his Majesty's Royal Letters Patent, By Henry Johnson. Printed Logographically. 8vo. 2s. Walter. 1783.

IT is rather painful to see intelligent men take up a subject for improvement under mistaken ideas, and misapply ingenuity, time, and money, by treading backward the road that experience hath passed forward. We are sorry to add, that we apprehend this to have been the employment of the Writer now under consideration; and to so great a degree, that if the art of printing had hitherto been carried on according to the plan he recommends, of casting whole words, radices of words, and the common variety of terminations, on single types; and an inventor had now stepped forward, with the proposal of casting the letters of the alphabet singly, on separate types, to compose words with at pleasure; we are persuaded it would have been embraced as a most admirable discovery to simplify the operation of composing, by reducing the tools of the art to a few elementary parts, adapted to all languages, lying within a narrow compass, more manageable, and that could be purchased, and occasionally renewed, with a very great saving of expence!

On these points, however, it appears that opinions may differ, for Mr. Johnson, who has been at great trouble, and not a little expence, to prepare types according to the former method, now publishes a pamphlet, professedly printed with those types, to recommend them to the Public. But if, among the advantages so confidently attributed to this mode of printing, 'the errors are far less than in common; there can be *none* orthographical; nor can there be any misplacing, inverting, or omission of letters, nor substitution of one letter for another *;' it may be fairly asked, how came the word *majesty*, in the very title-page, to be misprinted *najesty*. Is this the 'extraordinary correctness' that is to silence all objections †? But, as well from this unlucky circumstance, as from the awkward one of a single *e* which has dropped below the line, p. 47, in the familiar word *extensive*; common types appear to have been had recourse to, in aid of this logographical scheme. Nor could it be otherwise, were his stock of letters ever so large; for when

the inconceivable variety of whole words, and requisite combinations of letters are cast, there must still remain a great deficiency of technical and uncommon terms, with proper names, to be made up when wanted, from single letters; but neither the words *majesty*, nor *extensive*, rank in these classes: and even if it were possible for a printer to complete such a stock, is he to print all things in the same sized type; or is his whole stock of combinations to be multiplied in all the usual sizes, and then to be doubled for Roman and Italics in each? In this latter case, what sum of money will a printer require to set up with; what must be his stock of letters, sufficient to answer the usual calls of business; and how are those, who live in confined situations, to enlarge their printing-houses, for the methodical and convenient disposition of the numerous cases of words and other combinations?

At present, a printer orders in a certain quantity of each fount of types, as his occasions require; an order well understood, and readily executed. According to this improvement, an order for a hundred weight of English *nouns*, half a hundred weight of *adjectives*, and a quarter of a hundred weight of *verbs*, would be too vague to answer any purpose: for an assortment suitable for a volume of sermons, would not print a volume of the Philosophical Transactions, the Roman history, or a system of geography! He must either be furnished with five or ten hundred weight of the *whole English language*, if possible; or, a hundred weight, made up in pounds, of—*butter, cheese, beef, pork, tripe, mustard, air, water, earth, fire, heat, cold, light, darkness, snow, rain, &c.* all specified. Another hundred weight must be made up in half pounds, of—*angels, devils, heaven, hell, sulphur, grin, growl, howl, stink, bricks, tiles, rubbish, mops, brooms, soap, sand, &c.* to the end of a most laborious and comical list*. Beside which, a smaller assortment of all these will be wanted with capital initials, for the beginning of sentences. Indeed, if a common printer's stock of single letters,

* Though Mr. Johnson professes to print with words intire, yet, when we consider how often words are obliged to be parted at the end of a line, we imagine his types will seldom exceed one syllable. It is not probable for instance, that he would have any such type as *indivisibility*; because, for the preceding reason, he must also have the several syllables which will form that word: and it is left to Mr. Johnson's own reflection, whether a man standing still could not compose that word out of one case directly before him, by the mere action of his arm to pick up the letters, as soon, if not sooner, than he could resort to several cases for the respective syllables *in di vi si bi li ty*? And though he may object, that we have chosen a word consisting of only two letter syllables; he may himself select any other *polysyllable*, even that very word, if he likes it better.

is to be added *as an appendage* to this copious magazine, *s* will be a very useful drudge on all occasions, to make plurals with; but so formidable an apparatus can serve no other purpose than to *embarrafs* the art, and encumber the artist with assistance.

Hitherto we have only considered printers as engaged on English composition; but beside occasional quotations, how are they to print Latin, French, Italian, and Spanish works? These Mr. Johnson proposes to compose from syllables of two or three letters. But whatever shift may be made with the Latin in this way, we conceive that no stock of syllables, within the power of any founder to cast, or printer to amass, would suit the combinations in other languages, accommodated with their peculiar accents, apostrophes, and circumflexes.

It may not be easy, nor altogether consistent with civility, to controvert the positive assurances given by Mr. Johnson, of the experienced facility and speed with which his method of printing is executed: we can only sincerely aver, from the pretensions we may be allowed to form of an intimacy with the press, that considering the multitude of cases of intire words and other combinations, continually to be referred to, as well for distribution as composition, such facility is to us utterly inconceivable: and that printing by this method is by no means practicable even for the amusement of literary gentlemen*; for whose use, a few cases of letter types would prove of far more extensive application.

To conclude: if every advantage stated in favour of these compound types should be verified in extended practice, our opinions, or any other opinions, will be of no signification; the Author may smile at them all, for a method of such superior utility will of course work its own establishment. On the other hand, if such an establishment should not take place, we already perceive, that the proposer will fly to the usual refuge of pleading the combination of interested parties against him, and that tenacious obstinacy in favour of old habits, that always opposes innovation.

The Author mentions some reserved improvements, for which credit must be given to him; we cannot undertake to judge of more than we know.

* Page 39.

(An Original Paper.)

ART. XIV. *Account of the principal Experiments lately made with Aero-static Globes.* Continued from our last Appendix, p. 551—561.

THE avidity of the Public for authentic intelligence concerning the progress of aerial navigation, will, we hope, sufficiently justify us for stepping somewhat out of our usual

track in order to lay before our readers such well attested facts relating to that curious subject as seem to merit attention. There is now scarce a town of any note in Europe, that has not repeated the first experiments in some shape or other; and probably there will soon be none in any part of the globe but what will be entertained by similar exhibitions *. Of these we shall take no notice whatever, but shall merely confine ourselves to such essays as are made with a view to improvement.

IX †. The brilliant successes of the Parisian *Aeronauts*, gave no doubt some countenance to the confidence of one of the original inventors (the elder Montgolfier), who undertook to construct at Lyons, a fire balloon ‡ of an immense size, with which, if he did not actually engage, it was at least given out by his friends, that he proposed to ascend himself, and eight more persons, with a considerable cargo of goods, and to perform a voyage of no less a distance than either Paris or Marseilles, according as the wind should serve.

A subscription was opened for this purpose, which soon filled, and raised 1801. The balloon was formed of double canvas, enclosing three layers of paper. The upper part was afterwards, at the desire of Pilatre de Rozier, changed into a simple cotton cloth. It measured 126 feet in height, and 100 feet transversely, and weighed about 8000 lb. It received its name from M. de Fleffelles, the intendant of Lyons, a great promoter of the enterprize; and *Pilatre de Rozier*, the modern *Dædalus*, from whom we devoutly deprecate the fate of *Icarus*, was appointed captain of the expedition. Of the number who eagerly solicited to be of the crew, the following were enlisted: M. *Montgolfier*, sen. the eldest son of the *Prince of Ligne*, the *Counts d'Anglesfort*, *Laurençin*, and *Dampiere*, and M. *Fontaine*.

The departure had been announced for the 10th of January last; and in fact, all being ready, an attempt was made to swell the globe; but whether from the crowding of 100,000 spectators who had flocked to the spot from 100 miles round, whether from the inclemency of the weather, or from some fault in the construction, the desired object was not obtained, the globe swelling only partially. Repeated trials were made

* Among the last annual presents sent by the King of France to the Emperor of China, were twelve balloons, with the necessary materials, and directions to the missionaries for launching them.

† For the conveniency of reference we continue these numbers from our last account. See *Appendix* to *Rev.*

‡ As every new science requires a new nomenclature, we beg leave, for the future, to distinguish the globes swelled by heat by the name of *fire balloons*, and those filled with inflammable air by that of *Gas balloons*. We shall soon have to speak of *Lamp balloons*,

during

during several successive days, but they always failed; and in one of them, the fire having been considerably increased, part of the canvas and cloth were burnt. These repeated disappointments had so far disheartened the people, that they began to despair of success, and accounts had already reached Paris that the project had been laid aside.

The projectors however were not so easily daunted. They soon repaired the damage occasioned by this and several other untoward accidents, and were ready for another essay on the 19th of January. The 100,000 spectators re-assembled. The seven navigators ascended the gallery, in spite of the remonstrances of P. de Rozier, who wished to embark only two or three. The fire was lighted at forty-five minutes after two P. M. the globe swelled in about seventeen minutes, and actually ascended amidst the acclamations of the multitude. It first took its course with the wind to the S. W. but fortunately it soon after turned to the N. E.; for had it continued in its first direction, it would infallibly have dropt into the Rhone. Its greatest elevation was vaguely estimated at about 500 toises: it floated, some accounts say fifteen, and others only five minutes. It then descended with a velocity that alarmed the spectators, and alighted in a field not very distant from the place of its departure. This sudden descent was ascribed to a rent near the top of the machine. None of the navigators were hurt. The crowd arrived in the field: several ladies who came in coaches, resigned their places to the adventurers, who entered the town in triumph. Montgolfier and Rozier appeared in the evening in the box of the Intendant at the play. Nothing could exceed the acclamations with which they were received, which were repeated in parts of the play that had some distant allusion to the glory of the day. Laurel wreaths were produced, one of which Madame de Fleisselles placed on the head of Montgolfier, who immediately took it off, and another on that of P. de Rozier; the latter snatched off his, and placed it on the head of the former. How M. Montgolfier, who is represented as a calm and modest personage, must have relished this bustling frolic, we leave to sober minds to conjecture. Some of the other navigators were discovered in the pit; crowns were handed to them, and they were invited into the box of the Intendant. A concert succeeded the play, and the whole night was spent in serenading, congratulations, and mirth bordering upon madness.

Notwithstanding these extravagant demonstrations, which seem to imply that the expectations of the people had been fully answered, there are, however, accounts which speak in far more moderate terms of the success of the experiment; and some there are (perhaps the partizans of Charles) who even attempt

to throw a ridicule upon the whole*. Unprejudiced as we are, we confess, that although we have collected this narrative from the best authorities that could be obtained, we are not satisfied that we have given the exact truth; and indeed, at this distance, we fear it will scarce be possible for us, or any one beside, to discriminate accurately between the effusions of enthusiasm, and the suggestions of party. This much however appears certain, that the success was by no means adequate to the sanguine expectations of the projectors; and indeed, if we recollect how rapidly the effect of fire decreases in proportion to the increase of the distances; and that in this instance assuming the effect of the fire at the distance of one foot to be as *unit*, it could at the top of the balloon, when distended, be no more than $\frac{1}{13876}$ of that unit†, we shall not be surprised at the difficulties that offered, nor at the sudden descent after the globe had reached a cold and rarified stratum of the atmosphere (even though there had been no rent), in which the necessary dilatation of the internal air would have required a fire much more intense than would have been compatible with the safety of the apparatus.

X. In the next experiment we have to describe, an apparatus was to be applied to a gas balloon for steering it both horizontally and vertically, and even against a current of air. M. BLANCHARD, an artist of Paris, had some years since announced that he was preparing wings with which he meant soon to take a flight. The late discovery seemed to hasten the execution of his project. He constructed a globe similar to that of Charles (No. II.), only two feet more in diameter, *i. e.* fourteen feet two inches. To this he suspended a car; and between the globe and the car he fixed an umbrella twelve feet in diameter, the intention of which was to break the fall in case of an accident; it was hence called *parachute*. To the car were adapted four wings, two on each side, and behind a rudder, all made of taffeta, distended by means of whale-bone ribs. All this was to be worked by a machinery of M. Blanchard's invention. He was to ascend himself for the purpose of navigating the machine, and *Dom Pech*, a Benedictine, was to accompany him, with a view of making various aerological observations and experiments.

* The happy turn of the following epigram and not its sarcasm, induces us to insert it here. Those who understand it will see that it cannot be rendered into English;

Vous venez de Lyon : Parlez nous sans mystere :
Le globe ?—il est parti—Le fait est il certain ?
Je l'ai vu—dites nous, alloit-il bien grand train ?
S'il alloit ! ah parbleu ! il alloit *ventre à terre*.

† See the observations of our learned Correspondent in our last Appendix, p. 565.

Every thing was ready on the 2d of March, in the *Champ de Mars*. A party of M. Blanchard's friends had repaired to a certain country-house where he had promised to meet them through the air. The navigators were embarked, and ready to soar, when behold a young man, a pupil of the *Ecole Militaire*, rushed from among the crowd, threw himself into the car, and insisted upon sharing in the expedition.—Remonstrance availed nothing, force was used; but he drew his sword, and in the scuffle wounded Blanchard in the hand, destroyed the *parachute* and the wings, and thus defeated the purpose of the experiment. At length he was overpowered and secured.

Notwithstanding this cruel disappointment, the two adventurers determined to take a chance flight. They rose, but their *power of ascension* was not sufficient to carry them to any height; they therefore soon landed. Dom Pech alighted, and Blanchard immediately ascended very rapidly. The wind being east, he was carried to the westward. The account he gives of his navigation is, that he rose about two thousand toises (we presume this to be much exaggerated); that he found himself at times stationary in a perfect calm, during which the heat of the sun was scorching; that he at different times felt currents of air in different directions, in some of which the cold was intense. That during these cold intervals, he felt an almost unconquerable desire to sleep; that clouds collected under his feet, and that it appeared to him that he was at different times carried towards different parts of the compass. He continued in the air about one hour and a quarter; after which he landed safely near *Seve*, on the road to Versailles, about five miles from the spot whence he ascended.

The failure of this experiment hath, we hear, by no means discouraged M. Blanchard from farther attempts; and indeed we learn that he is already constructing another machine on the same principle, in which he and an assistant, M. *Affier Perica*, are to ascend as soon as it can be got ready. This prospect hath induced us to be more particular in our account of the present experiment than its success may perhaps seem to justify. We may probably have occasion to refer to it hereafter.

It may be necessary to apprize the perambulators of St. James's Park, that M. *Charles* is said to be actually, by order and at the expence of the King of France, constructing a gas balloon forty feet in diameter, which is to consist of three coats, the first of lambskin, and the other two of glazed taffeta. That it is to be launched, with six navigators, on the 15th of April next, from the great Terrace of St. Cloud; and that it is to land in St. James's Park, in order (as the wag who has inserted this article in a public French paper says) to obtain the premium offered by George III. to the first bold Frenchman who shall venture through the air across the Straights of Calais.

Besides

Besides this project, a part of which is said to be true, the Abbé *Miolan*, Professor of Experimental Philosophy, and M. *Janinet*, an artist, both of Paris, propose making a gas balloon, 70 feet in diameter, with which they mean to ascend to a great height, in order to make experiments on the acceleration of the fall of bodies, on the densities of different strata of air, the Aurora Borealis, the declination of the magnetic needle, besides trying a method for steering the machine. A very moderate proficient in philosophy must perceive, that few of these experiments can succeed.

Mr. *Dillier*, of the Hague, is endeavouring to apply balloons to the use of buoying up large ships, in order to facilitate their entrance into the harbour of Amsterdam. And M. *Champmas* of Paris gave notice, that he should send off an aerial diligence on Friday the 12th of March. Of this last we hardly expect any farther account.

MONTHLY CATALOGUE,

For MARCH, 1784.

POLITICAL.

Art. 15. *A Defence of the present Ministers, and the Necessity of a Dissolution of Parliament.* 4to. 1s. 6d. Dixwell. 1784.

WE cannot pronounce whether this industrious Writer, who told us he had for sixteen years written more on India affairs than any other man in the kingdom*, has succeeded in his wishes to strengthen the Ministry *officially* or not; but he is as warm in their praise, and as bitter against the coalition parties, as he could be, if he had a good snug birth in a lucrative office. Should this, luckily for him, be the fact, we honestly declare, that, in our opinion at least, he will do his friends more essential service by attending the duties of his station, whatever it may be, than by writing rambling declamatory pamphlets.

Art. 16. *A Serious Address to the Public concerning the Tax on Receipts:* with a few Observations on the present critical Situation of this Country, with regard to Trade, Revenues, National Debt, and Principles of Government. 8vo. 1s. 6d. Stockdale. 1784.

The tax on receipts is represented by the present Writer as a partial one, laid on trade by the landed interest. He thinks that it has a tendency to check the operations of trade, but may be evaded†; and he even promises to furnish a scheme for evading it, as an experiment of state quackery and false policy. He argues for the transfer of taxes from *things* to *persons*; and is very severe on the late minister,

* See Rev. Jan. Art. 15. of the *Catalogue*.

† This was published before the late parliamentary regulation and enforcement of this tax.

whom it has become fashionable, in this Billingsgate age, to abuse in the grossest terms, and by the most opprobrious names.

Art. 17. *A Letter addressed to Lord North and Mr. Fox.* By Francis Dobbs, Esq; Author of the Letter to Lord North on Irish Affairs. 8vo. Stockdale. 1784.

Mr. Dobbs tells his distinguished correspondents, that if the schemes of their coalition are effected—'it will be to King North and King Fox that all will look up; his Majesty will not perhaps be allowed the appointment of his menial servants, lest they should convey any information contrary to your wishes.' In short, he considers the conduct of these associated chiefs, as a manifest effort for ministerial tyranny over the whole constitution. Mr. Dobbs may be perfectly right in all the sentiments conveyed in this short letter; and he seems, moreover, to have a peculiar talent for taxation: this scrap of a pamphlet, consisting of *twenty* small loose printed pages, and containing no more than an ordinary letter in a news-paper, being rated at one shilling!

Art. 18. *Thoughts on the present Mode of Taxation in Great Britain;* the Ruin that it leads to, and the Way to avert it. By Francis Dobbs, Esq. 8vo. 1s. Stockdale.

Another scanty twelpenny worth. Mr. Dobbs proposes to take off all present taxes whatever, and resolve them all into a single tax on houses, in proportion to the number of fire-places or hearths in each. By this transfer he hopes to destroy smuggling, to enable all our commodities to find their way into foreign markets, and to make great savings in the collection of the revenue.

Instead of all other taxes, he proposes houses to pay according to their fire-place thus:

For 1 fire-place 1/.	11 fire-places 60/.
2 ——— 3	12 ——— 100
3 ——— 6	13 ——— 150
4 ——— 9	14 ——— 200
5 ——— 12	15 ——— 300
6 ——— 15	16 ——— 400
7 ——— 18	17 ——— 500
8 ——— 21	18 ——— 600
9 ——— 30	19 ——— 700
10 ——— 40	20 ——— 1000

and for every hearth above 20, 500*l.* more. Could the system of taxation be thus simplified, it would certainly be a public benefit; provided it could be duly averaged as to the imposition; and provided due care could be taken that *all* the duty taken off a commodity, should be taken off the price at market; which is a material article in the business. Even then, there is another circumstance for consideration, which is, that all British goods that now find a vent in foreign markets, with British duties on them, raise a portion of our taxes from foreigners: if we send them abroad exempt from those duties, the same money being still to be raised, it will fall the heavier, being wholly to be sustained by ourselves. Would the savings in collecting indemnify us?

Art. 19. *Remarks on a Pamphlet intitled, "Thoughts on the Naval Strength of the British Empire, Part Second,* by J. Sinclair, Esq;

Esq; M. P." so far as that Tract contains Strictures on the Marine Bill. Also Observations on a Plan for forming and keeping up a Body of Twenty-five Thousand Men from the Marines, to be called Royal Navy Men. And a Copy of a Letter to the Committee of Trade in Newcastle upon Tyne. 8vo. 1s. Nicoll.

A marine bill having been for two or three years under parliamentary consideration, calculated to supply the royal navy with volunteers, in order to avoid the odious practice of impressing seamen; this pamphlet is a defence of that bill, against the objections alluded to in the title-page. Not having a draught of the bill before us, we cannot enter into particulars, but must leave it in the hands of the proper parties who are to prepare it for legal sanction.

Art. 20. *Letters on Credit.* With a Postscript, and a short Account of the Bank of Amsterdam. By John Hope, Esq. 8vo. 1s. 6d. Debrett. 1784.

These Letters being only a republished collection of news-paper correspondence, do not now claim the regard due to original productions; but the topic is of extensive importance, the support of credit being, indeed, of infinite concern to every commercial state: and the Author treats his subject with every appearance of good intelligence, and well-meaning. Other productions of this ingenious Writer, of a political nature, have, formerly, been noticed in our Review; though we do not, at present, recollect their titles.

Art. 21. *Cicero and Catiline in Contrast*; or a solemn Address to every Britain (Briton, we suppose the Author means) of Integrity and Public Principle. 8vo. 6d. Doddsley.

This pamphlet was intended to have been valued at one shilling; but the Author informs us, that he has been obliged to withhold a plan for reducing the land tax, until some important calculations are authenticated. On this account these sixteen pages are valued at sixpence. Of these *sixteen*, however, three have not above six lines each in them, one contains the title, and a fifth is—a blank. Our Readers must instantly discover, who the Catiline of this Author is; and who the Cicero, when we inform them, that the parallel concludes with this article: 'Mr. Pitt has a dignity of sentiment, strength of understanding, and comprehension of thought, at twenty-five, which his opponent does not possess at thirty-five.'

Why will not people remember, that depreciating the character of an adversary can never exalt that of a favourite, in the eyes of the rational part of mankind.

Art. 22. *A candid Investigation of the present prevailing Topics.*

The 3d Edition. Supposed to be written by George Rous, Esq. 8vo. 1s. Stockdale.

We gave an account of this pamphlet in our last month's Review; see p. 148. The Author's name was not then mentioned: neither was the tract sold, but privately distributed.

Art. 23. *The Beauties and Deformities of Fox, North, and Burke.* 8vo. 2s. 6d. Stockdale.

Edmund, Charles, and Frederic, against North, Fox, and Burke;—and Burke, North, and Fox, against Charles, Frederic, and Edmund.

- Art. 24. *Thoughts on the late Proceedings of Government*, respecting the Trade of the West India Islands with the United States of North America. By Brian Edwards, Esq. 8vo. 1s. Cadell. 1784.

This appears to be a fair, sensible, well-written remonstrance against the ill policy and tendency of restricting the intercourse between the West Indian islands and North America to British ships. The Author, who professes himself a sugar planter, shews the hardships that the planters will be subjected to by this regulation, which, it is stated, will amount to a prohibition of the mutual supply of each others wants; and that Canada and Nova Scotia are wholly unable to supply the loss the islands will thereby sustain. He is an able antagonist to Lord Sheffield, and expresses himself with much candour and liberality.

- Art. 25. *A Letter from Common Sense*, addressed to the King and People. 8vo. 1s. Bew. 1784.

Common Sense takes part with the King and his ministers against the coalition leaders of the House of Commons; and the name of the writer is so far properly assumed, as to justify declaring, that there is nothing uncommon to be found in his letter, or what any common man might not have suggested on the subject. Common Sense, however, means well, and is earnest in his cause.

- Art. 26. *The True State of the Question*. 8vo. 1s. 6d. Debrett. 1784.

This is a loose recapitulation of the current doctrines of the late coalition-ministry, in terms as dogmatical as the title-page. The writer rings the changes on all the vague clamours about *secret influence*; and we are given to understand, that Lord B. is the secret minister to the present hour. By his severe censure of the apprehended dissolution of parliament, it should follow, if consistency is deserving attention, that he is no friend to a reform and shortening the duration of parliaments; but, alas! there is no trusting to such inferences, after seeing two of the most rancorous enemies become honourable friends, for interested pursuits, and declare a third not to possess their confidence, while a treaty was openly agitated for a confidential association with him, in the same honourable style! Solomon had seen nothing of this complexion, when he declared that there was no novelty under the sun.

- Art. 27. *A Letter to the Right Honourable William Pitt*, upon the Nature of Parliamentary Representation; its Use and Abuse. With an Appendix, containing a Short Sketch of a Reform in the Mode of Election. 8vo. 1s. 6d. Stockdale. 1784.

From the distractions produced by popular elections, the Author sees nothing but an extension of those distractions, by extending the privileges of Election. When a member is chosen by a particular body of electors, the immediate connexion between them ceases; he is a representative of the people at large, whose general interests he is to consult; and all being thus represented, he argues, that the right of election is not an enviable privilege, except it be for the corrupt rewards procured by it. 'It would be difficult, absurd, and unjust, to attempt to persuade men of their being aggrieved, when their best reason convinces them that they are not so; and the many ex-

amples

amples of great and populous towns, which wisely reject this boasted right of being immediately represented, speak more forcibly to the understanding, than all the enthusiastic harangues and publications of the lovers of disorder and misrule.'

It is from such considerations that the writer proposes to contract, instead of enlarge, the right of election, by vesting it in parochial deputies, who are to choose members for county districts, each district including a town of some note.

A M E R I C A N, &c.

Art. 28. *A Letter from an American*, now Resident in London, to a Member of Parliament, on the Subject of the Restraining Proclamation; and containing Strictures on Lord Sheffield's Pamphlet on the Commerce of the American States. 8vo. 1s. 6d. Stockdale. 1784.

This is a well-written remonstrance against the proclamation confining all commercial intercourse between the United States and the West Indian islands to British shipping. Nothing can be clearer than that commercial connexions are cemented by reciprocal advantages; and that shackles can only be imposed upon necessity. Therefore Lord Sheffield's argument of leaving the American trade to the regulation of natural circumstances, ought not even to include the consideration of what vessels cargoes are transported in. The present Author observes, that 'this selfish arrangement which appears to predominate in the British Cabinet, and which is supposed to be an emanation from the same ill-fated star, which in your political system has been so long looked up to as your *polar* direction, will eventually become a great advantage to the United States; for I am well convinced, that they never will arrive to any eminence as a naval power, until their inhabitants are reduced to the necessity of being the *exclusive carriers* of their own productions, thereby encouraging mercantile navigation, so as to make it become a nursery of seamen. I say forced, for the assertion of Lord Sheffield, that our vessels navigate cheaper than those of Great Britain, is not founded on fact; for when their speedy decay, comparatively with those of the British, with the scarcity of seamen, the much higher price of wages, and the necessity of importing most of the building materials from Europe, are taken into consideration, it will clearly be inferred, that the latter can afford their freights at a much easier rate.

'But should the United States be compelled to adopt a navigation act, the prospect will then change, the demands for seamen will greatly increase, their wages will be encouraging, and it will not be possible to prevent their passing into the American service; for this class of people, as wavering and inconstant as the element that wafts them, are attached to change of climate, and are easily allured by the prospect of greater wages, or kinder treatment.'

Here, however, we apprehend the *argumentum ad hominem* may be applied; for if an American writer allows, that European vessels can carry their freights cheaper than American vessels, for the reasons specified; the States, who *must* send their lumber and provisions to market, for their own supplies, are not more likely to become the *exclusive carriers*, than Great Britain: and like consequences would follow their adopting a navigation act, as he argues will result from

from enforcing that of this country. We may argue on either side as we please, but it cannot be long before both parties will find out the point where their common interests meet.

Art. 29. *Considerations on the present Situation of Great Britain and the United States of North America*, with a View to their future commercial Connexions; particularly designed to expose the dangerous Tendency of the Argument used, and of the Conclusions drawn, in a late Pamphlet published by Lord Sheffield, &c. 8vo. 2s. 6d. Stockdale. 1784.

From a minute review of the various circumstances of Britain, the West Indian islands, the North American States, and the nature of the reciprocal trade carried on among them; this Author controverts many of the principles and facts stated by Lord Sheffield; particularly as to our ability of assuming the carrying trade. He earnestly recommends the cultivation of a close commercial union with the American States, which he represents as still within our accomplishment: and there is no doubt but he is right.

EAST INDIES.

Art. 30. *Considerations on the present State of East India Affairs*, and Examination of Mr. Fox's Bill; suggesting certain material Alterations for averting the Dangers, and preserving the Benefits of that Bill. 8vo. 2s. Stockdale. 1784.

This Writer treats the cry of the invasion of chartered rights, as of very little moment; because if government were wholly to abstain from interfering in the concerns of the East India company, their chartered rights would be as effectually dissolved by inaction, as they could be by any active operation of the legislature. But this position, we would charitably hope, implies much more than was meant by the Author: for what must be the characteristic of a government that cannot move, but its steps are to be marked by ruin? Under such a government, it would be far more tender to let charters of a sickly complexion die quietly in a natural course, than to murder them, and spread terror around, where no indications of ill health appear! But we farther hope, that our government is not of the kind to justify the rigid alternative above stated.

Every reader who concerns himself with the subject, must be acquainted with the nature of the interference proposed by Mr. Fox, which consisted in snatching the whole concerns of the company out of the hands of their own chosen directors, and transferring the management to seven chief men, and nine subalterns, nominated by himself in the first instance, and to be confirmed by parliament. On this head, the Author considers it as an improper interference in parliament to nominate to the great offices of executive government; their constitutional business being to superintend and controul the persons appointed by proper authority.

As to the conveyance of patronage, he justly remarks, that 'the very objection to that part of the plan of the bill is, that it proposes to collect into one compact body, the whole of that patronage and influence, which has hitherto lain so dispersed and subdivided among the members of a chartered company at home, and certain classes of individuals in the service of that company abroad; that from that very circumstance it was attended with no danger to the constitution

of this country, especially as the persons among whom this power was thus distributed, could neither act as one body, nor were they of that political description as to make their influence felt upon the constitution, or in the houses of parliament. But those sources of power which were innocent with respect to the state when diverted into various streams, may be productive of very different consequences when collected into one great fountain, and that not far remote from the main springs of government: when thus collected, it acquires a force sufficient to bear down all before it, and to overturn the balance of the Constitution.*

He considers the situation of the assistant directors as made too inferior and dependant, and that they are by the bill too much stripped of all manner of patronage; and advises, to 'let the total power and patronage of the East India company at home and abroad suffer such a distribution, as may secure us against the political dangers which have been alluded to, and at the same time tend to conciliate the minds of men to the other salutary parts of this bill.' Under such qualifications, the Author thinks that there are certain essential and vital parts of the plan, well deserving to be adhered to and supported. But after all such corrections, is there not a similar objection to statesmen assuming the management of the Company's commerce, as there is to a commercial company turning statesmen?

TRADE and COMMERCE.

Art. 31. *A Memorial concerning the Woollen Manufactory, and the Exportation of Wool unmanufactured, into Foreign Countries. To which is added a Plan to prevent so destructive a Commerce.* By Peter Peterson. 8vo. 1s. Hookham. 1783.

Whatever credit may be given to the Author of this publication for his motives, it cannot be deemed a mature composition. As he declares that the smuggling wool to France is impossible to be prevented, he argues for permitting such exportation, under a duty on the wool. He then complains of the emigration of our manufactures; but surely to facilitate the exportation of the raw material on which the woollen manufactures labour, would prove an odd expedient to keep them at home! Finally, after having asserted the impossibility of preventing wool from being smuggled abroad, he concludes with a formal plan expressly for that object! and this plan consists of guarding the coast by troops on land, and stationing cutters round it at sea.

P O E T R Y.

Art. 32. *The Temple of Wit, and the Temple of Folly, a Vision.* 4to. 1s. Becker. 1784.

Politics have nearly as much concern with this little poem, as either Dulness or Wit, though temples are erected to the presiding powers of the two latter, while the former doth not furnish even a hole for a Fox.

A Fox, however, is one of the heroes of this piece:

'Lo! this is he, whose just and generous soul,
No wealth can bias, and no power controul:
Who, spurning ease, adopts the patriot plan,
And gives the world assurance of a MAN *.'

* *Vid. Hamlet.*

In brief, this poem is evidently intended as a panegyric on that *Party of the day* with which that celebrated ex-minister is now connected;—at the head of which, figures the heir-apparent of the crown; to whom a compliment is paid, with a delicacy that was rather difficult to hit, in the present critical situation of the Prince, with respect to the fluctuating politics of the times:

' First BRITAIN'S GLORY, and her future Guide,
 Stood forth, with manliness, and decent pride:
 Above the rest his graceful form was seen,
 And all the Hero darted from his mien.
 Doubtful he seem'd—then urg'd his fond request—
 "Teach me to make a gen'rous people bless'd."
 The Goddess answer'd—Keep in view the throne,
 And by thy FATHER'S-manners form thine own.'

Art. 33. *The Imperfection of human Enjoyments.* A Poem. By the Reverend Thomas Moss, A. B. Minister of Brierley-Hill. 4to. 2s. 6d. Doddsley.

If the poetical spirit of this piece bore any proportion to the spirit of piety that it breathes, it might rank with the first performances of the age. After expatiating upon the usual topics of declamation on this almost exhausted subject, the poet concludes with an exhortation to his readers, to direct their attention there only "where true joys are to be found."

Art. 34. *An Irregular Ode*; addressed to the Hon. William Pitt. 4to. 1s. Robson. 1784.

A warm, not inelegant, and (we hope) not unmerited compliment to the virtues of the young statesman:

Youth!—Oh, still glory in the name,
 And crown thy wond'ring foes with shame;
 Yes, vaunt that glorious crime!
 Tell them that Honour's laurel blows
 But for that head (tho' not with snows
 Yet silver'd o'er by time),

Which turns indignant from fair Folly's smiles,
 From Interest's siren call, and Pleasure's serpent wiles.

Art. 35. *Peace*; a Poem, humbly addressed to his Royal Highness George Prince of Wales, on his taking his Seat in Parliament. 4to. 1s. 6d. Stockdale. 1783.

The aim of this Writer is to direct the attention of the Prince of Wales to the arts of peace, as objects of his patronage. The design of this poem every one must approve; its execution, sorry are we to say it, no one can commend.

Art. 36. *Moral Hints to the rising Generation*, an Epistle of Horace. The Second of the First Book, applied to the instruction of a Son at Winchester School. 8vo. 1s. Cadell. 1783.

In this paraphrase, the Author transfers the sentiments that Horace addresses to Lollius, a person of high rank, and the favourite of Augustus, to a school-boy of thirteen. With half the trouble that has been employed in converting an old Roman *prætexta* into a modern jerkin for his son, the worthy father might have furnished out his young gentleman with a new suit, of English materials and manufacture, that would, in our opinion at least, have suited him much better.

not that we mean to insinuate any thing to the disadvantage of the present attempt, which, certainly, is not executed amiss. Dr. Duncan's * verification, though neither remarkable for its elegance nor harmony, is at least nervous and masculine.

Art. 37. *An Inquiry into some Passages in Dr. Johnson's Lives of the Poets.* Particularly his Observations on Lyric Poetry, and the Odes of Gray. By R. Potter. 4to. 2s. 6d. Doddsley. 1783.

To those who interest themselves in controversial criticism, the Rev. Mr. Potter's pamphlet may furnish some amusement. If the topics on which it treats want the recommendation of novelty, they are at least discussed with taste and ingenuity, though not without a degree of petulance, trespassing, in more instances than one, upon good manners. Subjoined to this inquiry, is a translation of the 9th Pythean ode of Pindar; professedly given with a view to enable the English reader to form an idea of Pindar's manner. Mr. Potter has, surely, been at much unnecessary trouble; unless, indeed, he ranks himself as a translator of Pindar, on a level with Mr. West.—An elegant head of Gray is prefixed to this publication; engraved by J. R. Smith, from an original painting in the possession of Mr. Potter.

DRAMATIC.

Art. 38. *The Tragedies of Euripides,* translated. In Two Volumes. Vol. II. 4to. 1l. 1s. sewed. Doddsley.

Having entered sufficiently into the merits of this work in our Review of the former volume †, it is unnecessary to dwell on the present any farther than to observe, that it is of uniform texture with what has preceded it. Mr. Potter has not given, as Mr. Wodhull has done, a translation of the fragments.

PASTORAL.

Art. 39. *Sam. House, and Sir Jeffery Dunstan.* A Westminster Eclogue. 4to. 6d. Egerton. 1784.

Burlesques the cause and partizans of the ex-minister. Theocritus and Virgil are tolerably parodied. Sam. House is an honest ale-draper; Sir Jeffery Dunstan is the nick-name of a poor fellow who sells old wigs: and by these *heroes* the downfall of Charles Fox and his party is *humourously bewailed*.

MISCELLANEOUS.

Art. 40. *Russia;* or, a Complete Historical Account of all the Nations which compose that Empire. Vol. IV. 8vo. 5s. Boards. Nicholls, &c. 1783.

In our Number for Sept. 1780, we gave some account of the first and second volumes of this complement; and in March, 1783, the third volume was the subject of an article: see p. 200—203. At that time, the Author was totally concealed from our knowledge; but now it is generally understood, that the Public are obliged, for this work, to the Rev. Mr. Tooke, chaplain to the Factory at Peterburgh, and translator of "Pieces written by Monsi. Falconet, and

* The Author, if we mistake not, is a learned and ingenious clergyman, whose productions we have, on several occasions, commended to the Public.

† See Rev. Oct. 1782.

Monf. *Dederot*, on Sculpture in general, and particularly on the celebrated Statue of Peter the Great, &c." See Review, Vol LVII. p. 271. As to the sources from whence he has drawn his authorities, though he has been somewhat reserved on that head, we are, at length, become better satisfied; being well informed that he has had recourse to the valuable papers of Mess. PALLAS, GMELIN (as we before conjectured), &c. beside the other writers mentioned in our account of the third volume, above referred to.

The nations, and tribes, of which the vast Russian empire is composed, are so numerous, that even a bare catalogue of their [very uncouth] names would fill a page of our Review: many of them have been already mentioned in our former articles; and to those articles we now refer, as sufficient to give our Readers a general idea of Mr. Tooke's publication. We shall only add, that the engravings with which the present volume is embellished are curious, and that such of them as bear reference to the late discoveries made by the northern navigators and travellers, will be particularly acceptable to those who attend, especially, to researches of this most interesting kind.

Art. 41. *Memorials of Human Superstition*: being a Commentary on the Abbé Boileau's *Historia Flagellantium*. By J. L. De Lolme, Author of the Work on the Constitution of England. 8vo. 6s. Boards. Robinson.

In our last Review*, we gave an account of this work under the title of *The History of the Flagellants*. The alteration seems made with judgment, as many, in these licentious times, might be terrified, by its former title, from perusing this work. In order, therefore, to ease the apprehensions of the literary world, M. De Lolme, in future, wishes the *History of the Flagellants*, to be styled *Memorials of Human Superstition*.

Art. 42. *The Sheep, the Duck, and the Cock*: a Dramatic Fable.

Written at Paris soon after the Ascension and Descension of the famous Air Balloon, exhibited in the Presence of their Most Christian Majesties, at Versailles, Sept. 19, 1783. Imitated in English by a Spectator, and illustrated with a Print of the Air Balloon. 8vo. 1s. Robinson.

In this little pamphlet, the Reader will find entertainment. The conversation between the three animals, who were appended in a basket to Montgolfier's balloon, is well supported. The idea is certainly a good one, and it is by no means ill executed. The fears and anxiety of the *sheep*, an account of his being without wings, the raptures of the *duck*, on their crossing a river, and the vaunting of the *cock*, are conceived and related with some humour.

L A W.

Art. 43. *A concise View of the Common and Statute Law of England*, carefully collected from the Statutes and best Common Law Writers, and systematically digested, by the Rev. Dr. John Trusler. 4to. 15s. Boards. Nicoll.

The great and comprehensive talents of Dr. John Trusler excite our astonishment. He has tried almost every walk of literature; and, as might be expected from such versatile and universal parts, he

shines in all he has attempted. DIVINE, HISTORIAN, MORALIST, PHYSICIAN, LAWYER, FINE GENTLEMAN, and CALCULATOR! What branch of knowledge has he left unexplored, from principles of law, down to PRINCIPLES OF POLITENESS*? *Quæ regio in terris vestri non plena laboris.*

Having paid due homage to the universal genius of this learned gentleman, we shall now come to his Concise View of the Common and Statute Law of England; which would really have quite escaped our memory (though it has been published some time) had we not seen it advertised afresh in the public papers. Perhaps a more impudent or contemptible piece of quackery has not often been obtruded on the Public. The title page is meant to insinuate, that this work is carefully collected by the reverend gentleman, from the Statutes, and best common law writers; yet he has not ventured to cite one single common law writer through the whole of his book. We do not assert that he has not consulted one, for *one* we believe he has consulted, and only one. In short this book is stolen, miserably mangled, as it is, from Blackstone's Commentaries, with the omission of all the law writers referred to by Blackstone, and without even the poor acknowledgment of this source of his information. Is this conduct agreeable to Dr. Trusler's *principles of politeness*, or is a literary fraud one of those smaller offences which do no discredit to a Divine? As Reviewers, it is our duty to find the verdict, and pass sentence upon offenders. We do therefore find Dr. John Trusler guilty of grand larceny in literature; but as he will probably claim the benefit of his clergy, we are unable to punish him according to his deserts. In the case of a less reverend culprit, we should be glad to inflict burning in the hand, in order to prevent future plagiarisms.

S E R M O N S.

- I. *Preached before the Officers, &c. of the Manchester Military Association, at St. Ann's Manchester, Feb. 24, 1783. Published at their Request. By Samuel Hall, A.M. Chaplain to the Association, 4to. 1s. Printed at Manchester.*

A sensible discourse, properly adapted to the subject and occasion.

We have heard much of "patriotism" for years past; and have seen much to contradict what we have heard, in the conduct of those who have made great professions of this virtue; so that it might be thought *patriotism*, in its modern acceptation, signifies *selfishness*: and, hence, it is no wonder that the word sinks into derision, and, like *knave* and *villain*, becomes a term of reproach.

We intend, by this remark, no reflection on the sermon before us. It is certain, that the *real* Christian will be most benevolent, most the friend of his country, and, indeed, of all the human race: and on such worthy considerations Mr. Hall particularly dwells, in the latter part of his well-written discourse.

- II. *At St. Michael's Cornhill, May 8th, 1783, before the Governors of the City of London Lying-in-Hospital. By Henry Hutson, M. A. Vicar of St. Lawrence Jewry. 8vo. 1s. Rivington*

* *Principles of Politeness*, published by Dr. Trusler.

The ingenious Author pleads with eloquence the general cause of humanity, and applies his argument to the particular object of the excellent institution before him. 'While this charity addresses itself thus forcibly to your feelings, think not that it means to avoid the severest scrutiny of impartial reason. We entreat you to examine, with the most rigid justice, the pretensions and the conduct of this institution; and if on the coolest reflection, your judgment be forced to confess that it deserves your encouragement—if its title to your protection be indisputable, let your bounty on this occasion be proportioned to its merits.—In the course of the last year four hundred and eighty-nine women were admitted into this sanctuary of mercy; and since it was first opened [1750] more than thirteen thousand have been received within its walls. Thus have your labours hitherto prospered under the direction of unwearied Benevolence, and the care of a superintending Providence. May the same causes still continue to support this hospital; and may its benefits be extended to generations yet unborn!'

FOREIGN LITERATURE.

To the READERS of the MONTHLY REVIEW.

EVER attentive to any suggestion that bids fair to render our publication still more worthy of the singular patronage with which it has so long been honoured, we have listened to a proposal, which, without altering our plan, will enable us, not only to enlarge our accounts, and discharge our arrear, of DOMESTIC PUBLICATIONS, but also to pay still more attention to FOREIGN LITERATURE, than we have hitherto been able to afford.

With this view, we propose to give, instead of our occasional monthly article of Foreign Literature, a *Catalogue* only of the most recent and valuable foreign publications, with such concise characters of them, as the early intelligence we wish to convey, will allow us to collect from the best authorities; having already, for this purpose, enlarged our Correspondence; and meaning, if the plan should meet with encouragement, still farther to increase it. Of this Catalogue we here subjoin a specimen: but we must apprise our Readers, that as it will be impossible for us to procure all the books so early as we shall announce them, we are not to be deemed wholly answerable for the characters we shall give them. The greatest circumspection may sometimes be eluded; but we shall certainly use every possible caution.

Our own accounts of such foreign publications as may require particular notice will, according to this plan, be reserved for the Appendixes; and should the number and importance of them be found too great for our present limits, we shall occasionally increase those regular Supplements somewhat in bulk, and of course in price; under which idea our next Appendix will, probably, be rated at Eighteen-pence.

We have the rather attended to this proposal, from a friendly Correspondent, being conscious how much we are in arrear in respect to foreign articles, especially in the PHILOSOPHICAL branch, in which there have, lately, appeared very important works by *Bergman, Fontana, Bonnet, Saussure, Sennebie, &c.* and recollecting also that we owe a continuation of our announce of the French *Description des Arts et Metiers*; and some account of the new edition of the French *Encyclopedie*. The German Literature, we are aware, claims likewise a more particular attention than hath hitherto been bestowed upon it: and the Memoirs and Transactions of the principal FOREIGN ACADEMIES will continue to engage our peculiar attention; in which, with so much pleasure, we mark, from time to time, the progress of the Arts, and the improvements in Science, in almost every part of Europe.

FOREIGN CATALOGUE.

DIVINITY, Ecclesiastical History, and Biblical Criticism.

- Art. 1. *Predigten, &c.* i. e. Sermons for the Country People. And Sermons on the works of Nature and on Agriculture. By H. G. ZERRNER. 8vo. Magdeburgh. 1783.

WE announce these two sets of sermons on account of the good character we have received of them, and as a hint to our country clergy, who might derive arguments of edification and instruction from the objects that daily present themselves to, and constantly occupy their hearers, all leading, by very natural steps, to the contemplation and admiration of the great Creator.

2. *Institutiones Historiæ Ecclesiasticæ N. T. Periodus 1. a Christo Nato usque ad Constantinum M.* Auctore MATTH. DANNENMAYER. 8vo. 12 Sheets. Freyburg. 1784.

The same Author published, in 1779, *Introductio in Hist. Ecclesiæ Christianor.* Both works are well spoken of.

3. *Pentateuchi Hebræo-Samaritani præstantia, in illustrando et emendando textu Masoretico ostensa, &c.* Auctore P. ALEXIO A S. AQUILINO. L. L. Orient. P. P. O. 8vo. p. 495. Heidelberg. 1784.

This book is said to contain much more than its title promises.

4. *Vom Geist der Hebræischen Poesie.* i. e. Of the Spirit of the Hebrew Poetry. By J. G. HERDER. 2 Vols. 8vo. Dessau, 1783. Much recommended to the lovers of Hebrew literature, as containing a large stock of curious information, not only concerning the language, but also the history, the ecclesiastical and civil constitutions, and the customs of the Jewish nation.

5. *Index et Argumentum Epistolarum ad D. Erasmus Roterodamum Autographarum. quæ . . . una cum nonnullis aliis ex ejusdem Bibliothecæ Autographis adservantur Lipsiæ in bibliotheca D. JO. FRED. BURSCHERI, Prof. Primar. &c.* 8vo. 5½ Sheets. Lipz. 1784.

The Editor obtained all the original papers of which this is a catalogue,

talogue, from a munificent donor in London. The letters are chiefly of the period in which the fame of Erasmus was at its highest pitch, namely, from 1520 to 1536; at a time too when distant intelligence was only conveyed by epistolary correspondence. We are assured that this publication throws much light on the history of that important interval, and on the character of that truly illustrious man.

L A W.

6. *Repertoire universel et raisonné de Jurisprudence.* i. e. Universal and scientific Repertory of Civil, Criminal, Canon, and Beneficiary Jurisprudence; composed by several Lawyers, and digested and published by M. GUYOT. 64 Vols. 8vo. Paris. The two last Volumes published in 1784.

This work, which has been many years in the press, is now completed, and is sold at Paris for 300 livres. It relates chiefly to French jurisprudence; all that we therefore think required of us is, to apprize our juridical Readers that such a work exists. It is digested in alphabetical order.

PHYSIC, Anatomy.

7. *Historia Catarrhi Epidemici*, Ann. MDCCCLXXXII. Auctore LOR. CRELL, &c. 8vo. pp. 164. Helmst. 1782.

An ample collection of facts and observations relating to the *influenza* of the year 1782. It is ascribed to the accumulation of phlogiston in the atmosphere.

8. *Traité des Vapeurs.* i. e. A Treatise on Vapourous Disorders. By M. DUCASSE, Physician at Sens. 12mo. pp. 127. Sens. 1784.

The object of the Author seems to be to recommend an antispasmodic nostrum, which he vends himself, but of which, in the true spirit of empiricism, he conceals the receipt. Those who have read Dr. Pommes great work on the subject, will not probably be at the trouble of perusing the present.

9. *Lettere estemporanee sopra alcune Curiosita Fisiologiche.* i. e. Extemporaneous Letters on some Physiological Curiousities. 8vo. 1783.

The Author, who has not prefixed his name, is Prof. ROSA of Modena.

10. *Osservazioni e Sperienze sul Sangue fluido e rappreso.* i. e. Observations and Experiments on the fluid and congealed Blood; on the Action of the Arteries and of their Fluids, which, when moderately warmed, boil in an Air-pump. By Prof. MOSCATI, 8vo. pp. 132. Milan. 1783.

11. A Letter on the same Subject without a Title, by LANDRIANI, also printed at Milan. 8vo. pp. 4.

These three tracts relate to a revived controversy on the nature of the arterial and venous blood, which Rosa asserts to be different, supposing the former to contain an *elastic animal vapour*, which manifests itself when placed in vacuo. Few of our Readers will probably wish to hear more of this nice disquisition than what is here announced.

12. J. G. WALTERI *Tabula Nervorum Thoracis et Abdominis.* Large Folio. pp. 17. Berlin. 1783.

The Royal Academy of Berlin have been at the expence of this splendid publication; need we say any thing more in commendation of it?

13. HENR. AUG. WRISBERGII, Prof. Gotting. *Experimenta et Observationes Anatomicae de Utero gravido, Tubis, Ovariis, et Corpore luteo quarundam Animalium, cum iisdem partibus in homine collatis.* 4to. pp. 40. Gotting. 1782.

We can give no farther account of this work, than that its author is a man of character. The subject no doubt is sufficiently interesting to justify this announce.

SPECULATIVE PHILOSOPHY, Education.

14. *Vues patriotiques sur l'Education du Peuple.* i. e. Patriotic Views on the Education of the People of lower Classes, both in Towns and Country. By M. PHILIPPON DE LA MAGDELAINE. 8vo. Besançon. 1783.

The multitude of books lately published on education relate chiefly to children of the higher, or at least of the middle ranks. The present work therefore merits some attention, as it extends to those of the lower and the most useful classes. It is in other respects said to be a valuable performance, as it throws new lights on the theory of education, considered in this point of view.

15. *Anweisung für Schulmeister, &c.* i. e. Instructions for the Masters of lower Schools. By J. C. F. RIST, Minister at Niendorf. 8vo. pp. 492. Hamburg.

Germany swarms with books on education. The present is much approved, and is said to contain very useful *practical* rules for the management of young people, both as to their mental improvement, and their health and morals.

MATHEMATICS.

16. *Magnitudinum exponentialium Logarithmorum. et Trigonometricæ sublimis Theoria, nova Methodo pertractata.* Auct. PETR. FERROKIO, Pisano et Florentino Lyceis Math. Prof. 4to. pp. 611. Florent. 1782.

This work comprizes all that has been done in the higher branches of mathematics, since the days of Vieta.

17. *Della possibilità della real Solutione analitica del Caso irreducibile.* i. e. Of the Possibility of the real analytical Solution of the irreducible Case. By GIAMBAT. NICOLAI, Professor of Algebra at Padua. 8vo. pp. 166. Padua. 1783.

This work meets with approbation.

NATURAL HISTORY, Chemistry, Agriculture, &c.

18. *La Nature considérée dans plusieurs de ses Opérations.* i. e. Nature considered in several of its Operations; or Memoirs on several Parts of Natural History, together with a Mineralogy of the Duchy of Orleans. By M. DEFAV. 8vo. pp. 224. Paris. 1783.

A work which, although it seems to be chiefly calculated for the inhabitants of the Orleanois, may yet be of general use, as it is said to contain many important observations on the operations of nature; among which the effects of vegetation on the atmospherical air appears to us of some consequence.

19. M. TH. BRUNNICHII *Literatura Danica Scientiarum Naturalium, qua comprehenduntur.* 1. *Les Progrès de l'Histoire Naturelle en Dannemark et Norwége.* 2. *Bibliotheca Patria Autorum, et Scrip-*
torum

orum Scientias Naturales tractantium. 8vo. pp. 367. Copenhagen. 1783.

This is the first volume of an intended periodical publication, which promises to contain some interesting matter both for the Antiquary and Naturalist.

20. Αἰλιανου περι ζῶων ιδιοτητῶν Βιβλία ιζ. *Æliani de Natura Animalium, Libri xvii. Græci et Latini, cum priorum interpretum, et suis Animadversionibus.* Edidit JO. GOTTL. SCHNEIDER. 8vo. pp. 813. Leipzig. 1783.

The Greek text is an exact re-impression of Gronovius's edition. The Latin translation is somewhat improved by the present editor. The Notes of Gesner, Gronovius, and Triller, are abridged, and some new ones are added, which the progress of natural history, since the time of those commentators, must of course have suggested.

21. *Geographische Geschichte des Menschen.* i. e. *Geographical History of Mankind, and of Quadrupeds.* By ER. AUG. W. ZIMMERMAN, Prof. in the Caroline College of Brunswick. 3 Vols. 8vo. Leipzig. 1783.

The same Author published, in 1777, *Specimen Zoologiæ Geographicæ Quadrupedum, Domicilia, et Migrationes Sistens*, a book of some use, but which stood in need of many emendations. The present is an improved edition, or rather a new work, on the same plan, of which we receive a very favourable account.

The following is a much esteemed work, nearly on the same plan as the preceding, written by one of the first naturalists of the age: *Tabula Affinitatum Animalium*, Auctore JOH. HERMAN, M. D. & Prof. 4to. Argent. 1783.

22. *Traité sur la Mycologie.* i. e. *Treatise on Mycology, or an Historical Discourse on Mushrooms in general, their Origin, Generation, Causes of their pernicious Effects, and Means of guarding against them.* By N. J. DE NECKER, Botanist to the Elector Palatine. 8vo. pp. 146. with Figures. Mannheim. 1783.

The Author's opinion is, that mushrooms are the last link of the chain of organic beings, and thus places them between the vegetable and mineral kingdoms. The dangerous property of some mushrooms, he ascribes to their being gathered at an improper time of their growth.

23. *De l'Electricité des Végétaux.* i. e. *Of the Electricity of Vegetables.* By the Abbé BERTHOLON DE ST. LAZARE, Professor of Experimental Philosophy, &c. 8vo. Paris. 1783.

We have already, from the same Author, a work *On the Electricity of the human body in health and sickness*; both are said to contain much curious and useful matter.

24. *Försök till Järnets Historia.* i. e. *An Essay on the History of Iron; with its Application to Trades and Manufactures.* By SWEN RINMAN, Knight of the Order of Vasa, &c. 2 Vols. 4to. Stockholm.

This book bears the reputation of being the best now extant on the subject. As soon as we can procure a copy, we shall lay a full account of it before the Public.

25. P. T. MACQUERS *Chymisches Wörterbuch.* i. e. *The Chemical Dictionary of Macquer*, translated from the second French Edition,

Edition, and enlarged with several Observations and Additions.
By J. G. LEONHARDI. 6 Vols. 8vo. Leipz. 1783.

We can certify, that the observations and additions of the learned translator give a value to this publication which far exceeds that of the original. The Latin, French, and German Indexes in the last volume are particularly useful, as a General Chemical Repertory, both as to names and things: and a short treatise, pointing out the succession in which the several articles may be read in a connected scientific order, authorises us to class this work among the systems of chemistry. Prof. SCOPOLI, of Pavia, has published three volumes of a similar translation into Italian, in which, we hope, he has availed himself of Leonhardi's labours.—He probably makes considerable additions, since the third volume goes no farther than the letter D. *We are sorry, on this occasion, to announce to the Public the death of the celebrated MACQUER.*

26. *Oekonomisch-Kameralistische Schriften.* By J. C. SCHUEART, Aulic Counsellor. 8vo. 8 Sheets. Leipzig. 1784.

We have left this title untranslated, as we are really at a loss how to render the true meaning of it. *Agricultural financial Tracts* will no doubt excite a smile in our Readers, and yet we know nothing that comes nearer to the purport of the original; we shall endeavour to procure a copy of this work, and if we find the high character given of it not exaggerated, we shall probably lay a fuller account of it before our Readers. At any rate, we must gradually accustom the Public to titles similar to this, as under such denominations many important works have of late appeared, and are likely still to appear in Germany.

27. *Cours complet d'Agriculture.* i. e. A complete Course of Agriculture; or, An Universal Dictionary of Husbandry. By the Abbé ROZIER. 4to. Paris. 1783.

The third volume of this work, which has been lately published, comes down as far as the middle of the letter D. A correspondent, in whom we may place some confidence, says, "This work is a compilation of all that has been hitherto printed in France concerning agriculture, and *nothing more.*" The reputation of the Author, however, entitles it to thus much of our notice.

28. *Traité pratique de la Conservation des Grains.* i. e. A practical Treatise on the Preservation of Corn, Meal, &c. By M. CÉSAR BUQUET, Author of the *Miller's Manual*. 8vo. pp. 236. with Figures. Paris.

This book is said to contain much useful information to farmers, millers, bakers, maltsters, and gentlemen who cultivate their own lands.

29. *Traité de la Maladie des Grains.* i. e. A Treatise on the Disorders of Corn. By the Abbé TESSIER. 8vo. pp. 351. Paris. 1783.

A valuable work, which we are assured may be of very essential service to the Public.

30. *Minéralogie des Volcans.* i. e. Mineralogy of Volcanoes, or Description of all the Substances produced and thrown up by Volcanoes. By M. FAUJAS DE ST. FOND. 8vo. Paris. 1784.

A work just published, of which a farther account will be given.

31. *De*

31. *De ignivomorum Montium et Terræ motuum Causa, effectibusque exinde profluentibus, physica dissertatio.* Auctore THOM. YOUNG, in Semin. Pistor. Convict. et Audit. Folio. pp. 60. Pistorii. 1783.

The Author, who is a native of Scotland, here investigates the causes and effects of two of the most striking phenomena of nature, volcanic eruptions and earthquakes, and he has acquitted himself, we are told, in a manner that does him credit.

32. *Dei Terremoti di Messina.* i. e. Of the Earthquakes of Messina and Calabria of the Year 1783. By D. MICHEL AUGUSTI, Prof. of Philosophy in the Convent of Mount Oliveto at Naples. 8vo. Bologna. 1783.

33. *Istoria e Teoria de Terremoti.* i. e. History and Theory of Earthquakes in general, and particularly of those of Calabria and Messina in the Year 1783. By JOHN VIVENZIO, Physician to their Sicilian Majesties. 4to. pp. 344. with a Map, and three other Plates. Naples. 1783.

Some of our Readers may wish to know what accounts of this catastrophe may deserve to be compared with that of Sir William Hamilton. We shall mention others, of any note, that may hereafter come to our knowledge. These two are all that seem hitherto to have attracted any notice.

CLASSICS.

34. *Discours de Lycurgue.* i. e. The Orations of *Lycurgus, Andocides, Iseas, Dinarchus*, together with a Fragment under the Name of *Demades*. Translated into French by the Abbé AUGER. 8vo. pp. 574. Paris. 1783.

Our classical Readers are already sufficiently acquainted with the merits of these orations, and with the abilities of the translator, to need our opinion of either.

ARCHÆOLOGY.

35. *Antiquorum Monumentorum Sylloge. Collegit, partim interpretatus est, atque edidit G. H. MARTINI, Schol. ad D. Nic. Rect.* 8vo. pp. 144. with two Plates. Leipzig. 1784.

This work contains accounts of 1. A Sarcophagus at Agrigentum, representing some scenes of the *Hippolytus* of Euripides. 2. An ancient sun-dial, according to the construction of Berosus: and 3. A coin of Patra, with the name of a magistrate hitherto unknown.—The Author is said to have displayed much erudition in this performance.

36. *Novus Thesaurus Gemmarum veterum ex insignioribus dactyliothecis selectarum, cum explicationibus.* Folio. Romæ. Vol. I. 1781, Vol. II. 1783.

This work is in a progressive state, and is well spoken of.

37. *Magazin der Alterthumer.* i. e. Magazine of Antiquities; or Representations of the principal Gems, Bustos, Statues, Groups, &c. and all Monuments that relate to the Arts and Sciences. By C. F PRANGE. Fol. Hall. 1784.

This is an intended periodical work; of which two Numbers are now published. It meets with approbation.

NUMISMATICS.

38. *Medailles frappées sous le Règne glorieux de l'Imperatrice Reine Marie Thérèse.* i. e. Medals struck during the glorious Reign of the Empress Maria Theresia. Fol. pp. 416. Vienna. 1782.

This work is equally interesting to the medalist, the historian, and the artist. The engravings of the medals, all taken from originals, are interspersed with the text, in the same manner as in Van Loom's *Hist. Met. des Pays Bas*. The descriptions are in French and German.

39. *Almanach des Monnoyes.* i. e. Almanac of Coins. 12mo. pp. 326. Paris. 1784.

Every science hath lately been put into dictionaries; every science is now by our light neighbours put into almanacs.—This, however, is a very useful one, both for traders and travellers, and in some respects also as a manual for the Numismatic collector.

BIOGRAPHY.

40. *Vie de Michel de Ruiters.* i. e. The Life of Michael de Ruiters, Vice Admiral of Holland and West Friesland. By M. RICHER. 2 Vols. 12mo. with a Portrait of the Admiral. Paris. 1783.

The Author has already appeared as a Biographer in the *Lives of John Bart, Barbareffa, Marshal Tourville, and André Doria*.—His style is said to want elegance; but he is allowed to be accurate as to facts.

41. *Versuch über das Leben des Freyherrn von Leibnitz.* i. e. Essay on the Life of Baron Leibnitz. By MICH. HISSMAN. 8vo. pp. 80. Munster. 1783.

This historical eloge is well spoken of. We shall perhaps give a fuller account of it in a future Appendix, the life of Leibnitz being an epocha in the history of the sciences which will at all times merit attention.

42. D. JOH. JAC. REISKENS *Leben.* i. e. The Life of Dr. Joh. Ja. Reiske. Written by himself. 8vo. pp. 816. Leipz. 1783.

A book full of literary anecdotes, which may possibly afford matter for an article in one of our Appendixes.

43. *Histoire d'Hyder-Ali-Khan.* History of Hyder Ali Khan, Nabob-Nahader, King of Canarin, &c. Or, New Memoirs upon India. By M. M. D. L. T. General of 10,000 Men in the Mogul Empire, and formerly Commandant and Chief of the Artillery in the Army of Hyder Ali. 2 Vols. 12mo. Paris. 1783.

This book is considered as genuine. The eagerness of the Public in all that relates to India affairs, induces us to give this early notice of its publication.

TRAVELS.

44. *Voyage d'un Amateur des Arts.* i. e. Travels of a Lover of the Arts, in Flanders, Holland, France, Savoy, Italy, and Switzerland, in the Years 1775-76-77-78. Containing, 1. Accounts of the most remarkable ancient and modern Buildings and Monuments. 2. Of the Collections of Paintings, Sculptures, and Natural History, of Libraries, &c. 3. A particular Description of the Glacieres of Faucigny, and of those in the Canton of Bern, and of the

the principal Curiosities of the Alps. 4. An Itinerary of some of the least frequented Passes through the Alps. 5. The present State of the Roads, Rivers, Bridges, Ferries, &c. 6. The Prices of Post Horses, Mules, hired Carriages, Boats, Servants, Guides, Ciccerones; and several other Instructions, very useful to those who wish to travel, with the least Expence, and greatest possible Convenience. By DE LA R * * *, Esq; late Captain of Infantry in the French Service, 4 Vols. 8vo. Amst. 1783.

A copy of this publication has been communicated to us—we transcribe the whole title as a syllabus of the work. It evidently is not calculated for the closet; but we think it may be of much use to travellers, and especially to English travellers, for whom indeed we imagine it has been chiefly intended.

AERIAL NAVIGATION.

45. *Essai sur la Nautique Aérienne*. An Essay on Aerial Navigation, read at the Royal Academy of Sciences at Paris, Jan. 24th. 1784. By M. CARRA.

Proposals for steering air balloons are too numerous for us even to enumerate them. We notice the present, merely because it has been heard by the Royal Academy. Wings no doubt are the means of progressive motion. A secondary balloon is to serve as an anchor. A conductor is to guard against the effects of lightning. A log is even contrived for measuring the way of the balloon. If any of these inventions should be tried and succeed, we shall give early intelligence of it to our Readers.—There is already a controversy between the author and a M. Bardin, concerning the priority of the inventions.

NOVELS.

46. *Eudoxie, Nouvelle Historique*. i. e. Eudocia, an Historical Narrative. By M. d'ARNAUD. 8vo. pp. 112. Paris. 1783.

This article merits a fuller account than we can give of it here.

47. *Les Helviennes*. Or, Provincial Philosophical Letters. 3 Vols. 8vo. Amsterd. and Paris. 1784.

A satirical novel, levelled at the presumption of modern philosophers, who not only create the universe according to peculiar notions of their own, but also form a Deity best suited to their taste and conceptions; who, instead of the God of Israel, talk of the God of Voltaire, the God of Robinet, the God of d'Alembert, &c.—The irony in this narrative is said to be very pointed—and some living characters, though not named, are so distinctly marked, as not to be easily mistaken.

To the EDITOR of the MONTHLY REVIEW.

SIR,

I HAVE just read in the *Monthly Review* for December, 1782, No. VI. Vol. LXVII. p. 464, the following passage, in which I am particularly concerned:

"The tourmalin is supposed to be transparent schorle, vitrified by the heat of volcanos. This discovery, we have been told, was made by M. *Abildgaard*, Secretary to the Society of Sciences at Copenhagen."

It is true, Sir, that about four or five years ago, I was induced to think, by some indications, that the tourmalin might possibly be a schorle. I therefore collected schorles of all kinds, in Norway, Greenland, Sweden, Germany, and Italy, and I have observed, that in all these countries there are schorles, which, by being heated, become electric. But the greatest part of the schorles in my collection have no electrical virtue. In examining them closely, I have observed, that all the schorles which are hard and not friable, but of a glassy nature, had, in proportion to their hardness and compactness, more or less the virtue of the tourmalin; so that I can judge, by a single look, whether a schorle be a tourmalin or not.

I communicated this observation to several of my friends, who have a taste for such matters: but I never either said or thought, that schorles, vitrified by the fire of a volcano, or by any fire whatever, could thereby acquire electricity. I am even fully persuaded of the contrary, although I have never ascertained it by experiments. I therefore earnestly desire, Sir, that this explication of the matter in question may be inserted in your Journal, to the end that this pretended discovery may not be attributed to me, and that the mistake may be corrected, as soon as possible.—I have the honour to be, with the highest esteem and respect, Sir,

Your most humble and obedient servant,

Copenhagen,

13th Dec. 1783.

ABILDGAARD,

Member, and not Secretary of the Royal
Society of Sciences at Copenhagen.

. The letter and pamphlet from *Eyam* are just received. The Writer mentions a former letter,—which never came to our hands.

†† A second letter from Mr. Wife is received, and shall be farther attended to in our next.

†† We wish to be informed how to address an answer to the letter from B—I, signed *W. Lewis*.

ERRATA in our last Month's Review.

Page 87, in the Note, 4 lines from the bottom, for 'police,' r. *police*.

— 93, par. 2, l. 6, for 'cause,' r. *course*.

— 96, — 2, l. 8, for 'do,' r. *deny*.

— 119, — 6, l. 3, for 'Forster,' r. *Foster*.

— 121, — 3, put a full point at 'goodness,' and for 'do,' r. *little*.

— 122, — 2, l. 3, for 'tenor,' r. *terror*.

— 123, — 5, l. 3, for 'views,' r. *vices*.

— 153, at the end of Art. 27, put a full point.



THE MONTHLY REVIEW,

For A P R I L, 1784.



ART. I. *Institutes, Political and Military.* Written originally in the Mogul Language by the Great Timour, improperly called Tamerlane: first translated into Persian by Abu Taulib Alhousseini, and thence into English with Marginal Notes; by Major Davy, Persian Secretary to the Commander in Chief of the Bengal Forces from the Year 1770 to 1773, and now Persian Secretary to the Governor-General of Bengal. The original Persian transcribed from a MS. in the Possession of Dr. William Hunter, Physician Extraordinary to the Queen, F. R. and A. S. and of the Royal Academy of Sciences of Paris; and the whole Work published with a Preface, Indexes, Geographical Notes, &c. &c. By Joseph White, B. D. Fellow of Wadham College, and Laudian Professor of Arabic in the University of Oxford. 4to. 1l. 11s. 6d. Boards. Oxford, at the Clarendon Press. London, Murray. 1783.

IT was rather an unhappy *error in judgment*, when a certain great Law Lord, high in the estimation of the Public, thought it proper to point his satire against the Oxford-press for its patronage of oriental literature. When he pronounced that its expansive publications in that branch of learning were useless,—*unbought*, and *unread*, he certainly, in the first instance, overlooked the important commercial connection between this country and the East; and did not perceive that the second contains in reality a severe censure on those who ought to be the guardians and patrons of that commerce. As the French hath long been the general language of Europe, so the Persian is the general language of the Eastern world; at least it is the language in which the business of the East is generally conducted. A cultivation of the knowledge of that tongue is, on this account, entitled to the encouragement of whatever body of men may happen to preside over the British intercourse with India; and every individual who intends to be a resident in that country, especially if he should have an ambition of distinguish-

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ing himself in any department of government, should make it an object of particular study. The labours of Sir William Jones and Mr. Richardson have tended greatly to facilitate this acquirement, so necessary for those who turn their views to the East. And this late production of the Clarendon-press, now before us, is a most valuable addition and auxiliary to those labours. In some respects it may be called a completion of them; for here, without a knowledge of the classical languages, the young merchant and writer in India, may make himself master of the Persian tongue:—the Persian being printed on one page, and on the opposite Major Davy's translation, in easy, perspicuous, and elegant English.

Nor is this work more valuable as a *Vade Mecum* for the Persian student, than as a literary curiosity, highly meriting the attention of the historian who would treat of the East, and of the philosopher who would study men and manners. Here we find the features of the GREAT TIMOUR, commonly called Tamerlane, delineated by his own pen; and we become intimately acquainted with one of the most fortunate, as well as one of the best and bravest of conquerors. In his example we see this maxim illustrated, that to command himself is not only the greatest glory of the hero, but the surest road to victory; and that the monarch who masters his passions, establishes his power. “Undoubtedly (says Sir Walter Raleigh, in his history of the world) there were ten thousand in Alexander's army possessed of as much personal valour as Alexander himself.” Exalted abilities and personal intrepidity are certainly requisite to form the great commander; but they are always found insufficient, when not attended by a conciliatory temper; a mind superiour to the weakness of favouritism; and that self-command which is the chief guardian of a steady, determined, and dignified conduct. To the want of those latter qualities the assassination of Perdiccas, the bravest and most skilful of Alexander's captains, may be attributed; and to the same deficiency we may impute those abortive expeditions which have tarnished the annals of Great Britain. That Tamerlane, with all the valour and abilities of a Perdiccas, was a stranger to that depravity, that pride and insolence, which ruined the Grecian hero, by rendering him odious, and, at last, intolerable to all men, appears evident from his writings. And he who bears a heart benevolent to mankind, must be pleased to find, in Timour, that self-government, humanity, justice, and piety, are qualities as essential to a great hero, as personal courage and political sagacity. The estimate of the Tartar monarch must not, however, be made by our modern ideas of the justice or injustice of wars, any more than Aristotle is to be condemned as an impious savage for maintaining, that the Greeks had a right to make war on barbarians, on purpose

purpose to civilize them. If Timour was ambitious in the extreme, he conceived that his conduct was fully justified by his motives. He had the command of his prophet to propagate what he believed to be the religion of heaven; and the humanity which he displayed, and the happiness which his conquests, always accompanied with justice, diffused around him, confer an honour on his name, to which Cæsar and our greatest western conquerors are not entitled. It is one of Timour's maxims, that when a people are sunk in corruption and irreligion, or become rebellious to their rulers, they ought to be invaded: it is evident, however, that he means—by a *just* prince. But though we see and confess the dangerous latitude which this maxim may give to the worst tyrants, let us not condemn the Tartar prince, without including the Greek philosopher in the same censure.

That the Reader may judge both of the character of Timour, and the style of the translation, we have selected the following passages, which may be given as an addition to the extracts already made from his *Institutes*, in our account of Mr. White's *Specimen*, &c. See Review for December, 1779, p. 451.

Timour's deliberate command of himself is conspicuous in the following declarations:

' I kept my soldiers and my subjects suspended between hope and fear; and conducting myself towards my friends and my enemies with gentleness and with humanity, I either over-looked, or patiently bore with their words and their actions.

' Whoever, whether friends or enemies, fled unto me for protection; if they were friends, I treated them in such sort as tended to increase their friendship; and if they were enemies, I so conducted myself towards them, that their enmity was speedily converted into affection.

' Whoever had a demand upon me, I attempted not to diminish the value thereof; and those whom I personally knew, I threw not forth from my presence.

' And whoever, from the first shining forth of my fortune and power, had sought my protection, whether worthy or unworthy, whether their conduct towards me had been good or evil, when I ascended the throne of empire, I caused them to blush by my bounty and kindness; and I considered as undone the evil which they had done unto me, and I drew the pen of oblivion over the register of their actions.

' I never gave way to the thirst of revenge, nor did I ever satiate my resentment on any one. Those who had injured me, I delivered over to the justice of the Almighty.

' I retained in my service warriors of approved valour, and soldiers of tried experience. And I admitted to my society men of exalted lineage, and the posterity of the Prophet, and theologians, and doctors learned in the law. And the seditious, and the wicked, and the inglorious, I drove far from my presence.'

The sapience, as well as the generosity of Timour's mind, is also discernible in the following maxims :

' By experience it is known unto me, that he is a firm associate, who taketh not offence at the conduct of his friend ; and who is the enemy of the enemy of his friend ; and who hesitateth not to hazard his life, when occasion shall require. Thus certain of my Ameer, followed my fortunes even to death ; nor did I withhold from them aught which I had.

' And by experience it was known unto me, that a wise enemy is preferable to a foolish friend. Thus Ameer Hoofoein, the grandson of Ameer Kurghun, was one of those foolish friends ; and the mischiefs which in his friendship he did unto me, were such as no enemy would do in the excess of his enmity.

' Ameer Khodaudaud once said unto me, " Watch thou thy enemy, as thou would'st guard a ruby of lustre, or a jewel of high price ; but when thou meetest with a stone of Laukh, crush him thereon until not one particle of him remain."

' He also said, " When an enemy fleeth unto thee for protection, and kneeleth before thee, have compassion upon him, and receive him with kindness." Thus I acted towards Touktummish Khaun. When he fled to me for shelter, I treated him with tenderness and humanity.

' If an enemy, after tasting of thy generosity and bounty, return again to enmity, deliver him over to the justice of the Almighty.

' He is a true friend who taketh not offence at the conduct of his friend ; or, if he doth, is willing to receive his acknowledgments.'

If part of Timour's religious notions, and his regard for omens, are in reality absurd and superstitious ; yet under all that want of better knowledge, which it is the design of a purer and more exalted religion to impart, we still discover a great and elevated mind. He perfectly knew how to interpret every omen, so as to render the impression of it on the minds of his followers conducive to the ends he had in view : and though, under the pressure of difficulties which might well shock the most daring and intrepid spirit, he betook himself to prayer, and indeed often sought relief from it amidst his emergencies, yet his devotion appears to have been equally manly and sincere. It had nothing of that groveling cant which is the distinguishing feature of hypocrisy. It bore no resemblance to Cromwell's method of *seeking the Lord*.

Beside the translation from Timour, by Major Davy, this work contains a very well-written and sensible preface, with useful notes, by that admirable critical scholar, Mr. White ; together with some remarks on the importance of the cultivation of the Persic to a country trading with the East, which highly merit the attention of the India Company, by Mr. Davy. To the whole are added some Brahmin prayers, translated by Mr. C. W. Boughton Rouse, which prove that those Indian philosophers, however held up by some as the mirrors of perfection, have

have not yet learned to form an abstract idea of God; but scatter him over the universe, as if divided into material parts and operations, and neither distinct from, nor independent of, the visible creation.

ART. II. *Observations on the Passage to India, through Egypt, and across the Great Desert*; with occasional Remarks on the adjacent Countries, and also Sketches of the different Routes. By James Capper, Esq; Colonel in the Service of the Hon. East India Company. 4to. 7s. 6d. Boards. Faden. 1783.

IN the Introduction to this work, Colonel Capper gives the following account of his reasons for publishing that part of it which relates to the passage to India, by the way to Egypt:

'The following letter was written in India, at the request of a person of rank, who once had thoughts of returning to Europe by the way of Suez: it was not, at that time, intended for publication; however, since my return to England, many of my friends having desired a copy of it, to avoid the trouble of transcribing it myself, or the expence of having it transcribed by others, I have at last reluctantly consented to its going to the press.'

Colonel Capper enters into a detail of the proper times for taking this journey. His account is interspersed with many curious anecdotes of the country which the traveller is to pass through, and he is very minute in his directions with respect to necessities and conveniencies.

The route to India, by the way of Suez and the Red Sea, is more expeditious, less dangerous, and less fatiguing than that by way of Bassora. English vessels are not allowed to anchor at Suez. Colonel Capper takes notice of a curious edict of the Grand Signior's against them: "Historians" (says the edict) "inform us, that the Christians, an enterprizing and artful race, have, from the earliest times, constantly made use of deceit and violence to effect their ambitious purposes. Under the disguise of merchants they formerly introduced themselves at Damascus and Jerusalem; in the same manner, they have since obtained a footing in Hindostan, where the *English* have reduced the inhabitants to slavery; so now likewise, encouraged by the Beys, the same people have lately attempted to insinuate themselves into Egypt, with a view, no doubt, as soon as they have made maps of the country, and taken plans of the fortifications, to attempt the conquest of it.

"In order to counteract these their dangerous designs, on first hearing of their proceedings, we enjoined their Ambassador to write to his court, desiring their vessels might not be allowed to frequent the port of Suez; which requisition being fully complied with, if any of their vessels presume hereafter to anchor there, the cargo shall be confiscated, and all persons on board be imprisoned, until our further pleasure be known."

On the issuing this *Firmaun*, or decree, Col. Capper observes, very sensibly, that it may, perhaps, be deemed expedient to abandon the trade, rather than involve ourselves in a dispute with the Grand Signior; 'but surely,' says he, 'no person will think, that we ought also to give up the right of sending packets that way, to which neither the Grand Signior, nor even the Sherreef of Mecca himself, can offer the smallest reasonable objection.'

'Every man acquainted with India must know, that it is of the highest importance to individuals, to the Company, and to the nation at large, to have this channel of communication opened again. During the latter part of the late war after the *firmaun* was issued, the French regularly transmitted advices by Suez, to and from India, by which means they frequently anticipated us in intelligence, and thereby counteracted our operations. It is not necessary to particularize every instance of it, but it will doubtless be well remembered, that the news of the unfortunate defeat of Colonel Baillie came to England, through France, where it was known in February, time enough to enable them to send out reinforcements to Hyder Ally, before the best season for passing the Cape of Good Hope was elapsed; whilst we who were ignorant of that disaster until April, could not send out any ships before the return of the ensuing season, near six months afterwards.'

'Since then, nothing less than the existence of our settlements in India, may some time or other depend upon our possessing a right of passing unmolested through Egypt; and the prohibitory *firmaun* was only intended to prevent the trade of Gedda from being transferred to Suez, surely no time should be lost in demanding another *firmaun* explanatory of the first, and declaring that no persons dependent on, or connected with, the Turkish government, shall impede or molest any British subject in passing up the Red Sea, or through Egypt, provided they have nothing but papers, and such baggage as travellers may be supposed to have occasion for on such a journey. The Sherreef of Mecca may probably at first oppose our enjoying this privilege, in which also it is likely he will be secretly supported by the French*; but can it be thought prudent in us to submit to the controul of the one, or to be dupes of the secret machinations of the other, especially when consistently with justice, we can easily get the better of both?'

Colonel Capper, having occasion to mention the behaviour of the English in India, has this curious anecdote of Oriental history, which, he says, accidentally came to his knowledge:

'Surage ul Dowla was the grandson of the great Alyverdi Khan, who had a favourite wife, a woman of extraordinary abilities, and great virtue. When Alyverdi was dying, knowing the flighty and

* It is not intended to insinuate, that the French ever did, or ever would co-operate with the Sherreef in employing assassins; but as our rivals in politics, it is very natural to suppose they will endeavour to prevail on the Grand Signior, not to revoke his present *firmaun*, which is not only a severe national libel upon us, but also highly incompatible with our interest,

tyrannical disposition of his grandson, whom he intended for his successor, he advised him, on all important occasions, after his death, to consult the old Queen; whose discernment would enable her to foresee dangers, imperceptible to an impetuous and unexperienced youth like him. When Surage ul Dowla, infligated by avarice, intended to attack Calcutta, he consulted this oracle, who advised him against it by the following prophetic words: "The English are a peaceable and industrious people; like bees, if properly encouraged and protected, they will bring you honey, but beware of disturbing the hive: you may perhaps destroy a few of them; but in the end, believe me, they will sting you to death."

Speaking of the baths of Cairo, our Author says:

'It is to be wished that some able physician would take the trouble of informing us what would be the probable effects of the use of the Turkish baths in England. If we were to judge by a comparison between the endemical disorders of Asia and Europe, we should suppose that the moderate use of the bath might render the gout and rheumatism as uncommon in this part of the world, as they are in the other.

'Very few Asiatics are afflicted with these complaints, although they eat their meat very highly seasoned with spices, and stewed in clarified butter; seldom take any exercise, and even many of them secretly indulge in other excesses, which with us are supposed to cause the gout. Why then may we not allow some degree of efficacy in warm baths, and shampoin, in throwing off those humours, which not being removed, occasion the gout and other chronical disorders amongst us? But my knowledge of these matters being very superficial, I only humbly suggest these ideas to the faculty for their consideration and opinion: thus much however I can pretend to say from my own experience, that the warm bath is very refreshing after undergoing violent fatigue.'

What Col. Capper says of the "*Arabian Nights Entertainments*," which he advises the traveller to read, before he sets out on his journey, bespeaks a mind fanciful and imaginative:

'They are by many people erroneously supposed to be a spurious production, and are therefore slighted in a manner they do not deserve. They were written, as I have already hinted, by an Arabian, and are universally read, and admired throughout Asia by all ranks of men, both old and young: considered therefore as an original work, descriptive, as they are, of the manners and customs of the East in general, and also of the genius and character of the Arabians in particular, they surely must be thought to merit the attention of the curious: nor are they in my opinion entirely destitute of merit in other respects; for although the extravagance of some of the stories is carried too far, yet, on the whole, one cannot help admiring the fancy and invention of the author, in striking out such a variety of pleasing incidents: pleasing I call them, because they have frequently afforded me much amusement, nor do I envy any man his feelings, who is above being pleased with them; but before any person decides upon the merit of these books, he should be eye witness of the effect they produce on those who best understand them. I have more than once seen the Arabians on the Desert, sitting round a fire, list-

ening to these stories with such attention and pleasure, as totally to forget the fatigue and hardship with which an instant before they were entirely overcome. In short, Sir, not to dwell any longer on this subject, they are in the same estimation all over Asia, that the adventures of Don Quixote are in Spain; and I am persuaded no man of any genius or taste would think of making the tour of that country, without previously reading the works of Cervantes.'

Our Author contests the common opinion, that the Egyptians were acquainted with arts and sciences, while most other nations were in a state of ignorance; and he contraverts the point with much acuteness of remark, and knowledge of history. For what he says on this subject, we must refer our Reader to his work.

He, next, gives an account of his own journey from England to India, by the way of the Great Desert of Arabia, and Bassora. This is done in the form of a journal, enlivened, however, with descriptions of the country through which he passed; together with observations on the manners of the Arabians.

'Many travellers,' says he, 'give the Arabs an exceeding bad character, representing them as a faithless and rapacious people, in whom no confidence can be reposed.—They do not appear to me in that light; they certainly, like most men, endeavour to make the best bargain they can for themselves; but, for my own part, I never found them inclined to ask for more than was justly their due.'

When Colonel Capper came to settle accounts with the Sheick, the chief of the troop of Arabians who conducted him over the Great Desert, that chief behaved in a manner that would have done honour to the most polished European:

'I was (says our Author) to give him five hundred dollars on the road, and eight hundred more on our arrival at Graine: the former sum therefore I kept ready to be paid to his order; but the latter I counted and sealed up in a bag to prevent any of them being lost or mislaid. When this bag was brought, as I was going to open it, the Sheick stopped me, asking if it had been counted and sealed up in my presence; and when I answered in the affirmative, with a careless unaffected air, bespeaking no merit from the action, he threw it over his shoulder, and ordered his servant to put it into his trunk. A man shewing such confidence in another, could not be guilty of any baseness himself; in which also he had the more merit from our situation, for had I deceived him, he durst not have followed me to Bassora, to have demanded redress.'

Colonel Capper's account of the horrid fate of Mr. Borel de Bourg, a French officer, who was sent with dispatches to India, by M. Sartine, in the year 1778, is a very curious one, and told with great spirit and feeling; at the end of his Journal our Author speaks of it in the following manner:

'It is hardly necessary to observe, that more attention has been paid to the matter, than to the style of this journal, particularly in that part of it which relates to the Desert. But the observations of each day were put down in the evening of the day on which they were

were made, and with no other view than to serve as memoranda; in which form they perhaps will be most acceptable to the generality of readers, as being the ideas of the country as they occurred on the spot. It may perhaps be thought that too much has been said of wind and weather, which are seldom much noticed in books of travels by land. Travelling in a close carriage, it certainly does not signify what quarter the wind comes from, or whether it blows hot or cold; but this is not the case with a traveller exposed to the open air, with no other covering than the clothes he wears. A person going across the Desert will probably be glad to know, what weather he is likely to have during his journey, that he may guard against the inclemency of it, by purchasing such clothes as are best suited to the purpose.

We have perused our Author's book with pleasure. It is a work which not only promises to be of use to persons going to India, but it is so replete with information and research, that it cannot fail to gratify a curious and inquisitive mind. The language is pleasing and natural, and the reader's attention is well kept up throughout, by sprightliness of narrative and variety of incident. It appears that Colonel Capper has a larger work in reserve on some of the subjects treated of in this journal. From the specimens he has here given us of his manner of writing, and acuteness of observation, we may reasonably expect to receive much pleasure and information from it.

To the book now under consideration, Colonel Capper has prefixed two maps; the one, a sketch of Ægypt, with the different routes both ancient and modern, from the Red Sea to the Mediterranean; the other, a sketch of the route across the Great Desert, from Latichea, by Aleppo, to Bassora.

ART. III. PHILOSOPHICAL TRANSACTIONS, Vol. LXXIII. Part I.
For the Year 1783, concluded. See our Review for February,
p. 103.

ASTRONOMY and OPTICS.

Art. I. *A Letter from William Herschel, Esq. F. R. S.*

MR. Herschel says, 'by the observations of the most eminent astronomers in Europe, it appears, that the new star, which I had the honour of pointing out to them in March 1781, is a primary planet of our solar system. A body so nearly related to us by its similar condition and situation, in the unbounded expanse of the starry heavens, must often be the subject of conversation, not only of astronomers, but of every lover of science in general. This consideration makes it necessary to give it a name, whereby it may be distinguished from the rest of the planets and fixed stars.

'As a philosopher the name of *GEORGIUM SIDUS* presents itself to me, as an appellation that will conveniently convey the information

Information of the time and country where and when it was brought to view. But as a subject of the best of Kings, who is the liberal protector of every art and science; as a native of the country from whence this illustrious family was called to the British throne; as a member of that society which flourishes by the distinguished liberality of its Royal Patron; and, last of all, as a person now more immediately under the protection of this excellent monarch, and owing every thing to his unlimited bounty; I cannot but wish to take this opportunity of expressing my sense of gratitude by giving the name *Georgium Sidus*.*

Notwithstanding this, we cannot but think it an uncouth appellation. Why not *Georgii Sidus*, or barely *Georgius**, according to the nomenclature of the other planets?

Art. 2. *On the Diameter and Magnitude of the Georgium Sidus, with a Description of the dark and lucid Disk and periphery Micrometers.* By the same.

The general knowledge to be obtained from this article is, that the *Georgium Sidus* is seldom to be seen, very plainly, by the naked eye; that it is nearly of the colour of Jupiter, or somewhat paler and more faint, and its apparent diameter about four seconds. By the calculations of M. De la Lande, we are told, that its distance (from the sun, we suppose) is stated at 18.913; that of the earth being unity; that is, it is nearly 19 times farther from the sun than the earth is: and its real diameter about 4.454 times that of the earth.

Art. 5. *A Description of a new Construction of Eye-glasses for such Telescopes as may be applied to Mathematical Instruments*†. By Mr. Ramsden.

The construction here given, is that of two plano-convex lenses, both of them placed between the eye and the observed image formed by the object-glass of the instrument, and thereby correcting not only the aberration arising from the spherical figure of the lenses, but also that arising from the different refrangibility of light. The hint, we are told, was taken from

* Why not *HERSCHEL*? There could have been no objection to this name, on any pretence of impropriety, or inadequacy. The discoverer of the new planet hath, no doubt, behaved very handsomely, in complimenting his 'royal patron' on this occasion; but the cultivators of science (in which most respectable body the learned of all nations are comprehended) will probably interpose, on this occasion, and wrest the matter out of Mr. Herschel's hands.

† An account of this Paper appeared in our Number for last month; but the view of it which follows (by another of our associates, who knew not of the former abstract) being more circumstantial, we give it to our Readers; judging the remarks it contains too valuable to be omitted.

what Sir Isaac has shewn in his *Lectiones Opticæ*, in the section *De phænominis lucis per prisma in oculum transmissæ*, that the appearance of colours on the edges of objects, when viewed through a prism, depends on the proportion of the distance between the prism and the object, compared with that between the prism and the eye, that is to say, the nearer the object is brought to the prism, the less will be the *border* of colours on the *contours* of the objects.

To apply this to practice, Mr. Ramsden placed a plano-convex lens with its plane side near the image of an object, formed by the object-glass of a telescope; and the magnified image was thus, from the position of the lens, sensibly free from colour; but the respective *foci* of a lens so placed, being very near each other and on the same side, the emergent pencils of light diverge on the eye, and give indistinct vision: this was remedied by placing a second plano-convex lens a little within the focus of the former, the combined *foci* of the two lenses being in the place of the image, the rays were thereby made to fall parallel on the eye, and to shew the object distinctly. If, by putting the first lens very near the image, any imperfection in it becomes too visible (*i. e.* we suppose, any imperfection arising from the spherical figure it is ground into), that distance may be considerably increased without producing any bad effect; for theory, as well as experiment, shews, that a *small aberration*, arising from the different refrangibility of light, is of little consequence, compared with the *same quantity of aberration* caused by the spherical figure of the lenses; and even that colouring may be corrected at the nearer eye-glass. For, supposing the ray passing the first eye-glass to be separated into colours, the emergent pencils from the second eye-glass will be parallel when the mean refracting angles of the lenses at the incidence of each differently coloured pencil are to one another inversely as the diameters of those pencils, or nearly so. And thus may both the spherical and refractive aberrations of an oblique pencil be in a great measure obviated; for when there is a necessity for having a large portion of a sphere, we have only to make the pencil on such lens as small as possible, and we may regulate the direction of the rays in each pencil at pleasure, when they approach the axis of the telescope: and the field of view will be most perfect, when the construction of the eye-glasses is such, that the focus of an extreme and central pencil have each the same distance from the eye.

We take it for granted, however, that Mr. R. means all this only as an improvement or approximation to what is desired; he allows himself, and not without reason, that the illustration which he has given is very imperfect; and we are doubtful whether the principles of this construction of his be altogether new:

new: for we are told in the *Synopsis Optica Honorati Fabri*, that *Eustachius Divinus*, an optician at *Rome*, placed two equal, narrow plano-convex lenses, instead of one eye-lens, to his telescopes, that they touched at their vertexes, the focus of the object-glass and the center of the plano-convex lens next it coinciding. And he says, that this was done for the express purpose of making the rays that came parallel from the object fall parallel upon the eye, *exclude the colours of the rainbow from it*, augment the angle of light, the field of view, the brightness of the object, &c. This was also known to *Huygens*, who sometimes made use of the same construction, and gives the theory thereof in his *Dioptrics*: Vid. *Hugenii Opera Varia*, vol. iv. edit. 1728.

Art. 10. *An Answer to the Objections stated by M. De la Lande, in the Memoirs of the French Academy for 1776, against the Solar Spots being Excavations in the luminous Matter of the Sun; together with a short Examination of the Views entertained by him upon that Subject.* By Alexander Wilson, M. D. Professor of Practical Astronomy in the University of Glasgow.

In the *Philosophical Transactions* for 1774 (See our Review, Vol. LI. p. 368.) Dr. Wilson gave an account by what means, from seeing the great solar spot of November 1769, in a critical situation upon the disk, he was led to conclude, that such spots are excavations in the luminous matter of the sun. This conclusion however is controverted by M. De la Lande, in the *Memoirs of the French Academy of Sciences* for 1776, who contends, that the spots arise from dark bodies like rocks, which by an alternate flux and reflux of the liquid igneous matter of the sun, sometimes raise their heads above the general surface: and that that part of the opaque rock, which at any time thus stands above, gives the appearance of the nucleus, while those parts which in each lie only a little under the igneous matter, appear to us as the surrounding umbra.

We think, however, that Dr. Wilson has here well defended his former opinion. He tells us, that for his own amusement, he pursued this subject farther in the way of ocular proof, by a model of the sun, and of the spots upon his body, according to their proper dimensions. This he put into a convenient wooden frame, and viewed it afar off, when set upon a stand, while the globe was turned slowly round, and subtended an angle at the telescope equal to the apparent diameter of the sun. By an object-glass micrometer he then took the distances from the limb when the farthest *umbræ* of different spots vanished, as also the distances of the *nuclei* just when disappearing. The apparent subtense of the umbra next the limb was also measured in this way, together with the visible extension of some great spots within the disk, when the extreme limits of the nearest umbra coincided

coïncided with the limb. In all these experiments, he says, the effect was very striking, and the phænomena remarkably consonant to calculation, and to what he had often seen upon the real sun in the heavens. But for a further account of this ingenious contrivance, we must refer to the Paper itself, which is accompanied with a plate that well illustrates these matters.

We may still add, as it is allowed that some spots differ in appearance from all the rest, that there may be of both kinds upon the disk of the sun, for any thing that yet appears to the contrary; and our knowledge of the nature of that amazing body is by far too imperfect for us to be able to decide, with precision, on the causes of these phænomena.

ART. IV. *Archæologia, or Miscellaneous Treats relating to Antiquity.*
Published by the Society of Antiquaries of London. Vol. VI. 4to,
1l. 5s. in sheets. Brown, &c. 1782.

THIS volume contains thirty numbers; and we shall observe the usual method of giving our readers some account of each. The President * introduces them by a description of Roman antiquities discovered at Exeter, in July 1778. They consist of five figures, elegant *Penates*, in bronze; found within a very narrow space, and not more than three or four feet below the present pavement of the street. The first is supposed to be a representation of the goddess Ceres, the second and third of Mercury; each of these are upwards of four inches long, and the third in a more mutilated state than the others. The fourth figure, two inches and a half high, represents either Mars, or a Roman warrior. The last, and most elegant, is supposed to have been intended for Apollo: it is only two inches and a quarter in heighth. They were surrounded by a considerable quantity of large oyster shells, and in the same mass were various fragments of urns, of different forms, sizes, and colours. The bronze cock, discovered at the same time, is justly supposed to have belonged to one of these statues, and considered as an emblem of Mercury.

Mr. Strange, who had on other occasions offered to the Society a relation of Roman antiquities in Monmouthshire, and the neighbouring counties †, continues his subject in the second number of this volume. Roman ways and works afford much curious investigation and entertainment to the learned and inquisitive antiquary; but to others they often prove very tedious and insipid; as will perhaps appear in some parts of this dissertation, though it certainly contains some passages which cannot

* The late Rev. Dr. Milles, Dean of Exeter.

† Vide Rev. vol. 62. p. 107.

fail of agreeably amusing the reader who has any degree of taste for enquiries of this kind. It begins with remarks on those observations which have been made by the Rev. Mr. William Harris on the subject, and proceeds to other accounts. After having gathered what could be found of actual remnants of Roman antiquities in Glamorganshire, which appear to be few, Mr. Strange offers some general considerations to confirm the opinion of the establishment of the Romans in that county, preferably, perhaps, he says, to any other throughout the principality. *Saxon remains* furnish farther matter for this article, with a few engravings; but the reader will wish, that the Author had been yet more particular in explaining the inscriptions; and some may be desirous of learning who is to be understood by *Prince Richard Hopkins*, of whose statue, at *Lantwit Major*, we have here a drawing. Beside other topographical remarks, *Wormshead-Point* appeared in itself so curious a head-land, that three different views of it are annexed in the fourth plate of this work.

Mr. Brooke, Somerset Herald, presents us with the illustration of a Saxon inscription remaining in the church of *Aldbrough*, in *Holderness*, East-riding of the county of York. The inscription is on a circular stone, fixed over a pillar, and running round the margin of the stone: In English it amounts to this, *Ulf commanded this church to be erected for the souls of Hanum and Gunthard*. This *Ulf* had large possessions in that part of the Northumbrian kingdom, which was called *Deira*; among these *Aldbrough* occurs, of which he was lord in the time of Edward the Confessor, as appears by a very ancient record, an extract from which is here produced. On account of the difference which was likely to arise between his sons about the sharing of his lands and lordships after his death, we are told, he resolved to make them equal, and thereupon coming to York, with that horn wherewith he was used to drink, he filled it with wine, and, kneeling devoutly before the altar, drank the wine to God, and St. Peter prince of the apostles, and by that ceremony enfeoffed the church of York with all his lands and revenues. This we imagine was then regarded as a pious action, and was, no doubt, highly extolled as such by the ecclesiastics; we at present consider it as an impious act, both, as it seems to have been, partly at least, the fruit of passion, and as it was diverting to a very improper use the estates to which his children had the most natural claim. Nothing can be alleged in his defence but the ignorant superstition of the age; and that will hardly be admitted, even by the bigot, as an excuse for passion and injustice. We should observe, that the horn, the instrument of this donation, has been the subject of a curious historical dissertation by Mr. L. Gale, printed in the first volume of the *Archæologia*. *William*, a son of *Ulf*, had afterwards a liberal grant of lands

in

in Deira, from Henry I. and seated himself at Grimethorpe, his descendants assuming afterwards the name of Greystock, till by intermarriage the manors came into the family of Lord Dacres, and from thence to the Howard family, in different branches of Norfolk and Carlisle. We have a view of Aldbrough church, with the pillar, stone, and inscription in question; and in correspondence to his office, Mr. Brooke adds a genealogical table of the descendants of Ulf, which, we observe, does not reach lower than 48 Edward III. Hanum and Gunthard were probably particular friends of *Ulf*.

Great upon Little, is the vulgar name given to a kind of rocking stone, or penfile-rock, in the parish of West Hoadley, Suffex. It is very remarkable. Mr. Pownal, who gives the account, and furnishes a drawing, inclines to think it rather the work of nature than of human art. 'The *wear* and *tear* of time, the beating of storms, the wash of rain, for ages, operate with strength on the mountainous sides of rocky ground, and clear away the earth from amidst the blocks and strata, leaving them bare.' But, he adds, that he does not mean hereby to account for other edifices and erections ascribed to the Druids in any such way; though they might sometimes apply such appearances as the above to their purpose. He thinks they had in use among them, a power of mechanism above any thing which modern practice knows, excepting the single instance of transporting near forty miles to Petersburg the great granite rock, destined for the pedestal of the statue of the Czar Peter the Great. This was accomplished under the direction of Count Carbars of Ceffalonia.

No. V. contains Observations on Reading Abbey, by Sir Henry Englefield, Bart. This abbey was founded in the year 1121, by Henry I. and rendered more famous by having been his burial place, and that of the empress Maud. It is now in ruins; a plate of which is annexed.

In the 36th book of Pliny's Natural History, c. 14. a passage occurs, relative to the temple of Diana at Ephesus, which has engaged the attention of commentators. It seems to intimate, that in the porticos of this temple were one hundred and twenty-seven columns, the gift of so many kings. This, Mr. Wyndham, the author of the sixth number, says, is totally repugnant to the symmetry and proportion observed by the antients in the form of their temples; and farther, it can hardly be supposed that one hundred and twenty-seven Asiatic kings should have contributed each a column. He proposes an emendation, by inserting a comma after the word *centum*, by which little variation it will be read with greater probability: 'In the porticos of this temple were one hundred columns, of which twenty-seven were the gifts of so many kings.' Two plates attend this number.

A short and ingenious essay on the antient pronunciation of the French language, is next in order, by the Rev. Mr. Bowle, in which he insists that this language has materially varied.

Mr. Pegge's observations on the plague in England, are dated in January 1780, at which time there was supposed to be some reason to expect that dreadful calamity. The chief drift of this little and rather unimportant tract, is to support the remark, that though the metropolis may be regarded as most in danger, the inland parts of the country are not entirely secure; which is illustrated by the prevalence of this evil, in several parts of Derbyshire, at different periods.

Antient fortifications in the north of Scotland, are farther described by Mr. James Anderson †, who defends his account of vitrified walls, 'the existence of which, he says, I have been told, is still doubted by some sceptical philosophers in the metropolis.' To his account of *Knockferrol*, he now adds *Tap-o-moath*, in Aberdeenshire, and vestiges of a fortification of the like kind on the top of the hill called *Dun-o-deer*, in the same county; a beautiful green hill, on which, beside the vitrified wall, are also remains of a tower of stone and lime, evidently erected at a time when every princely baron was obliged to have such habitations for securing himself and his vassals from the sudden attacks of his barbarous neighbours. No tradition affords information as to the period when either were erected; but Mr. Anderson remarks, 'it is sufficiently apparent, that the vitrified walls must have been of a date much prior to the other, and built by a nation in a very different state of civil polity; for the lord of the domain having found, we may suppose, the old vitrified fortification inadequate to the purpose of defence, or inapplicable to the state of his private affairs, has purposely demolished them, and with their ruins erected his own habitation.' They were not in use, he apprehends, at the stage to which the Germans had arrived in the time of Tacitus, but in a state somewhat more advanced in civilization, when some idea of private property had taken place, and the man who with great trouble had cleared a small spot for himself, and erected a habitation, would look out for a place of strength not far distant, to which he could retire occasionally in case of danger. In such a season, he thinks, these *vitrified fortifications* have been reared, not as a continued residence to any one, but as a temporary retreat, on any national attack and hazard, which individuals were not able to repel. This number has two plates, giving us different views of *Dun-o-deer*, and a smaller one, which represents a fragment of the vitrified wall, perforated by a hole like a na-

† For Mr. Anderson's former account of ancient monuments and fortifications in the Highlands of Scotland, see Rev. vol. LXII. p. 273. tural

tural rock. We have also, farther remarks on the circular towers called *Duns*, with a description of one that is still forty feet high, in the Orcaes. Mr. Anderson regards them as places of Pagan worship, *according to the rites of Scandinavia*.

The Hon. Daines Barrington attacks, with much candour, the opinion of Mr. Anderson, and others, concerning these vitrified walls. He seems to suppose, that such walls were originally composed of loose stones, which were gathered in abundance to clear spots of ground for use; that they were fences of inclosures; and that the vitrification had been occasioned by volcanoes, or what are called *bloomeries*, before the stones were gathered. It has been conjectured, that the walls were vitrified, because the inhabitants did not at that time understand to make what we at present call cement. ‘If,’ says Mr. Barrington, ‘vitrification answered the purpose of cement, it is very extraordinary that the ancient inhabitants of Scotland did not apply it to the houses or huts in which they constantly lived, but reserved this expensive and troublesome process merely for a fortification, which might not perhaps be used in a century against an enemy.’

Sir Henry Englefield seems to succeed in his attempt of confuting the opinion, that there are many remains of Roman antiquity in the tower and wall of the Mint yard, or the arch in Micklegate Bar in the city of York; and apprehends that Mr. Drake and Lord Burlington have both been mistaken in their inquiries into the subject.

The following Article, by the late Charles Rogers, Esq; contains an account of certain earthen masques from the Musquito shore. On this subject we must refer our Readers to the 62d volume of the Review, p. 277. where they will find some observations concerning it, with a letter, probably, from the same gentleman who furnished Mr. Rogers with these remarks and specimens. Some of these masques, or busts, or rather images (for they never could have been used as masques), are exhibited in two engravings. They are hideous figures. This short relation is finished by adding, ‘It is remarkable that some of these greatly resemble those published by Ficoroni, in his large collection of the scenic masques of the ancient Romans; many of which masques are also in Terra-cotta.’

Druidical remains on Stanton and Hartle Moor, in the Peak, Derbyshire, by Hayman Rooke, Esq; form a number of no great length, but accompanied with seven engravings.

This seems to have been a favourite spot with the Druids. ‘Here are temples, caves, rock-basins, rocking stones, *gorfed daus*, rock-idols, and cairns. Their sacred groves have long since given way to cultivation, but their more durable monuments have stood the ravages of time, and remain as helps to illustrate

their history.' *Gorse Stone* is said to be derived from the British words *gorfed dau* (letting aloft). One groupe of these stones or rocks is called *Roulter*, *Rowter*, or *Roo-Tor*, whence *Rowter* means a moving rock, 'since in the provincial dialect (Mr. Rooke observes) they will say a thing *roos* backward and forward. Now this *roo* is no more than *rou*, it being the usual pronunciation of the country, the inhabitants generally omitting the final *l* and *ll*: wall they pronounce *wo*; hall, *bô*; fall, *fo**, &c.' In another assemblage of rocks, called *Bradley Rocks*, is a rocking-stone, thirty-two feet in circumference: 'it moves (we are told) with great ease, and seems, from its extraordinary position, to have been placed there by human strength. It rests (it is added) on two stones clear of the ground; and from the passage between the two stones it rests on, I should suppose it to have been a stone deity. It answers to the description given by Dr. Borlase of rock idols in Cornwall, called *Tolmens*.' The Druids seem to have thought that what was sacred would be profaned by touching the ground, and therefore contrived that these deities should rest on the pure rock, and not be defiled by the common earth. At the foot of *Carcliffe* rocks, on the same spot, is a cave or hermitage, having at the east end a crucifix, three feet high, cut out of the solid rock; in high relief, the sculpture not bad; and on the left hand of it a niche, as if intended for a statue. Mr. Rooke would have added to the entertainment of his Readers, if he had given some little account of the hermit, who made this place his residence.

A beautiful and curious charter, examined by John Topham, Esq; contains the grant of an office, expressed in these words: "*Ministerium meum de esnecca mea*." From the names of the witnesses to this deed, one of whom appears to have been T. Becket, archbishop of Canterbury, it is inferred, with great probability, that the charter was made between the 8th and 15th years of the reign of Henry the Second. But the question occurs, What was the office, or what is meant by the words, "*de esnecca mea*?" After diligent enquiry, Mr. Topham concludes, that the office granted by this charter was to be master or keeper of the king's own ship or vessel, with the livery and wages thereunto appertaining. The term *Esnecca* did not include ships of every kind, but was confined to a particular species, and evidently here meant only those appropriated for the king's own use. It is here used as a Latin word, yet Mr. Topham says, 'I am inclined to think it was introduced to us from the Norman French; some instances occurring in ancient French manuscripts of a nearly similar word being used in the

* This is not, in our opinion, the right spelling the *Derbyshire*isms; we think it should be thus: *waw*, *baw*, *faw*, &c.

same sense as the present.' Dufresne, in his glossary, has the Latin words, *Naca*, *Isnechia*, vel *Hilnachia*, as a species of small ships or vessels. The Saxon Chronicle, *anno* 1052, has the word *Snecca* as a species of ship. The Teutonic has the word *Snack*, *Sneck*, and *Snicke*, in the same sense. The number is concluded by observing, 'I deem the deed itself a great curiosity, as it contains, perhaps, the only instance now extant of the precise grant of an office which once existed in this country, in terms now obsolete, and entirely unnoticed by any modern writers or historians.'

Roman earthen ware, found in the sea, on the Kentish coast, on the borders of the isle of Thanet, has very properly engaged the attention of the antiquary. Two numbers in this volume are employed on the subject; one by Edward Jacob, Esq; the other by George Keate, Esq. Each of these short dissertations oppose the opinion advanced by Governor Pownall*, that there had been a pottery on this spot, which is now overwhelmed by the sea. The fact is certain, that pieces of this ware are found, and they are incontestibly Roman work. Several names impressed on the *patæra*, in his possession, are specified by Mr. Jacob. The common notion of people in that neighbourhood is, *that many ages ago a ship freighted with this pottery ware was wrecked on these sands*, which so much obstruct the navigation of the Kentish coast, and on which, in succeeding generations, so many unfortunate vessels have experienced the same calamity. 'This (Mr. Keate observes), is the plain natural account of illiterate, uninformed men, who know of no particular period of time to which they may refer this event; and nineteen times out of twenty the natural conceptions of mankind border the nearest on truth. Refinements lead us but too commonly wide of the mark we aim at.' We find ourselves much disposed to join with Mr. Keate in his remark; as also in his conclusion, that these pieces must be the product of different manufactories, put on board a vessel freighted for Britain, or for the use of some of the Roman stations in Kent. 'The Romans (as he adds), carried their pottery to many countries beside ours. I have in my own possession (says he), pieces which exactly correspond with some of these, and which were brought from, and found in and about that spot in the neighbourhood of Carthage, where Utica is supposed to have stood. This strongly confirms me in my opinion on this subject.'

The Palmyrene coin, of which an account is given by the Rev. Charles Woide, is a great curiosity. The ingenious, though short Latin dissertation, informs us, that it was found, with another, in the cabinet of the late Dr. Hunter. It exhibits, on one side, a bearded head, surrounded by seven Palmy-

* Vide Rev. Vol. LXII. p. 275.

rene characters; on the reverse, a temple with a square stone, the emblem of divinity, in the midst, with an inscription, intimating, that *God*, or the *Name of God*, is to be revered. The head is supposed to be intended for some prince or general. But the critical remarks which are made on it, we must leave to the reader, who has opportunity, to consult the volume at his leisure.

Four Letters from Beaupré Bell, Esq; to Roger Gale, Esq; on the Horologia of the Ancients; with Mr. Gale's Answer. We did not expect to have met with this article: not that it does not merit a place in this work, for that it most certainly does; but because we have seen it so recently in its proper place, the *Reliquiæ Galeanae*, published by Mr. Nichols in his *Bibliotheca Topographica Britannica*. Our confined limits would not admit of our taking particular notice of these Letters in our account of that work*. They were written in the year 1735, and were occasioned by an inscription in the Benedictines church at Talloire, an inconsiderable village half a league from Annecy, a town on the lake of Annecy. The inscription †, which relates to a dial, or *Horologium*, Mr. Gale explains; and it gives rise to several instructive and entertaining remarks on the *Horologium* and *Clopydra* of the ancients. It is new to very few of our readers, that the hours were notified to the Roman consuls and prætors in court, by their *accensi*, or criers: and many know, that when Nero is satirized, by Petronius Arbiter, for his vain-glory, and luxury, he seems to sum up the idea of his magnificence, by adding, that he had in his parlour, or dining-room, not only an *horologium*, but a *buccinator*, a boy who proclaimed the hour by the sound of the trumpet, *ut subinde sciat quantum de vita perdidit*, that by this means he might know how much of life he lost or destroyed.

An historical monument in Brittany is described by Mons. D'Auvergne. It is a cross and pedestal of grey granite, about seven feet high, dedicated to 'the perpetual memory of the Battle of the Thirty, that my Lord Marechal of Beaumanoir gained in this place, the year 1350.' The above is said to be a literal translation. Mons. D'Auvergne has recourse to the ancient chronicles of Brittany, and thereby discovers, that after many contents and quarrels between the native Bretons and the English, it was at length determined by a chief on each side, that the dis-

* Vide Review for April 1783. p. 318.

† Mr. Bell observes, that his correspondent, who furnished him with a copy of the inscription, takes notice, that Gruter's account of it is not given with due exactness. Mr. Gale, however, in his answer to Mr. Bell, seems inclined to vindicate Gruter on this head.

pute should be terminated by a partial combat between a certain number of champions of both nations; thirty was the number fixed, and the fifteenth day of March, A. D. 1350, appointed for the day: the combatants fought with unremitting fury, till the English commandant received a mortal blow, and his party were vanquished. The English knights who fell were buried in a neighbouring enclosure, which the peasants from tradition call, at this time, *Le Champ des Anglois*.

Mr. Peck, in his *Desiderata*, has expressed a persuasion that the Saxons, and before them the Britons, began the day at twelve of the clock; this persuasion he founds on the word *noon*, signifying, he supposes, as much as *novus dies*. Mr. Pegge, in a short treatise on the *commencement of day*, opposes to this many respectable authorities, which deduce the term *noon* from the Latin *nona*, and the Saxon *non*, both importing the ninth hour of the day, supposing the day to begin at six o'clock in the morning. *Noon* was the ninth canonical hour, or three o'clock, when those who had fasted were allowed to break their fast, or the Monks to eat their dinner, which was after *noon song*. Mr. Pegge farther observes, 'that by an easy abuse, or *catachresis*, the word was brought to signify, twelve o'clock, the common time of dining, in all cases: it is remarkable, that, for some such reason, eleven o'clock is *noon* at *Trent*; so arbitrary are things of this nature!' He proceeds to the main question, by adding, 'it should seem that the Saxons, reckoning by nights and not by days (whereby their nights evidently preceded the days), their day began at evening; hence our *se'nnight* and *fort-night*: he concludes the Britons also to have done the same, from the account we have in *Cæsar's Commentaries* of the practice of the Gauls.

[To be concluded in our next Review.]

ART. V. *Letters and Papers on Agriculture and Planting, &c.* Selected from the Correspondence-book of the Society instituted at Bath, for the Encouragement of Agriculture, Arts, Manufactures, and Commerce, within the Counties of Somerset, Wilt., Gloucester, and Dorset, and the City and County of Bristol. Vol. II. 8vo. 5s. Boards. Bath, printed by Order of the Society: Dilly, London. 1783.

AGRICULTURE, though an art of the highest antiquity and importance; still continues in a state disgracefully imperfect. Whence its imperfection arises, it is not our present purpose to enquire. Thus far, however, may be asserted, that there must either be some radical defect in the theory or the practice of it; or some principle, on which its excellence depends, that has been hitherto unaccountably overlooked or neglected. As times of peace are naturally the most favourable to the

the pursuits of agriculture, its interests will now, we hope, be properly attended to. If, according to Swift, he, who can make two ears of corn grow where only one grew before, ranks, as a benefactor to society, before all the heroes and politicians that ever have existed, a motive is no longer wanting to engage the attention of the most enlightened understanding in pursuits in which benevolence administers to ambition. In these pursuits the Society, whose papers are before us, have eminently distinguished themselves. Their former volume was noticed in terms of approbation in our Review for June 1781. The present contains many useful and ingenious essays. Such as are particularly intitled to attention we shall endeavour to point out.

The first paper that presents itself is a letter of twenty pages from Mr. A. Young, containing a proposal for farther experiments on the advantages of cultivating carrots. In this are many ingenious hints; but, as they are only hints, we pass on to Mr. Wimpey's answer to questions respecting vegetation, a paper of singular ingenuity, in which the leading principles of agriculture are unfolded, in a manner at once philosophical and convincing. This paper we shall give entire.

' I shall esteem myself happy, if any thing I have to submit to your consideration, in answer to your questions respecting vegetation, can afford you any satisfaction on that interesting subject.

' *First*; Supposing the opinion to be true, which almost universally prevails, that arable land, after having borne a few crops, must remain some time *fallow* before it is fit to produce the same course of crops again: whence proceeds the necessity of such fallowing?

' *2dly*; Does the earth, by the growth of vegetables, lose any particles necessary for future vegetation?

' I state these two questions together, because the consideration of the second seems properly to be previous to the first.

' That the earth, by the growth of vegetables, is exhausted of those principles which are necessary to future vegetation, is abundantly manifest from the universal experience of mankind. All soils become weaker and poorer in proportion to the crops they have borne. This is not a matter of mere opinion, for the most fertile soils have and may be made unfertile by constant cropping; and the practice of all ages and countries fully evinces the same: therefore the true answer to this question is, that vegetables do take from the earth they grow in the particles necessary to vegetation, and consequently a temporary barrenness may be induced by over or a too long continued cropping.

' But though it is certain, that rich or fertile land may be rendered unfertile or barren by extravagant and unreasonable cropping; it does not follow that fallowing is absolutely necessary to restore its fertility, because the same end may be as effectually answered by other means. Fallowing may be necessary to clean the ground, and destroy the weeds which sloth or bad husbandry may have occasioned; and which perhaps could not be easily extirpated by any other means; but it cannot be necessary to restore fertility, unless in such situations

as proper manure cannot be obtained but at prices too exorbitant for the produce to repay with profit. Arable land may be so situated and circumstanced as to admit of no amendment from manures; as when they are far distant from towns, and destitute of marle, limestone, chalk, and every thing that is known from practice to renovate the fertility of exhausted and impoverished land. Here then the only resource is *fallowing*, and the necessity of it proceeds, first, from the principles or particles necessary to the growth of vegetables being exhausted by preceding crops; and secondly, by the want of manures necessary to restore and replenish the soil with those principles which the preceding crops had deprived it of, and carried off.

Here, indeed, a very interesting and important question may arise, How, or by what means, can land lying fallow or unoccupied have those particles necessary to fertility restored? That fallowing has this beneficial effect cannot be denied, because all experience bears indisputable evidence to the truth of it. The effect is universally admitted, but the cause is the great *desideratum*. It must be observed, it is not mere rest that enriches and invigorates an exhausted soil. Its improvement, in general, will be in proportion to the *culture* bestowed upon it. This was fully evinced by the ingenious Mr. Tull, who clearly demonstrated, by facts, the great benefit of pulverization. But though his practice was right, as it certainly promoted the fertility of his land, the principles he drew from it were as certainly wrong. He maintained, that pulverization increased the pasture of plants, and furnished their proper pabulum; and concluded, earth in its most subtilized state was the true food of plants. In this he certainly erred. He mistook the means necessary to the acquisition of fertilizing particles, for the fertilizing particles themselves. Pulverization certainly increases the pasture, as the roots of plants easily pervade the earth in every direction, as its adhesion is diminished or destroyed, and as it renders the soil pervious to the fertilizing particles which are continually floating in the atmosphere. The atmosphere is the great repository, the grand magazine, which contains the fertilizing principles, and it is from that great and inexhaustible source that all the benefit of fallowing is derived. But pulverization is absolutely necessary to prepare the soil for the reception of those particles; for earth, in its natural compact state, admits neither rain, snow, dew, nor any of those finer and more subtilized particles which are continually floating in the air, descend with them to the earth, and are carried off in the streams they form on the surface, together with such other particles as they take up and arrest in their way. So that rain, snow, dew, &c. which sink into, and are imbibed by, a well-cultivated soil, and enrich the same, rather impoverish a compact soil, by carrying off those adventitious particles it may happen to have on its surface, together with those that descend with them from the atmosphere. That is, land well cultivated and pulverized is constantly enriched and improved by the weather, while that which is neglected, not only receives no benefit from the atmosphere, but is liable to have what little chance has bestowed upon it washed away by hasty showers and heavy rain, which cannot penetrate the obdurate surface.

The conclusion then is, *First*, That the earth is deprived of certain particles necessary to vegetation by the growth of plants; and to

restore its fertility, it is necessary that such particles should be restored. *Secondly*; Those particles may be restored, either by the addition of proper manures, or, in situations where such manures cannot be had, by a due pulverization of the soil, and exposing it to the influence of the atmosphere, that is to say, by *fallowing*. *Thirdly*; That arable land after having borne a few crops need not remain sometime fallow before it can produce the same crops again, unless in circumstances where manure is not to be got; for whenever the earth can be replenished with such fertilizing particles without fallowing, in that case fallowing is evidently unnecessary.

Question 3d. What are those particles that are necessary to vegetation?

The purport of this question I understand to be, of what nature or constitution are those particles which enter into the essence of plants, assimilate with it, and increase their bulk; or, in other words, which feed and support plants in every stage of their growth, from their first embryo state to that of maturity, or highest state of perfection?

For a rational solution to this question we must have recourse to experience. Indeed no certain conclusion can be drawn in the extensive field of agriculture, from data furnished by any other means. All theories and hypotheses, whose principles originate in the imagination, are as visionary, delusive, and untenable as aerial castles, whose foundations are in the clouds. A man may think ingeniously, but he will rarely think rightly, when he quits the sure guide of experience to pursue the flights of a glowing fancy, which has no connection with, or relation to, the established laws of nature.

The daily practice of every husbandman clearly shews, that those fertilizing particles, of whatever they consist, are to be found in every article of the vegetable and animal kingdom, that is capable of fermentation, and dissolution by putrefaction. The dung-heap, which is a promiscuous combination of these substances, when in the highest state of putrescence, is perhaps the strongest and most efficacious of any general manure. Were this to be had in quantities equal to the farmer's wishes, at a moderate price, his fields might be always fertile, as it would be a fund sufficient to restore those principles of vegetation which the most exhausting crops could annually take from the soil. It is a matter perfectly uninteresting to the practical farmer, by what name the philosophical chemist may call those fertilizing principles. They may be oils, salt, sulphur, water, earth, some or all combined together. The knowledge of this is of no importance to him. He is a stranger indeed to chemical analysis, but he is perfectly acquainted with the gross substance, in which those particles, so necessary to restore fertility to his exhausted fields, are to be found; and experience has taught him the best season, and most beneficial method, of applying them for the benefit of his crops. Could the farmer procure a sufficient quantity of this manure, a fallow to restore the particles necessary to vegetation would be unnecessary; the land might be replenished as fast as the most exhausting crops could weaken it, and in this way the land, instead of being impoverished would be improved, and the longer it was kept in culture the richer and better

it would grow, as is evidently the case of all land that is cropped and cultivated with discretion.

‘ This may be called the natural means of providing the pabulum or food of plants, as properly as giving grass to a cow, or hay to a horse. But there are other means of improving of soils, which communicate none of these particles which are necessary to the support and growth of plants. This is done by means purely mechanical, by rendering some soils more susceptible of those fertilizing particles which float in the atmosphere, and others more capable of retaining them during the stage of the growth of plants in them than they were in their natural state. Thus a very strong adhesive soil, which in its natural state may be too compact for most sorts of vegetables to thrive in, by the proper admixture of gravel or sand, its staple may be so shortened and opened as to favour the admission of atmospherical particles, and to encourage the extension of the roots and tender fibres of the plants that may grow in them. And a soil which consists chiefly of gravel or sand may, by a proper addition of clay, chalk, marle, or any binding earth, be made capable of retaining those particles necessary to vegetation, which would otherwise pass through them like sand through a sieve, and consequently would be bestowed on them in vain.

‘ Lime, I apprehend, considered as a manure, is *chiefly* to be regarded for its mechanical properties; for neither in its quick or effete state doth it contain any of those nutritive particles necessary to the growth and increase of bulk in plants. Indeed, when judiciously used, it may, as an alkali, serve to unite and combine the oils it may happen to meet with in the soil with aqueous or humid particles, for it strongly attracts both, and forms a kind of saponaceous mixture, highly replete with fertilizing particles. But the various methods used in manuring with lime plainly shew the farmers in general act upon no certain or fixed principle, but conduct their practice by the custom and usage of the country, without being able to assign any reasonable ground for their expectations of a crop, otherwise than a settled belief that their land would be unproductive without it; while others are free to declare, that they could never perceive that they derived the least advantage from it.

‘ Lime in some states, and under some circumstances, is so very different a thing from lime in other states, and under other circumstances, that unless its condition be pretty accurately described, it is scarcely possible to treat intelligibly about it. There are scarce any two bodies which differ more in their properties, than the properties of quick lime do from those of effete lime; therefore, to assert any thing of the virtue of lime, either as a medicine or a manure, without describing its state and condition, and the circumstances of using it, is to say nothing that is intelligible, or that can convey the least beneficial information. The subject, however, is worthy of the most thorough investigation, though it appears to have been very little attended to by the practical farmer or philosophical experimenter. With some it is the *fine qua non* of successful practice; with others, a certain heavy expence, attended with no kind of advantage. Where its greatest effects are said to have been experienced, I believe it is more owing to a fortunate concurrence of circumstances than to the

skill of the husbandman, acting upon principles deduced from the reason and nature of the thing. However, as in many counties it is the farmer's chief, almost only dependence, and attended with a heavy expence, it is surely of great moment, that its principles of acting should be better understood, and its virtue more satisfactorily ascertained; which, if leisure permits, may be attempted in some future paper.

'If you think these remarks worthy of the notice of your respectable society, I beg you will present them with my respectful compliments.'

We wish we could make room for the supplement to this letter; the conclusion, however, we must not omit:

'Every one knows, that all richly cultivated lands, whether fields or gardens, are made fertile by manure; and that the richest of all manures are those substances, whether animal or vegetable, which have passed through the bodies of animals. The excrements of animals then are the richest and most nourishing food of vegetables; therefore it is very reasonable to suppose, and experience confirms it, that they attract them copiously in their subtilized state, as they float in the air. But is it not truly astonishing, that materials, the most offensive and disgusting one can conceive, should, by the wonderful chemistry of nature, be converted into plants, leaves, and flowers, most curiously beautiful, which charm, delight, and ravish the taste, the sight, and the smell.

'Should we carry our speculations a little further, our astonishment would be greatly increased. Of what does the nourishment of man consist? From what source are his most favourite viands derived? Is it not easy to conceive, or rather, is it possible not to perceive, that a few months before they might exist under a form, and in circumstances the most loathsome and offensive. Excrements the most gross and detested may soon assume the pleasing verdure of a richly enamelled field, be devoured by the bleating flock, and conveyed a second, yea, a tenth time into the same stomach and bowels, in the form and substance of the flesh of an innocent lamb. What a mortifying consideration this to the pride of a prince, who can never be certain that the last meal he made was not, and the next will not be, on the excrements of a beggar; or, what is still infinitely worse and more disgusting, on the putrid remains of a polluted nymph, who made her last groans in the horrid mansions of the Lock!'

Mr. Wimpey has contributed another article in this Miscellany, which, if our limits would allow, we should be happy in laying before our Readers. It is on the subject of watering meadows.

The fifth article contains Mr. Anderson's answer to some queries that had been proposed to him on the drill, husbandry, &c. To this mode of cultivation, Mr. Anderson has adhered for eleven years. His crops, *communibus annis*, have been fourteen bushels per acre; a produce which will not, we should suppose, even though obtained, as Mr. Anderson's was, from the same land successively, induce many to follow his example.

It must not, however, be omitted that Sir John Anstruther, as appears by a letter in this collection, has adopted the Tullian principles with better success; having obtained twenty-eight bushels and three pecks upon an acre. But this increase, he tells us, though great, was not so large as Mr. Crake of Glasgow had without dung. He then adds, on the authority of Mr. Randal, "It is an experimented fact, that on a fine loam, exquisitely prepared, one hundred and forty-four bushels have been produced from one acre." If Mr. Randal's statement of the fact be true, there wants no other proof of the imperfection of agriculture; four and twenty bushels per acre being, we believe, the full average crop in the best cultivated districts of the kingdom. Were it, indeed, possible to procure half the quantity Mr. Randal speaks of, England might in a few years be the most flourishing nation upon earth. Compared with the advantages that would result from such an improved state of agriculture, all other resources would be as nothing. Besides supplying the home consumption, there would be a surplus of at least twelve million quarters for exportation; which, at forty shillings per quarter, besides finding constant employment for six hundred thousand ton of shipping, would produce an annual return of twenty-four millions sterling! But why, it may be said, indulge ourselves in speculations founded on a chimerical idea that never can be realized? Chimerical, however, as the idea may appear; we are told there is a gentleman (if we mistake not, a clergyman) who is not without hope of seeing it, in some degree at least, reduced to practice; having, as he apprehends, made a discovery in the mode of cultivating wheat, by which he expects to reap a crop equal to that on which we have founded our calculations. We are farther told, that his method, which we understand he has not yet fully divulged, is supposed to be neither more difficult nor expensive than those that are in common use. The friend, from whom we have our intelligence, and on which we can rely, assures us, that the experiment was actually tried last year, upon a small scale, and with success. Should it be equally successful upon an extended one, the discoverer will have a claim upon the gratitude of the Public, which it would be difficult to estimate: in the present exigence of our affairs, he might be considered as little less than the saviour of his country.

Though we undoubtedly should expose ourselves to the imputation of credulity, were we to be particularly sanguine in our expectations of the result of this most important experiment, we will not, however despair: the present is an age of wonders: the aerial voyage of Messieurs Robert and Charles, &c. may teach us that scarcely any thing is physically impracticable.—But so return:

Passing

Passing over an article or two of inferior importance, we come to Mr. Swaine's intelligent letter on grass-seeds. It has been long thought an object worthy the attention of the agriculturist, to cultivate each species of grass separately, that, by being able to compare their respective merits and propensities, he might know how to adapt them to their congenial soils; and be also instructed, which to prefer and which to reject. To those who wish to pay attention to this subject, Mr. Swaine's letter will afford considerable information.

This method, however, of sowing grass-seeds separately, is only advisable when sown with a view to raise seed again; or possibly for meadow. When intended to lie for pasture, a mixture of grasses is to be preferred, of those sorts especially that flourish at the most opposite seasons, that as one species declines, another may be ready to supply its place; thus furnishing a constant succession of food in a vegetating state through the greatest part of the year.

Beside the papers already pointed out as particularly intitled to the reader's attention, there are many others, which our limits permit us not even to enumerate, that merit the distinction bestowed upon them by the Editors of this useful collection. For these we must refer to the work itself, dismissing it with our heartiest wishes, that the Society to whom the Public is indebted for it, may attain the various and important objects of their institution, and continue to communicate their intelligence and discoveries to the community at large.

ART. VI. *A System of Chronology*. By James Playfair, D. D. Member of the Antiquarian Society of Scotland. Folio. 2 l. 5 s. Boards. Creech, Edinburgh; Dilly, &c. London. 1784.

THE usefulness of chronology is universally acknowledged, because, without its aid, history would only exhibit a chaos of events without order or connection. Accordingly, in every enlightened age, this science has been an object of considerable attention, and many writers of great eminence, even the immortal NEWTON himself, have employed much time and pains in the study of it.

Those who are conversant with ancient history must be sensible of the difficulties which a composer of a system of chronology has to encounter. The writings of the earliest historians and genealogists have long since perished. The names and dates of the first writers in Chaldæa and Egypt are not known; and the few fragments of antiquity that have been preserved, afford little information that can be relied on.

The first measures of time were very indeterminate. Hellanicus regulated his narration by the succession of the priestesses
of

of Juno at Argos, and Ephorus computed by generations. Even after the use of dates and æras had been established, the historians of ancient times were very inattentive to them, and very inaccurate in their computations. They frequently reckoned their æras and years differently, without having any knowledge of it, or at least, without giving the reader any previous information; a circumstance which has proved the source of innumerable errors and mistakes in chronology.

Even modern historians, with all the means of information in their power, have not been sufficiently careful to ascertain dates and epochas with precision; and this negligence or inattention of some historians, who are, at present, highly and deservedly esteemed, has occasioned confusion and inconsistency in their account of several material events.

It must, therefore, be a very laborious and difficult undertaking, to compare the accounts of historians, critics, and antiquaries; to distinguish truth and probability from falsehood and fable; and to give a clear and consistent view of the great revolutions, events, and occurrences, from the earliest period to the present time.

The labours of Scaliger, Usher, Marsham, Freret, Jackson, Blair, Priestley, &c. in this field, are well known to all who have studied chronology, and the Public is much indebted to them. Those, however, who have perused their productions with due care and attention, must be convinced that a work was still wanting, which should lay down the principles of this science with conciseness and precision; which should give a short but accurate abridgment of the history of the world; and should exhibit, in tables and charts, such a view of the series of human affairs, as may assist the memory, and impress the imagination.

To effect this is the object of the Work now before us; and it would be great injustice not to acknowledge, that the industry of the learned Author has been very successfully exerted. It is, indeed, the best help to the study of history, and the most useful work upon chronology, that we are acquainted with. He has divided it into five parts, which are arranged and treated in the following manner:

The elements or principles of chronology constitute the subject of the first part. The various divisions of time, viz. the hour, the day, the week, the month, the year, the solar and lunar cycles, the epact, the indiction, and the Julian period, are explained with great perspicuity; proper rules and examples are given under each head; and very probable and rational judgments on those subjects which have been controverted.

In treating of the celebrated expedition of the Argonauts, our Author observes, that the various accounts which have been
given

given of it, abound in absurdity, inconsistency, and fable, which have led some writers to call in question the reality of its existence. But the evidence of it is too clear and strong, he insists, to be set aside. Almost all ancient and modern writers admit that the story of this adventure was founded in fact; they differ only as to the time when it happened; and with respect to several circumstances relating to it. Herodotus places it in the second generation before the Trojan war; Diodorus Siculus and Tatian agree, that it was but one generation prior to it, and inform us, that some of the sons of the Argonauts were present at the siege of Troy. We may, therefore, place it forty-one or forty-two years before that event, viz. 1223 B. C. This date agrees with the reign of Theseus; and also with the beginning of Priam's reign at Troy.

On this epoch Sir Isaac Newton has founded his system of chronology. To ascertain it with precision, he has endeavoured to point out the position of the equinoctial and solstitial colures on the sphere of Chiron, and thence to compute the interval between that event and the commencement of the present century.

Our Author's objections to this ingenious method of ascertaining the date of the Argonautic expedition, are, 1. That it is founded on two suppositions, viz. that Chiron constructed a celestial sphere for the use of the Argonauts; and that this is the sphere described by Eudoxus; of neither of which sufficient evidence has been brought. 2. The invention of the sphere has been ascribed by the ancients to several different persons, who were not Argonauts, as Atlas, Palamedes, Nauficus, Musæus, &c. and, with still greater probability, to the Egyptians. 3. Aratus, who describes the sphere of Eudoxus, makes no mention of Chiron. 4. Canopus, the chief star in the constellation Argos, is only 37° from the pole, and therefore was invisible to the Argonauts in their whole course. It is not likely that, if Chiron had constructed the sphere for the use of the Argonauts, he would have given the name Argo to a constellation which they were never to observe.

For these and other reasons, our Author rejects the system of Sir Isaac Newton, and concludes, that the sphere mentioned by Eudoxus must have been constructed about 1350 years before Christ.

Having treated of the elements of chronology, Dr. Playfair proceeds to give an abridgment of Universal History. — His account of the Chinese annals is accurate and judicious. Part of what he says on this subject we shall lay before our Readers.

A review of the Chinese annals (says he), would dispose us to call in question their authenticity. We are informed, that two generations before Fou-hi, the Chinese were rude and barbarous, without discipline,

discipline, without laws. In the reign of Fou-hi, they are represented as a civilized, intelligent, refined people, skilled in science, acquainted with the mode of computing time by a cycle of sixty years, observers of the celestial signs, and the motions of the heavenly bodies. The art of writing is said to have been invented in the reign of Houng-ti, many astronomical observations made; the solar and lunar years nearly adjusted, the motions of the planetary orbs determined, an Orrery constructed, &c. Within the space of a century after the death of Houng-ti, we are told, that the Chinese were so profoundly skilled in astronomy, as to calculate a conjunction of the planets which happened in that period. Other instances of their uncommon penetration and abilities in these early ages might be mentioned: but I proceed to observe, that the account of the rapid progress of the Chinese to perfection in science, does not accord with our notion of the improvement of the human mind, with the state of society in its earliest period, with the national character of the Chinese themselves, nor with other parts of their history. The improvements of nations, as well as individuals, is gradual, being the result of many vigorous, and often painful efforts. No where else have we found that a people had arrived at perfection in the speculative and abstract sciences, while they remained in a state of immaturity with respect to the useful and ornamental arts: nor has any instance been produced, in which a nation has gradually relapsed into ignorance of a science in which they had been thoroughly versant, while the same means by which they originally acquired knowledge have been regularly used, and while they made uniform, though slow progress, in other branches of science, and in the arts. Farther, if we look into the first period of the Chinese history, and take a view of their manners, customs, &c. as therein represented, we must observe, that their improvement in the necessary and useful arts was, for many ages, inconsiderable, and not suited to those who had attained to perfection in the sublimer sciences. It may be added, that their national character has always opposed the idea of rapid progress in literary pursuits. They are slow and superficial, destitute of subtility and penetration, without invention, without curiosity, without enterprize. Accordingly we find, that though for the space of several thousands of years societies have been established for literary purposes, and recompences have been bestowed on learned men, yet the empire of China has not produced a single man of great attainments in speculative science, nor one who has displayed that degree of acuteness and penetration that is essential in the study of philosophy, or the desire of information necessary to improvement in knowledge. From these particulars it is very obvious, that there is some reason for calling in question the authenticity of the ancient Chinese annals and historical books.'

The high antiquity of Egypt is examined with the same care, and rejected with the same probability. And indeed, at a time when it has become fashionable, even for philosophers, to extend the duration of the world beyond the limits to which ignorance and pride had carried it, we cannot help commending our Author's moderation and judgment in defending that system
which

which is deduced from the authority of scripture, and preferring the testimony of Moses, to the splendid but precarious reasonings of Bailly and Buffon.

In the modern part of universal history, our Author has less occasion for deep research into points of chronology. But here too we find the same judicious arrangement, the same perspicuity and simplicity of narration, which distinguishes the whole of the work. The selection of facts is every where happy; and though the scale on which the history is written is enlarged as it approaches the present times, this occasions no disproportion in the parts, but rather gives to the whole an air of perspective natural and pleasant.

Next follows a catalogue of eclipses, containing a list of all that have happened from the birth of Christ to the present times, computed from the tables of modern astronomy. A short description of the phenomena of each eclipse is joined to it, which, together with a table of the limits of eclipses, to be found in the Appendix, enables us to form a very tolerable idea of the appearance of any one of them at any assigned place. This is of infinite use in chronology as well as in geography. The table is adapted to the meridian of Paris, and, as our Author tells us, has been extracted from the celebrated work intitled, *L'ART DE VERIFIER LES DATES.*

The table of eclipses is followed by a chronological list of councils, containing the title and date of every council, together with the chief subject of debate. For what reason these two tables are brought so near each other, we are at a loss to conjecture, unless our Author meant to insinuate, that councils and eclipses have both occasionally spread darkness over the face of the earth. It will surprize a reader not acquainted with ecclesiastical history (the blackest part of the annals of human frailty), to be informed, that it has required upwards of 1600 of these councils, notwithstanding the infallibility of each, to regulate the faith and discipline of the church.

The fourth part contains the chronological tables and charts, which unite the advantages of the plans of Dr. Blair and Dr. Priestley. The design of them, our Author says, is to exhibit a representation of the reigns of kings and emperors, and of the lives of remarkable men in all ages, together with the years of every important æra, from 2200 B. C. to the present time. This period is divided into equal portions, every one of which consists of 600 years. Each page contains the years, lives, or reigns, relating to the interval specified in the title prefixed.

Each page is intersected by perpendicular and horizontal lines. The space contained between the latter represents centuries of years; and all that is included in the same space refers to the same century, whether it be the reigns of kings, the years

of different æras, or the lives of eminent men. The tables of reigns and of æras are also divided by horizontal lines into half centuries, in order to assist the eye in the observation of corresponding years.—The several spaces bounded by perpendicular lines include what relates to the several classes or denominations indicated in the title and contents of each page. The marginal perpendicular line is divided into a scale of years, for the use of the tables. Half a century of this scale is subdivided into single years, and the remaining centuries into intervals of five years. The perpendicular space on the left hand of each table contains the reigns of kings. The dates and duration of these reigns are marked by small asterisks prefixed to the name of each king. These marks may, with ease, be referred to the marginal scale, by means of compasses, or a parallel ruler.

The great advantage of the charts, each of which, though consisting of three parts, folds out so as to be all under the eye at once; is, that they represent to sense and imagination the succession of those men, who from their situation or abilities are recorded in history. A full view of cotemporary authors, and of that succession of great men, which is of such importance both in civil and literary history, is here placed before us. The charts are executed with neatness and accuracy on the part of the engraver, as well as of the author, and will be found of great use to every one interested in the history of past ages.

We have next a chronological table of remarkable events and occurrences in ancient and modern history, from the creation of the world to the year 1783. The Appendix contains a great variety of tables necessary for the illustration of several parts of the system. These tables are scattered through a number of books in the different sciences, and not easily to be found. They are now brought together, and arranged in the most convenient order.

The first of these is the Chronicle of Paros, originally engraved on those marbles which are now to be seen at Oxford. It was composed when Diognetus was *Archon* of Athens, 264 years before Christ. Among the most important of the marbles that follow, are those of the Olympiads; a list of the Theban kings, from Eratosthenes; of the Chaldean, Persian, and Egyptian kings, from Ptolemy; of the months of various nations, both ancient and modern, compared with the Roman month;—a table of epochs—limits of solar eclipses;—a table shewing the different dates given to the creation, of which there are no less than 88. The two extremes are, that of Alphonso king of Castile, who carries back that event 6984 years before the Christian æra, and that of a Rabbi Lypman, who brings it down to 3616 before the same æra.—This is followed by a very copious biographical index, digested in alphabetical order, containing

not only the names in the charts, but many others that could not find a place there; with a short character subjoined to each.

Such is the skeleton of the elaborate work before us. It is a *thesaurus* of chronological knowledge, much more ample and judicious than any that has yet appeared; uniting the advantages of many different systems, and selecting from them what is most valuable, while, at the same time, it combines them with such skill, as to merit the praise of originality. Dr. Playfair avoids the faults into which a chronologer is most apt to fall; for he is various without being perplexed, extensive without being superficial, and accurate without being tedious. In a work where order and arrangement are objects of the first importance, it is of consequence to remark, that the printer and engraver are entitled to a very considerable degree of praise; and that we do not remember to have seen a book of equal size and elegance that could be purchased for so small a sum.

We shall conclude with observing, that it is extremely difficult, if not absolutely impossible, to avoid inaccuracies and errors, in a work where such a multiplicity of dates is to be ascertained and adjusted. Accordingly, we have discovered several errors in our Author's biographical index, which we are glad to be informed he has corrected, in an additional half sheet, that will soon be published.

It is proper likewise to observe, that if what he now offers to the Public meets with approbation, he intends to publish some chronological dissertations, containing his reasons for rejecting some opinions which have been long established, and adopting others not generally received. These dissertations will be accompanied with a select number of maps, relating to ancient and modern history, some of which are to be constructed on a new plan; together with the history of Geography, from its origin to its latest improvements.

ART. VII. *An Essay on Electricity*, in which the Theory and Practice of that useful Science are illustrated by a Variety of Experiments. To which is added, *An Essay on Magnetism*. By George Adams, Mathematical Instrument Maker to his Majesty. 8vo. 5 s. Boards. Sold by the Author, No. 60. Fleet-street. 1784.

WHENEVER an author appears to be possessed of candour and modesty, we are always tempted to allow his own words to stamp the character of his performance. Thus, in the present instance, Mr. Adams says in his preface:

‘It has been my endeavour, in the following Essay, to collect and arrange, in a methodical and concise manner, the essential parts of electricity; by these means to render its application easy, pleasant,
and

and obvious to the young practitioner. Though the nature and confined limits of my plan did not admit of much variety of observation, or a formal enumeration of every particular, yet few things, I hope, of use and importance, have been omitted.'

We see, hence, that Mr. A. does not pretend to have added to the facts already known in electricity; but to put into the hands of beginners a practical introduction, which, with the help of the apparatus he prepares, may enable them to repeat most of the experiments hitherto made, and to arrive at all we know of the principles of this important branch of philosophy.

The experiments here described are no less than 226 in number. They are distributed under the following heads: 1. Of Electricity in general. 2. Of the Electrical Machine. 3. and 4. Of Electrical Attraction and Repulsion. 5. Of the Electric Spark. 6. Of Electrified Points. 7. Of the Leyden Phial. 8. Of the Battery. 9. Of Conductors for Buildings, with a brief statement of the Wilsonian Controversy. 10. Of a charged Plate of Air. 11. Of the Electrophorus, from Volta. 12. Of Atmospheric Electricity, from Father Beccaria. 13. Of the Diffusion and Subdivision of Fluids by Electricity, from Nollet. 14. Of the Electric Light in Vacuo. 15. Of Medical Electricity, chiefly, we apprehend, from Cavallo. And, 16. Miscellaneous Experiments and Observations.

Although we have intimated, that the Author does not profess to give any new discoveries in this publication, yet as the passage in which he explains the excitation of an electrical machine contains some hints which we do not recollect to have met with elsewhere, we shall not scruple to insert it here, for the information of such of our electrical readers as may not have opportunities of perusing the work.

'In order to find out an effectual mode of exciting powerfully an electrical machine, it is necessary to frame an idea of the mechanism by which the cylinder extracts the electric fluid from the cushion, and those bodies which are connected with it: I have therefore subjoined those conjectures on which I have worked, and by which I have been able to excite, in the most powerful manner, those machines which have passed through my hands.

'It appears to me, that the resistance of the air is lessened, or a kind of vacuum is produced, where the cushion is in close contact with the cylinder. The electric matter, agreeable to the law observed by all other elastic fluids, is pressed towards that part where it finds least resistance: the same instant, therefore, that the cylinder is separated from the cushion, the fire issues forth in abundance.

'The more perfect the continuity is made, and the quicker the solution of it, the greater is the quantity which will proceed from the cushion. But as the fluid in this situation will enter with avidity every conducting substance that is near it, if any amalgama lies above that part of the cushion which is in contact with the cylinder, it

will absorb and carry back part of the electric fire to the reservoir from whence it was extracted.

‘ If these conjectures be true, to excite an electrical machine effectually, we must,

‘ 1st. Find out those parts of the cushion which are pressed by the glass of the cylinder.

‘ 2. Apply the amalgama only to those parts.

‘ 3. Make the line of contact between the cylinder and cushion as perfect as possible.

‘ 4. Prevent the fire that is collected from escaping.

‘ About the year 1782, I applied a loose flap of leather to the front of the cushion; the amalgama was spread over the whole of the flap; the cushion was then put in its place, and the loose flap of leather doubled down, or rather turned in, more or less, till by successive experiments the situation was discovered which produced the greatest effect; for, by this means, the quantity of amalgama acting against the cylinder, was lessened. I was naturally led to contract the breadth of the cushion, and place it in such manner that it might be easily raised or lowered.

‘ The advantages gained by this method were considerably improved by a very ingenious gentleman. He glued a bit of leather on a large piece of cork, and placed his amalgama on the leather; with this he rubbed that zone of the glass cylinder which bears against the cushion. By this excellent contrivance, the line of contact between the cylinder and cushion is rendered very perfect, the smaller pores of the glass are filled with the amalgama, and the superfluous parts of it are deposited on the cushion.

‘ Beccaria suggests, that the amalgama thus deposited on the surface of the glass forms a continued series of conducting particles, which carry the fire to the prime conductor, and, under certain circumstances, back again to the cushion.

‘ Another ingenious electrician ascertains the line of contact formed between the cylinder and cushion, by placing a line of whiting, which has been previously dissolved in spirits of wine, on the cylinder: on turning the cylinder, this whiting is deposited on the cushion, and marks the places which bear against the cylinder. The amalgama is to be placed only on those parts which are marked by the whiting.

‘ Either of these modes will succeed. If the first is used, no amalgama is to be placed on the cushion; that which is rubbed into the cylinder, and deposited by it on the cushion in its revolutions, will produce an astonishing quantity of fire. In either method, when the cylinder is rubbed with the amalgamated leather, that part of the oil, or black silk which lies above the cushion, is to be turned back; and if by accident any particles of the amalgama stick to it, they must be wiped off carefully.

‘ If the electricity of the cylinder grows less powerful, it is easily renewed by turning back the silk which lies over it, and then rubbing the cylinder with the amalgamated leather.

‘ A very small quantity of tallow placed over the amalgama, is observed to give more force to the electric powers of the cylinder.’

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The small tract on magnetism is here annexed, merely to illustrate the use of an apparatus, constructed in order to exhibit the general phenomena of that subtle agent. It is given as an extract of a larger work, which is laid aside for the present, and actually contains nothing new.

Among a few *errata*, not noticed in the table, we must particularly point out one in p. 135, l. 13, where the letter of reference *a* is put instead of *d*, since it affects the sense of the passage so materially as to render it unintelligible to beginners.

We are aware, that philosophical writers, who are more intent upon matter than words, claim a right of exemption from elegance of style; but grammatical accuracy is, in our opinion, what no writer of any class can be allowed to dispense with. We do not mean to tax Mr. A. in particular with omissions of this nature, for men of great name, and who had better write any how, than not write at all, have often offended us in this respect. What we here particularly allude to, is, the very frequent false construction of the indicative mood with conditional adverbs or conjunctions, such as in the above quotation, 'If the first *is* used'—and elsewhere, 'If two tubes *are* suspended,' 'Whether the conductor *is* insulated or not.' In all which instances the conjunctive *be* is no doubt the proper mood of the auxiliary.

ART. VIII. *Flora Dietetica*: or, *History of Esculent Plants, both Domestic and Foreign*. In which they are accurately described, and reduced to their Linnæan generic and specific Names. With their English Names annexed, and ranged under Eleven general Heads; viz. Esculent, 1. *Roots*; 2. *Shoots, Stalks, &c.*; 3. *Leaves*; 4. *Flowers*; 5. *Berries*; 6. *Stone fruit*; 7. *Apples*; 8. *Legumens*; 9. *Grain*; 10. *Nuts*; 11. *Funguses*. And a particular Account of the Manner of using them; their native Places of Growth; their several Varieties, and physical Properties: together with whatever is otherwise curious, or very remarkable in each species. The whole so methodized, as to form a short Introduction to the Science of Botany. By Charles Bryant, of Norwich. 8vo. 6s. boards. White. 1783.

IT is so common a propensity in the ignorant to decry and ridicule parts of knowledge with which they are unacquainted, that we need not wonder at the imputations of frivolousness and inutility, which many have so freely bestowed on the delightful science of botany. At the same time, its friends may boldly assert, that abundant proofs are continually appearing of its extensive importance, and real respectability; and in particular, the *Linnæan school*, who have been peculiarly charged with converting the whole study into a system of words and trifles, have been most diligently engaged in applying their researches to purposes of public benefit. That invaluable collection of essays on various subjects in natural history, the *Amœnitates Academicæ* of

the Upsal University, contains many admirable examples of this application of science to matters of confessed utility; and we may particularly mention those entitled *Flora Oeconomica*, *Plantæ Esculentæ*, *Acetaria*, *Macellum Olitorium*, and *Fructus Esculenti*, as connected with the subject of the work now before us.

Mr. Bryant (who lately gave a specimen of his accuracy in botanical description, by a minute account of two species of *Lycopodon* *) has aimed, in the present volume, to give a clear and intelligible, though concise, account of all the known plants used by various nations as articles of diet. He has arranged them under distinct heads, as mentioned in the title-page; fixed the genus and species, by annexing the Linnæan name; given a brief description of all except the most common and universally known; and subjoined the sensible qualities, uses, modes of preparation, &c. of each article. As such a work must be, for the most part, merely a compilation, fidelity, and clearness in description, and judgment in selection, are the qualities alone requisite for its completion; and in these our Author does not appear deficient. From his style, and the unvaried limits of his matter and manner, we cannot indeed conclude him to be a person of enlarged education, or extensive acquirements; but, as far as he goes, he may probably be safely trusted; and his work is well calculated for the information and instruction of the generality of readers. Here are many facts respecting the dietetical uses of vegetables common amongst us, which will be new to most readers, and well deserve to be known. In this country, it is true, we are not much disposed to seek for luxuries in the fields and woods; though it would be better for our constitutions, and perhaps, too, for our morals, were such a taste more encouraged.

What we chiefly regret in the present performance, is the want of a proper union of *chemical* with *botanical* knowledge. The principles and constituent parts by which vegetables are rendered fit articles for the food of man and other animals, are only to be discovered by the application of tests belonging to chemistry; while botany serves to ascertain the identity of the species in which such qualities have been discovered; and, sometimes, analogically, to discover them in others. Scarcely any thing would be more curious and useful, than an enquiry into the nature of all the various dietetical articles, conducted by a man of real science, on the conjoined principles of chemistry and natural history.

* See Monthly Review for October 1783.

ART. IX. *Doctrines and Practice of Hippocrates in Surgery and Physic*; with occasional Remarks. By Francis Riollay, M. B. 8vo. 5s. boards. Cadell. 1703.

THE purpose of this writer is explained in the following comparison, or rather contrast, between his work and the elaborate performance of the celebrated Le Clerc. ‘The main object of *his*, as an historian, was to represent, in a general manner, the state of physic in the time of Hippocrates. The main object of *mine*, is to enquire, by entering into greater particulars, how far a study of his writings is useful at present; and, at the same time, by freeing them, in a great measure, from the unnecessary minuteness, frequent obscurities, contradictory passages, endless repetitions, and confused manner [matter?] with which their worth is mingled and disfigured; to spare to others a good part of the labour I once thought myself bound to undergo. His province was confined to facts; mine extends to opinions: in one word, to examine impartially whether the cause is equal to the effect; or whether the facts deserve the opinions they have occasioned, is the object of this attempt.’

That the slight sketch this Author has given, or rather the selection he has made, of the works of Hippocrates, will convey an adequate idea of all his *facts* and *opinions*, we can by no means admit. It may, indeed, abridge the student’s labour, by convincing him that the writings of this venerated sage are not at all worthy the expence of time and labour requisite for their serious perusal; a conclusion that the specimens here exhibited may be thought too justly to warrant. Indeed, we can scarcely forbear to cry “*Procul, procul este profani!*” and to complain of our Author for removing a veil, which has concealed the nakedness of antient physic for upwards of two thousand years. It is certain, that how respectable soever many of the Hippocratic doctrines may appear in their Greek robes; they make but a contemptible figure in a plain English garb. We are not disposed to indulge our Readers in general with a laugh at the expence of this reverend sire of physic, and therefore forbear to quote some of the most remarkable passages translated by the Writer before us. He is, indeed, by no means guilty of the usual fault of translators and annotators, too partial an attachment to their author; for his remarks are drawn up in a very free style; and he does not scruple every where to inculcate the proper distinction between the respect personal & due to the *father of physic*, and a superstitious reliance on opinions formed in the *very infancy of the art itself*.

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entertaining than a comedy, of equal merit in other points, which confines itself to prose!"—"TIME, *the most infallible test of literary opinions*, (we use Mr. Hayley's own words) has proved the contrary."

The first in order of Mr. Hayley's Comedies, *the Happy Prescription*, is not, in our opinion, the most happy in its fable. It is laid out after the French manner, in a regular *parterre*. It is *poetry* rather than *action*, in dialogue. The *poet* and *critic* are severally *talked out* of their passion; besides that the device, exercised on the last of the two, has been much more happily managed by Foote in his *Maid of Bath*. The piece however, taken altogether, has much pleasantry. The whimsical character of Sir Nicholas Oddfish, is delineated with adequate humour; and the catastrophe is effected with art and address.

Of *the Two Connoisseurs*, the second comedy, it is hardly possible to speak in terms of sufficient approbation. The compactness of the fable, the natural humour of the characters, the justness and delicacy of the sentiments, and the elegant vivacity of the style, are all severally and equally admirable.

The third comedy, *the Mausoleum*, is not equal in merit to *the Two Connoisseurs*, either in point of fable or dialogue. The speeches are too long, and the incidents too improbable and farcical. The characters are, however, well drawn and strongly marked. One of them so closely resembles the reputed manner of 'the great and respectable veteran in the field of literature,' that the author thinks it necessary to '*protest against personal application*.'

With what justice let the reader determine from the following specimen!

Carey. Mr. Rumble, you're blest in an excellent wife,
That superlative prize in the lott'ry of life;
The vow of the altar she rises above,
And adds admiration to duty and love.

Mr. Rumble. My wife has, I think, the right feminine nerve:
Her sex was created to wonder and serve;
As their minds have from nature no ponderous powers,
They have nothing to do but to venerate ours.

Carey. O fie! can you estimate woman so low?
To our fair female authors pray think what we owe.

Mr. Rum. I cannot read one, Sir, without oscitation:
They don't understand antithetic vibration;
Their ideas have nothing of height and profundity,
Their conceptions want vigor, their periods rotundity;
Their truth is too stale, or too feeble their fiction,
And I cannot endure their anomalous diction:
But enough of these garrulous wasters of ink—
Her ladyship likes my inscription, I think;
That lugubrious poem no critic shall garble,
And, I trust, you can shew it me graven on marble.

Carey.

Carey. It would please me to give you that pleasure, dear Sir;
But, in truth, on this point there's a little demur,
Her ladyship means to consult on the case.

Mr. Rum. What, Sir! is my poem expos'd to disgrace?
Her critical quacks does this woman engage,
To slash my sound verse with empirical rage?

Carey. Believe me, good Sir, all the homage that's due
To poetical genius she offers to you;
But her Ladyship's love for Sir Simon is such,
She thinks that he cannot be honour'd too much;
And, to give all his virtues their due celebration,
She from diverse poetical pens of our nation
Has a cargo of epitaphs.

Mr. Rum. Hah! is it so!
Are there rivals to shoot in Apollo's strong bow?
This should have been told me before;—but no matter:
My concurrents, perhaps, may more lavishly flatter,
Yet in funeral song they can't equal my tone;
Where Pepe has miscarried, I triumph alone.—
Pray who are these Bards that with me are to cope?

Carey. I think you're acquainted with Facil and Trope.

Mr. Rum. What, Facil! whose verse is the thread of tenuity,
That fellow distinguish'd by slipshod fatuity,
Who nonsense and rhyme can incessantly mingle,
A poet—if poetry's only a jingle.

Carey. Poor Facil want's force; yet may frequently please
By a light airy mixture of mirth and of ease;
But Trope's lofty muse has a higher pretension.

Mr. Rum. Sir! Trope is a rhyming devoid of invention,
Who talks in a high strutting style of the stars,
And the eagle of Jove, and the chariot of Mars;
And pompously tells, in elaborate lines,
That now the moon glistens, and now the sun shines.

Carey. How severe, my good friend, are you Bards to each other!
Yet if each would indulgently look on a brother,
For your general honor——

Mr. Rum. I cannot agree
That these fellows have ought homogeneous with me;
To contend with such scribblers I deem a disgrace,
And my dignity bids me abandon the place:
With her Ladyship's judgment I mean not to quarrel,
But shall leave her to crown any monkey with laurel.

Carey. Mr. Rumble! in points so exceedingly nice
I do not presume to obtrude my advice;
But allow me to mention, before you depart,
What may tend to encourage your liberal art.
Sir Simon, you know, had a passion for fame,
And left a large sum to eternize his name
By some structure of note; yet he never said what:
So a grand Mausoleum is rais'd on this spot,
At so vast an expence that my Lady, I find,
Has surpass'd what the Knight for the building design'd;

The superfluous cost, be it great as it may,
 From her own private purse, the designs to defray;
 Though an annual fund by the will is adjusted,
 With the guidance of which she is also entrusted;
 But from this, as I hear, she has formed an intention
 To give the best epitaph-writer a pension.

Mr. Rum. Has she so!—'tis a gracious, effulgent design:
 I protest, of her judgment I highly opine.
 Her face has been chiefly the subject of praise;
 But a splendor of intellect now she displays.
 I cannot abruptly depart from a scene
 Whose mistress discovers the mind of a queen,
 Nor rudely desert, though my time is precarious,
 A lady whose graces are so multifarious:
 But pray, lest some puppy should here circumvent me,
 To her Ladyship can't you directly present me?
 Though I fear, since my fall, I am hardly so clean as
 A Bard should be seen by a female Mæneas.

Carey. Never fear!—in your coat there is not so much dust
 As to blind the bright eye that to merit is just.
 If you'll step in this room, which is call'd the Apollo,
 And wait a few minutes, I'll speedily follow,
 And acquaint you how soon we may hope for admission;—
 My Lady loves form, in her present condition:
 To amuse yourself there you'll however be able,
 For you'll find all the epitaphs rang'd on the table.

Mr. Rum. Are they so!—it is well!—I indeed love to slash
 An inane poetaster's incongruous trash.

[Exit.

In the style of the *two Tragedies* the Author has made no effort to overturn 'the ceremonial which the muse of England has established.' They are both written in blank verse; and have both great excellence. The simple vigour of Mr. Hayley's style is well worth the observation of our writers of tragedy. Fastidious critics, who object to the horror of the Fatal Curiosity of Lillo, may perhaps think the story of MARCELLA too shocking, though recommended 'to Young by the author of *Clarissa*,' as a proper subject for tragedy. For our part we admire the terrible graces of Mr. Hayley's, as well as Lillo's drama. The beauties of the tragedy of *Lord Russel* are of a milder nature, and we cannot sufficiently admire the art and natural feeling of the writer, who has been able to render so equal and serene a character, as that of Lord Russel, so truly affecting and pathetic. He has, in the hands of Hayley, all the firmness and resignation of Cato, without his rigour and coldness. A christian hero has not the apathy of a stoic; and the touch of religion, at Russel's last parting with Cavendish, is both awful and affecting. The portrait of Lady Russel is most delicate and amiable. The whole conduct in her interviews with her unhappy Lord, as well as in her applications to York and Charles, are extremely touching. In her last scene with her condemned husband her behaviour,

behaviour, though perfectly natural, is original on the stage, and infinitely better calculated to affect the reader or spectator, than the rant and exclamation, commonly assigned to tragic heroines in similar circumstances. The reader, we believe, of the following scene, will concur in these sentiments.

Lady Ruffel. Dear Ruffel, I renounce illusive hope!
And now must teach my weakness to sustain
The heaviest load of misery that ever
Fell on the bleeding heart of helpless woman!—
The king denies thee, what the basest felon
Asks not in vain, the respite of a day.
Could'st thou believe it? he and savage York
Are now, like blood-hounds, come to hunt thee hence,
And drive thee to thy death! they but allow me
A few short minutes, in a last embrace
To clasp, to bless, and part with thee for ever!

Ruffel. Then may we part as we have lived, my Rachel,
In the pure dignity of perfect love,
Unstain'd by weakness!

L. Ruffel. Do not dread my tears;
They cannot fail to melt thy manly firmness,
For Heaven has steel'd me for this awful hour.

Ruffel. Thou dear angelic spirit! 'tis from thee
That I have learnt the truest fortitude;
A courage built upon a heavenly basis.—
O gracious Being! who has guided us
Through fourteen years of pure domestic bliss,
The best and rarest of thy gifts to man,
Accept, as tribute for thy blessings past,
Our meek submission in this trying hour
Of thy more dreadful pleasure!—at thy call
I yield my guiltless life, nor would decline
To die for having struggled to preserve
Thy purest worship in my native land.
O that my blood might quench that fatal torch
Of barbarous Superstition, which begins
To shed once more its sanguinary glare
Over this frightened isle! Might Ruffel prove
The last to perish by oppressive power,
And the base sentence of perverted law!—
Fall not my blood on the misguided men
Whose fury sheds it!—As I truly pardon
My ruthless enemies, so, Heaven! may'st thou
Take to the charge of thy heart-healing mercy
This my chief care, this dearest, last concern
Of my departing soul, this spotless woman!

L. Ruffel. Let not thy fears for me, my generous Ruffel!
Too fondly agitate thy feeling mind;
The gracious Power who blest us in each other,
Will not, I know, abandon utterly
An unoffending, weak, afflicted woman,

Dear

Dear to so pure a spirit, sanctified
By the kind prayers of an expiring martyr!

Russel. My love! I will not to thy care commend
Thy little orphans; for an angel's sight
Cannot in tender vigilance surpass
The anxious mother, who survives to shield
The infant pledges of our chaste affection!
No, let me press a charge upon thy memory,
Where I most fear thy failure, thy dear self:
Regard thy precious health, as the possession
That I enjoin thee to preserve and cherish.

L. Russel. Thou guide and guardian of thy Rachel's life!
Though the dark grave must hide thee from my eyes,
Thy gentleness, thy love, thy truth, thy virtues,
Will still, like faithful and protecting spirits,
Be ever present to my thought, and give
My grief-dejected mind new power to rear
The little idols of my widow'd heart.

Russel. They will have all, that youth requires, in thee;
The gentle friend, the fond, yet firm director,
Whose steady kindness, and rever'd perfection,
Makes discipline delight: their minds from thine
May copy all the virtues; chiefly two,
Of prime distinction, Truth and Fortitude,
The pillars of all human excellence!—
I bless thee now for many years of fondness;
But most for that sublimity of love,
Which has disdain'd to make my fate more bitter,
By abject vain complaints and weak'ning tears.

L. Russel. Refrain, I pray you, from this tender praise;
It will o'erthrow the firmness you commend,
And 'waken all the woman in my bosom.

Russel. Dear Rachel! as my boy approaches manhood,
Teach him to look upon his father's death
Rather as noble than unfortunate!
Tell him, that, dying by no just decree,
I deem'd it still a happiness that Heaven
Made me a native of this generous isle,
Which, though now darken'd by a transient cloud,
Is doom'd, I trust, to be the radiant throne
Of settled Liberty and steadfast Faith;
Early infuse into his youthful spirit,
As the sure ground-work of all manly virtue,
A sense of civil and religious freedom;
Give to his pliant mind true English temper,
Teach him to fear no Being but his God,
And to love nothing earthly more than England.

Enter an Attendant.

Attend. My Lord, the officers!

Russel. They shall not wait.

L. Russel. Inhuman, haste!—Do thou, great God! proportion
The patience of thy servants in distress

To the infernal malice of their foes !
 Since thy unquestionable will permits
 Such innocence to perish on the scaffold,
 Send the most soothing of thy heavenly spirits
 To wait unseen upon the dying martyr !
 Take from this hideous form of Violent Death
 His horrible attendants, Pain and Anguish !

Ruffel. O my kind Love ! that quick undreaded stroke,
 So soon to sever this frail mortal frame,
 Is but a feather's printless touch, compar'd
 To this my deepest wound, which now I feel
 In tearing thus my faithful heart from thine !
 Each moment that we linger but increases
 Our mutual pangs ; then take in this embrace
 My latest benediction !

L. Ruffel. O, farewell !

Ruffel. Yet a last kiss !—and for our little ones,
 Bear thou to each this legacy of love !
 Now we must part !—Farewell !

L. Ruffel. Farewell for ever !

[*Exit*.]

We cannot conclude this article without thanking Mr. Hayley for refreshing us in our tragi-comic course with these lively and affecting dramas. Our theatrical labours, derived immediately from the stage, have of late, with very few exceptions, been extremely painful ; though we must own, that we are rather at a loss to conceive by what strange fatality it has happened, that these Plays, before they came to us in print, were not offered to the Public at some of our established theatres.

ART. XI. *An Essay on Landscape ; or on the Means of improving or embellishing the Country round our Habitations* : translated from the French of R. L. Gerardin, Vicomte D'Ermenonville. 12mo. 3s. Doddsley. 1783.

HAVING already (see Rev. Vol. LVIII. Appendix, p. 561) given, from the original a full analysis of the contents of this ingenious essay, we shall now only lay before our readers, as a specimen of the translation, the following elegant *fancy piece*, not doubting but it will be acceptable to every reader who has cultivated a taste for picturesque beauty.

‘ If you would be thoroughly sensible of the beauties of the country, chuse, in order to study it in the detail, that delicious hour in which the freshness of the dawn seems to renovate all nature ; the whole earth is then adorned at the approach of that vivifying planet, which seems to warm in its bosom all the colours which ornament its surface, and chiefly that universal robe, that delightful green, which rests the eye, and seems to give peace to the mind.

‘ Having now with our eyes travelled over the general design, let us walk over the detached parts. We must seek for them behind the frame of the great landscape ; they are, as it were, little easel pictures

in a gallery, which we are going to examine, after having for a long time considered the capital piece in the school.

‘As soon as we leave the house, near the great masses of the border or foreground, we should find a beaten path, which will conduct us to all the beautiful spots.

‘Sometimes through a little wood, the rays of the sun playing through the branches, or by a spring which in its crystal stream reflects the colour of the roses growing on its banks——The murmuring of the waters, the tender notes of the birds, and the delightful perfume of the flowers, at once charm all the senses.

‘Sometimes to a wood of a more mysterious character—an antique urn contains the ashes of two faithful lovers—a simple bed of moss, under the shelving of a rock, makes a retreat for conversation, reading, or meditation.

‘Farther on, an almost impenetrable wood forms the sacred asylum of happy lovers.

‘At the extremity of this wood, the sound of a brook, heard from afar, under the close shade, invites to sweet slumber.

‘It is in a deep sequestered valley that this stream, which we heard the sound of at a distance, finds its way amongst rocks covered with moss. Advancing into it, the valley closes, leaving room only for a rough and crooked path. Then how beautiful the scene which suddenly opens to us! From dark cavities of the distant rocks, a clear and rapid stream gushes out on all sides; the roots and bodies of trees, and large stones, interrupt its course, vary the sound, and form an hundred different shapes in its falls. The place is surrounded every way by wood; the thick foliage bends and twines over the foam of the water; groups of trees happily disposed give an extraordinary effect of light and shadow to this enchanting scene: the banks are adorned with flowering shrubs and sweet smelling plants; a few rays only of light, reflected by the brightness of the cascade, find their way into this mysterious spot, and produce that tender colouring which is so well adapted to beauty.—It was in this spot that Musidora was once bathing; chance brought Hylas to the same place; through the leaves he discovers the mistress of his heart, for whom he has long sighed in secret. What does he not feel at the sight of such charms? in the contest between desire and delicacy, a precipitate flight can alone save him; and leaving a few words on the ground, he rushes back into the wood. Musidora starting at the sound, looks about on all sides, and at length perceives the writing of Hylas; her heart is touched with so much love and so much delicacy. Hylas is beloved and happy, and the memory of these faithful lovers is still engraved on a neighbouring oak.

‘Here, deep in a solitary dale, a little lake is formed; where the moon, before she leaves the horizon, long delights to view herself in the calm and clear water; the shores are planted with poplar, and at a distance, under their peaceful shade, rises a little philosophical monument. It is dedicated to the memory of a man whose genius enlightened the world. He was persecuted in it, because his independent spirit raised him above empty grandeur. Tranquillity and silence reign in this peaceful retreat; and this little elysium seems made for calm enjoyment and the real happiness of the soul.

‘Next,

* Next, under a grove of venerable oaks, and in the darkest recesses of the wood, a temple is discovered, where stillness and deep solitude invite to meditation. Here the divine enthusiasm of the poet meets with no interruption; here his sublime ideas are conceived.

* This grove leads to an unfrequented narrow vale; at the bottom a little rivulet silently glides over beds of moss; the hanging hills are covered with fern; and woods inclose it on all sides. In this spot is a small hermitage; once the quiet retirement of a philosopher.

* Round the shore of a large lake rise barren rocks, their tops are covered with firs, pine, and crooked juniper. The rough uncultivated soil appears like a desert; and it is divided from the rest of the world by a long chain of mountains. The painter frequents such scenes to study great subjects for his pictures. The unhappy lover, who has lost the object of his affections, comes here to forget his sorrows; but there is no spot so savage where love will not follow him—upon the rocks are engraved some monuments of his former loves, or the name of the object of them.

* Through a cedar wood, an easy ascent leads to the top of a high hill, at the foot of which a river winds through fertile meadows; from hence there is an extensive view, terminated by an amphitheatre of mountains in the distance. The sun now rising displays his radiant disk—The vapours all disperse at his approach; the trees and gilded banks throw their long shadows upon the fresh grass, still glittering with dew; a thousand accidents of light enrich the glorious picture, and the philosopher, having exhausted all his vain systems, is forced to acknowledge the Being of beings, and the Disposer of all things.

* But the desire of shade, and the beautiful green of the meadows, soon attract us; we descend into the valley, and repose our eyes after the brilliant prospect we have seen from the height; at the foot of the hill we enter a wood, where wild hops and honey-suckles form a thousand wreaths and garlands over our heads. The moss and young grass are watered by small springs, and in the bushes of sweet-briar and wild roses, which grow on their banks, the nightingale "*sings* "*sweetest her love-laboured song*." Upon some natural beds of moss we can repose ourselves, and stop to listen to her brilliant notes with additional pleasure, from the delightful odour of the rose and hawthorn, joined to that of the violet, the wild harebell, and the lily of the valley, which grow in profusion wherever the light can penetrate.

* Having left the wood we come to fields and enclosures of a great extent, which reach to the side of the river, and afford pasture to numerous flocks, which neither fear the dog of the herdsman, nor the crook of the shepherd. Grouped in an hundred different ways, some are quietly feeding, others lying down, and seeming to enjoy peace and liberty even more than the fresh herbage.

* Thick alders, willows and poplars form a shade which leads us to a bridge or ferry; there we cross two branches of the river, which is divided by a delightful island. A plantation of laurel and myrtle, in which there still remains an ancient altar, the perfume of flowering shrubs with which the island is covered, and the ruins of a little antique temple, sufficiently indicate that it was heretofore consecrated to love; now it is only a ferry, and the house of the ferryman is supported against the almost imperceptible ruin of the temple.

REV. APRIL, 1784.

X

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‘On the other side of the river is the dairy farm; the milk houses are seen upon the side of the nearest hill; a path crosses the different inclosures between hedges of gooseberries, raspberries, and little fruit-trees. The land never ceases to be useful. That which is in general left fallow, is sowed with herbs fit for pasture, and the cattle which feed upon them at the same time enrich the fields. The ox patiently ruminates, the sheep and goat range over it at liberty, and the young horse tossing his mane, with loud and boastful neighings, bounds over the turf.

‘Farther on, in another inclosure, the husbandman drives his plough; whilst he sings, the youngest of his children play round him, and the eldest, who are able to work, hoe up the weeds in the fields that are already sown.—Labour prevents the disorder of the passions in youth; it gives health and strength, and prolongs the days of old age: and at night one may at least say, that these good people have escaped that *ennui* which is but too often the lot and the torment of the rich and great.’

The translator has prefixed some ingenious remarks on the taste of the antients respecting this subject.

ART. XII. *An Authentic Narrative of the Dissensions and Debates in the ROYAL SOCIETY*; containing the Speeches at large of Dr. Horsley, Dr. Maskelyne, Mr. Maseres, Mr. Poore, Mr. Glenie, Mr. Watson, and Mr. Maty. 8vo. 2s. 6d. Debrett. 1784.

THE Authors or Editors of this publication, who, although anonymous, yet plainly appear to be the respectable names mentioned in the title-page, candidly acknowledge that it is meant as an appeal to the public on the part of “the gentlemen who profess to arraign the measures of the President’s government.” This alone would be sufficient to put us upon our guard, were we less impartial, and less determined to adhere to the inviolable maxim *Audi et alteram partem*.—Our present task, therefore, will be (while we heartily lament that there should be any cause for dissention in a learned body, which for above a century past has reflected the highest honour on this nation), to offer to our Readers a plain and concise statement of the facts related in this pamphlet, as nearly as possible in the words of the Authors, without, of course, vouching for the truth of their representation.

The office of Corresponding Secretary to the Royal Society had been held, for some years, by Dr. Hutton, Professor of Mathematics in the Royal Military Academy of Woolwich.

In the month of November last, the President and Council, without specifying any charge against the Doctor, nor, of course, calling upon him for a vindication, came to a resolution, “*That it was expedient for the Foreign Secretary to reside in London.*” The Doctor taking offence at this resolution, resigned his office on the 27th of the same month.

On

On the 1st of December following, at the annual election of a new Council and officers, it was observed with surprize, that the name of the Astronomer-royal, who had spoken in favour of Dr. Hutton in the Council, had been omitted in the list of the new-intended Council; and that no gentleman of eminence in the same branch of science had been substituted in his place. These, as far as we can collect, are the offensive grounds of the complaint against the President, at whom, it is evident, this whole attack is levelled.

At the meeting next after the anniversary, a motion was made, *That thanks be returned to Dr. Hutton.* In the debate it came out, that these were not meant as mere formal thanks, but as implying a censure upon the President and Council. The President "expressed a desire, that a committee might be appointed to enquire into the merits of the services for which Dr. Hutton was to be thanked; at the same time suggesting, that perhaps the Council itself might be a very competent committee for that purpose."—If this be a true state of the case, the President must certainly have divested himself of every maxim of equity; nor can we be surprized that the proposal was not accepted. The original motion was carried by 30 against 25.

At the next subsequent meeting, a defence of Dr. Hutton was read, which is here printed at large; upon which a motion was framed, that "*if Dr. Hutton hath been, in the opinion of any member of the Society, criminated, it is the opinion of the Society that he hath fully justified himself.*" This question was also carried by 49 against 15.

In the course of the debate upon the last question, Dr. Horsley declared, "That the chartered rights of the Society had been infringed, the freedom of its elections controuled, the business of the Committee of Papers mismanaged;" in short, "that he had charges to bring forward which would keep the Society in debate the whole winter, perhaps beyond the winter." It was now evident, that the removal of the President was the ultimate object of his antagonists. He therefore convened a select party at his house; and having summoned the whole Society to the ordinary meeting of the 8th of January, it was there moved, "*That the Society do approve of Sir Joseph Banks for their President, and will support him.*" This question appears to have occasioned a warm debate, in the course of which Dr. Horsley delivered part of a set speech, which in point of composition (we wish we could say of temperance) we cannot but admire. He entered upon the charges he had to allege against the President, but was not suffered to proceed. He menaced a SECESSION of himself and his friends, and pronounced this high-minded sentence: "Sir, when the hour of

“ secession comes, the President will be left with his train of
 “ *feeble amateurs*, and that *toy* * upon the table, the GHOST of
 “ that Society in which Philosophy once reigned, and Newton
 “ presided as her minister.” After much clamour, the question
 was carried by 119 against 42.

Notwithstanding this complete victory, the President is here represented as holding a very moderate language; as acknowledging some errors, and promising amendment.—It was thought expedient, say our Authors, to try the sincerity of these fair professions. A motion was accordingly brought forward, *That it be recommended by the Society to their President and Council, to rescind the Order lately made, for preventing persons residing out of London from holding the office of Foreign Secretary; and to request Dr Hutton to resume it* — This motion was agitated on the 12th of February, and in the course of the debate a paper was read on the part of the Council, specifying certain charges against Dr. Hutton. This paper must be a very important document in the contest; and we are rather surprized that the Authors, if *they* had it in their power, did not insert it at length in this appeal to the Public. This motion was lost by 85 negatives against 47 affirmatives.

The Authors assign no reason why they chose to prosecute the contest still farther, with so little prospect of success. They brought in, at a subsequent meeting, two more motions, the one of which declared it *indecent for the President to interfere in the election of members on the evening of the election*; and the other, *that it would be indecent in the President to influence the vote of any officer of the Society*. Both these questions were lost, the first by 115 negatives against 27 affirmatives, and the second by 102 negatives against 23 affirmatives.

The Pamphlet concludes with a declaration, that notwithstanding these defeats, “ the minority feel no abashment. Two
 “ and two ever will be four, and the three angles of a triangle
 “ ever will be equal to two right angles, whatever majorities
 “ Presidents of Royal Societies may procure to vote the contrary.” This, and several other passages equally pointed, manifestly imply a charge, that the majorities were procured by some undue exertions on the part of the President; and as this interference is always spoken of in terms of high disapprobation, we take it for granted that the gentlemen in opposition have used no such means, that they have not collected their friends, nor solicited any votes in their own behalf. We cannot therefore wonder that the majorities against them have been so considerable.

* “ Pointing to the mace.” Cromwell erst called it a *bauble*.

The part of this Pamphlet that gives us most concern is, the solemn declaration of the respectable members engaged in this opposition, "that the Society must owe to the success of *their* exertions, the renovation of its credit, if not the continuance of its existence." We must hence infer, that the society is in a declining state, if not on the brink of ruin. As we are apprized that there are more pamphlets to be published on these subjects, we presume the worthy members will point out the instances of decay they allude to, and the modes of speedy redress. As to us, who can only judge of the state of the Society by the merit of its publications, we must confess, that as long as we see them made up of the valuable communications of a *Cavendish* (who, so far from being a *feeble amateur*, may alone be considered as a learned society), of a *Priestley*, a *Kirwan*, a *Herschel*, a *Hamilton*, a *Hunter*, a *Smeaton*, a *Wolf*, &c. we are inclined to hope that the case is not quite so desperate; that the passage above quoted slipped from the pen of the Authors in a moment of unguarded enthusiasm; and that in justice to their reputation, as men of candour and veracity, they will, in a second edition, or future publication, retract this wild assertion, and the rash prophecy of the consequence of their menaced secession; both which, no doubt, must appear exaggerated, if not outrageous, as far as they apply to such distinguished characters as those just now named. If there really is to be some reform in the Royal Society, it may here become us, as Reviewers, to hint the general complaint which there has been of late, of the extreme incorrectness of their Transactions, and of the inaccuracy of most of the Translations for some time past inserted in their Appendixes.—We have more than once taken the liberty to animadvert upon these instances of neglect, which we cannot help thinking reflect some dishonour upon the Society as a body.

MONTHLY CATALOGUE,

For APRIL, 1784.

POLITICAL.

Art. 13. *A Speech intended to have been spoken in the House of Commons, on the Second of February.* 8vo. 1s. Debrett. 1784.

THIS anonymous still-born speech was formed on the motion, 'That it is the opinion of this house, That the continuance of the present ministers in power, after the resolution of this house, is an obstacle to a firm, efficient, extended, and united administration, which could alone save this country.' The writer scrutinizes the merits of this motion and the conduct of the parties by whom it was produced, with great freedom; and the Highgate oath having

having been introduced by one of the coalition leaders, he declares, that 'they seem to have lately added to it the following important clauses, viz, never to say the truth in public, when falsehood may better answer their purpose; and never to cease from promoting distractions in the nation, unless they be permitted to govern it with absolute authority.' His opinion of them is summarily expressed in the following words: 'By a peculiar fatality, which ought to exclude these men for ever from the administration of government, they have proved equally pernicious to their country in war and in peace; both in the times of their dissension and concord. Their profligate enmity has divested us of our colonies; and their friendship, their portentous friendship, threatens to complete the ruin of the state.' If such were the author's apprehensions, he may receive comfort from the reflection, that as the laboured end of this friendship has not been effected, it may probably wear out, without farther detriment to the state.

Art. 14. *The Resolutions of the House of Commons*, on the great and constitutional Question between the Privileges of the House of Commons, and the Prerogative of the Crown, from the 17th of December 1783, to the 10th of March 1784; including the Mover and Seconder, and the Numbers in the Division on each Motion; extracted verbatim from the Records in Parliament. 8vo. 1s. 6d. Debrett.

These resolutions, so important to every man who values the constitution of his country, are thus collected to serve, not only as a matter of reference and record, but to exhibit, in one point of view, the true nature and alarming extent and tendency of the question in which the representatives of the people have been at issue with the crown. Publisher's advertisement.

Art. 15. *Five Minutes advice to the People*, preparatory to the ensuing General Election. 8vo. 6d. Stockdale. 1784.

This writer, exhorting the people against electing the friends of Mr. Fox, compares that gentleman to Cromwell, with an exception to the religious hypocrisy of the latter. But, alas! at such a season as the present, all the dry advice in the world is not equal to the insinuating eloquence of a bowl of punch!

Art. 16. *The School for Scandal*, a Comedy in five Acts, as it is performed by his Majesty's Servants, &c. Never before printed. 8vo. 1s. 6d. Lister, in the Old Bailey. 1784.

Writers who endeavour to impose worthless compositions on the public by fraudulent artifices, will be generally found, like the coiners of false halfpence, to be manufacturers of dross: and though the former may escape the punishment incurred by the latter, the infamy that adheres to clandestine transactions, justly stigmatizes the characters of both. The title of this publication is notoriously calculated to *take in* purchasers by the hope of seeing Mr. Sheridan's celebrated comedy, which he has never yet printed; and it becomes our duty to warn the public, that the tract before us only consists of dull dialogues between *lord Borsas*, *Reynard*, and other suitable personages, concerning coalition, and the India bill, disposed indeed into acts and scenes, but without the least tincture of wit or humour.

Art.

Art. 17. *Ten Minutes Advice to the Freeholders of Yorkshire, on their Meeting of the 25th of March.* By a Freeholder. 8vo. 6d. Egerton.

Possibly no man who has been employed for such short periods, and who has done so little in a ministerial capacity, ever excited more attention than Mr. F. But that he did not do more was not his fault; nor that other persons have not done less: his personal character, his fluent versatility in debate, the revolutions of his enmity and his friendship, have all, in turn, contributed to render him conspicuous. Accordingly, a wag has here taken him in hand, and under the pretence of recommending him and his party to the Yorkshire Freeholders, has amused himself for ten minutes in exposing him in a strain of easy irony, to ridicule and detestation! If however we may trust to the recollection of events of no very ancient date, those among the common people who have once espoused the cause of a public man of an enterprising character, are not easily staggered in their attachments. Political writers, may please and confirm their own parties, but they seldom make converts.

Art. 18. *A safe and easy Plan for the Conduct of all Sorts of Money Transactions, without the use of Receipts:* which contains better and more useful Evidence of the Payment of Money, than Stamped Receipts will do, taken either before or after the late Amendments of the Act imposing Stamp Duties on Receipts; or than any other Evidence whatsoever, stamped or unstamped. By Oliver Quid, Tobacconist. 12mo. 4d. Scatcherd and Whitaker.

This is the third tax Mr. Oliver Quid has had the address to levy on those who entertain prejudices against the receipt tax: See last vol. of the Rev. p. 257, and 340. We use the term prejudices, because the opinions of those who are most subject to this tax, differ very materially; nor let Mr. Quid resent the imputation of his levying a tax on the public; because no one is obliged to take a stamped receipt unless he chuses it, and even there Mr. Quid declares it to be worth nothing. Whether the parallel will hold thus far with regard to his pamphlets or no, it is beyond a question whether he is doing good or mischief in studying to destroy appropriated funds for public service: for while he is gratifying his own humour in this kind of sport, Oliver must know his obligation to assist in making them good in some shape or other, perhaps not more to his liking. Yet, alas! we are checked in this supposition by a consciousness of our fallibility; for friend Oliver may not dislike an opportunity for writing two or three more pamphlets; and being both politician and shopkeeper, such of his letters as will not circulate in the former character, will at least always prove useful to him in the latter capacity.

His plan for avoiding the receipt tax, consists in making memorandums of payment, witnessed, instead of accepting receipts; being in fact, counterparts of such kind of acknowledgments, made by the payer instead of the receiver. But we apprehend that schemes to alter the common course of money transactions, dictated by party resentment, will soon give way to established forms, where even the party exonerated by law, will often gladly meet occasions of paying the tax.

Art. 19. *Impartial Advice relative to the Receipt-Tax.* 8vo. 1 s. Cadell. 1784.

While we admit this to be sensible advice for the conduct of the givers and receivers of receipts, so as to prevent this tax from operating to the disadvantage of either; we must also deem it useless. The author offers nothing on the subject that will not obviously occur to thinking men, or be suggested to them by occasions, and the unthinking majority, being no readers, will never see it.

Art. 20. *An Abstract of an Act* to explain and amend "An Act for granting Stamp Duties on Bills of Exchange, Promissory and other Notes, and Receipts." To which is added, an Abstract of an Act of 17 Geo. III. relative to Promissory or other Notes, Bills of Exchange, &c. &c. of above the Value of Twenty Shillings, and under Five Pounds: With the Forms of Notes, Bills of Exchange, and their Indorsements, agreeable to said Act. 8vo. 6d. Shrewsbury. Wood.

Art. 21. *An Abstract* of all the Game Laws, respecting Hares, Partridges, &c. &c. To which is added Abstracts of the following Acts of Parliament (the Act of last Year granting Stamp Duties on Bills, Notes, and Receipts; that for Stamps on Parish Registers; and that imposing duties on Carts, Waggon, &c.): Also an Appendix, containing an Account of all the Stamps on Vellum, Parchment, &c. now in use, &c. with a Preface and Poetical Introduction. By E. Thomas, Astronomer. F. S. A. B. 8vo. 1 s. Shrewsbury. Wood.

These acts may be properly abstracted, for any thing we observe to the contrary, not having compared them with the statutes at large; but they certainly have not the sanction of issuing from the regular press that gives authority to legal publications. Whether what is called the *poetical introduction*, may be a suitable sanction to a subject of law, we shall submit to the opinion of counsel; only observing, in extenuation of any seeming incongruity between law and poetry, that it must be a misnomer of E. Thomas, Astronomer, F. S. A. B. or an error of the press, there not being a single line of poetry in it.

Art. 22. *Constitutional Truths.* 8vo. 6d. Goldney. 1784.

The positions here assumed as constitutional truths, are supported by passages in point, extracted from some of the most able political writers on the subjects of the late coalition, and their famous East India bill; and are eight in number, *viz.*

1. 'That the coalition between lord North and Mr. Fox, was formed for the avowed purpose of seizing upon the executive government, and as such, was highly dangerous to the British constitution, *From Mr. Reus's claim examined.*'

2. 'That Mr. Fox's East India bill was unconstitutional. *From Mr. Pulteney's Pamphlet.*'

3. 'That Mr. Fox's East India bill was a confiscation of property. *From Mr. Boswell's Letter.*'

4. 'That patronage and not regulation was the object of Mr. Fox's East India bill. *From Mr. Joseph Price's Letter.*'

5. 'That the right of advising his Majesty, lately stigmatized under the cant term of *secret influence*, is the undoubted privilege of every Briton, and that the King is not obliged to confine himself to the

the advice of his ostensible ministers. *From Mr. Rous's pamphlet, intitled 'A Candid Investigation.'*

6. 'That if lord North and Mr. Fox succeed in the present struggle, the government is overturned. *From Mr. Dobbs's Letter.'*

7. 'That the dismissal of ministers, solely because they had not the previous approbation of the House of Commons, would be to transfer to that house the nomination to the executive offices of government. *From Mr. Rous's 'Claim Examined.'*

8. 'That an attempt in the House of Commons to nominate to the executive offices of government, is subversive of public liberty. *'From ditto.'*

The citations that stand as demonstrations under these respective propositions, have a cogency in them that will not fail to impress the minds of persons who consider subjects abstracted from party attachments.

E A S T I N D I E S.

Art. 23. *A Clear and Candid Exposition of the Origin, Progress, and accumulated State of the several Loans made to Mahomet Ally Cawn, Nabob of Arcott, by British Subjects at Madras, from the Year 1760, to the End of the Year 1777.* 4to. 1s. Reynell.

Calculated to justify the conduct of those gentlemen who advanced the money alluded to.

Art. 24. *Thoughts on Opening the Trade to the East Indies*; addressed to the Merchants of Great Britain and Ireland. By Thomas Parker, of Lincoln's Inn, Esq; Author of *Evidence of our Transactions in the East Indies, &c.* [See Rev. Vol. LXVII. p. 100.] 4to. 6d. Evans. 1784.

Mr. Parker argues for putting an end to the East India monopoly, and for throwing the trade open, upon free and generous principles, but in confused, though we will not add, negligent language; for, he may really have laboured his expressions into an ill-conceived style, that only resembles want of care. Not however, to dwell upon his manner, whatever may be urged in opposition to the East India company, under the odious idea of a monopoly, it still remains to be proved, that so very distant an intercourse, requiring large adventures, and a permanent consistency of management, could be conducted by unconnected competitors, who would have no corresponding system in their separate transactions, but who might be liable to thwart and counteract each other, as well to their mutual loss, as to the injury and discredit of the national interest and character. A great deal of what the author urges in favour of throwing this trade open, is guarded by the conjunction *if*, and he appeals to trial for its validity. But *if* this trade has risen to be an object of national importance, under a system of management that is often condemned; we really think, it would be an act of great temerity to convert the whole to the hazard of an experiment recommended on the same principles!

When we are unwillingly instructed by experience, that systems of policy conceived and matured in the closet, upon the most clear principles, have, when carried into execution, disappointed the best founded expectations, as much as the wildest schemes of the most visionary projectors; we shall deem experiments more profitable in the laboratory

laboratory than in the cabinet. This author affirms, that 'to extend the laws and form of the British government, as soon, and as nearly as it can be, among the people who are now under the India company, is to increase at once the British subjects to more than double their number, and to make the best compensation that can be made (if the universal opinion of the nature of our government is well founded) to all the people of India who may have suffered at our hands, and the evils which have been done, and cannot now be recalled, may be turned into the greatest good which future ages in that country can receive in a state of civil society; and the almost numberless inhabitants of the adjoining nations, may think themselves happy to withdraw from under governments where reason and justice are made to give way to arbitrary power and unrestrained avarice, and constantly be adding to the number of the subjects, and to the value of the British dominions.' When a speculative man, by dwelling upon his own ideas, can work himself up to form such chimeras, though we may respect his philanthropy, we must pity his ignorance of human nature. 'As children who are instructed to catch birds by putting salt upon their tails, so we must advise our author to solicit an act of parliament, to subject all the children in the East to a British education; and when this is done, his scheme will be in a fair train with the rising generation. But we are afraid this preparatory step will not keep pace with his sanguine views; for he declares that 'to distinguish from all others, and prefer a government under which all the subjects are only accountable to justice and to settled and equal laws, seems to require no other capacity than that knowledge of right and wrong which is given to all mankind.' If our author is possessed of such happy talents of persuasion, as never to have met with a true born *Englishman* whom he could not convince and bring over to his own way of thinking, he is the best qualified man in the world to undertake a political mission among Gentoos and Mahometans.

IRELAND.

Art. 25. *Letters addressed to the Committee of Belfast, on the proposed Reformation of the Parliament of Ireland, by the Rev. Christopher Wyvill: to which is prefixed, the First Letter from that Committee, which occasioned this Correspondence: also Mr. Wyvill's Address to the Freeholders of Yorkshire.* 4to. 1s. Stockdale. 1783.

The Irish, as well as the English, dissatisfied with the inequalities observable in their parliamentary representation, have applied to divers political reformers for assistance in the momentous object of adjusting a system of popular representation upon more correct principles. They have accordingly received the respective opinions of the duke of Richmond, the earl of Effingham, Dr. Price, and now of Mr. Wyvill: the consequence will probably be, that unable to agree among themselves, in the preference of any one plan offered to their choice, they will give up all speculative schemes whatever, and recurring to the mode provided by the constitution and actually in use, will, like their forefathers, content themselves with checking as well as they can, the abuses to which it may from time to time be exposed.

AMERICAN, &c.

Art. 26. *The American and British Chronicle of War and Politics*; being an Accurate and Comprehensive Register of the most Memorable Occurrences in the last Ten Years of his Majesty's Reign: in which will be found above Eighteen Hundred interesting Events, during the late War between Great Britain and America, France, Spain, and Holland. The whole carefully collected from Authentic Records, &c. 8vo 2s, 6d. No Bookseller's Name. Sold at No. 25. Exeter-Street, Strand.

To those who may want a meer chronological order of the events included within the ten years above specified, this tabular series will undoubtedly prove acceptable: but we cannot agree with the compiler in considering so dry a table as superior to more circumstantial and connected details of important transactions; merely because history may be ill written, or too much embellished with opinions and diction. Every reader who possesses judgment, while he avails himself of the abilities of an historian, will exercise that judgment, and comment for himself upon any author he peruses. This brief chronicle and record of the times, will, however, be convenient to resort to occasionally. There are likewise added, some useful abstracts relative to the government, population, &c. of the several states.

POLICE.

Art. 27. *The Heads of a Plan for Raising the Money for maintaining Paupers*, by a New Method. In which the Deficiencies of the Old System are pointed out, and the Author hopes, made good. 8vo. 1s. Faulder. 1784.

A visionary scheme for making the labouring poor maintain the destitute poor, by fixing the rates of all kinds of labour, and the wages of servants of all degrees, and raising the poor's rate by a taxation or stoppages out of their earnings and wages. We do not enter into the modification of the plan. Those who think it worthy their investigation, will doubtless have recourse to the pamphlet.

MECHANICS.

Art. 28. *Inanimate Reason*; or a circumstantial Account of that astonishing Piece of Mechanism, M. De Kempelen's Chess Player; now exhibiting at No. 8. Savile Row, Burlington Gardens; illustrated with three Copper Plates, exhibiting this celebrated Automaton in different Points of View. 8vo. 1s. 6d. Bladon. 1784.

This is a translation of the Letters of Mr. C. G. Windisch, concerning M. de Kempelen's famous Automaton Chess-Player; originally printed in German, at Basil, 1783. by M. Christian de Mechel, Member of the Imperial Royal Academy of Vienna. The ingenious M. DE KEMPELEN, who has constructed several most extraordinary and singular machines, beside that which is the subject of this article, is Counsellor of Finances to the Emperor, and Director of the Salt-works in Hungary. He was born at Presburg, in 1734, and gave, very early, surprising proofs of his mechanical genius. His *Chess-player* has been long the subject of conversation; and many were simple enough to affirm, both in conversation and in print, that the little wooden man played *really* and *by himself*, (like certain politicians at a deeper game) without any communication with his Con-

stituent.

stituent. It appears indeed, as yet, unaccountable to the spectators, how the artist imparts his influence to the automaton at the time of his playing, and all the hypotheses, which have been invented, by ingenious and learned men, to unfold this mystery, are but vague and inadequate; but were they even otherwise, they rather increase than diminish the admiration that is due to the surprising talents and dexterity of Mr. de Kempelen. For were the loadstone, as is supposed by some, the medium by which this mysterious influence is communicated, the application of it to the production of so many different movements is still as inconceivable as any thing else can be. The Author of these letters tells us a circumstance, which every one will not be very ready to believe; *viz.* the candid acknowledgment of *M. de Kempelen*, that a great part of the celebrity of his *automaton* is due to the lucky method he has hit upon, of fascinating the eyes of his spectators. However that may be, it is certain that this ingenious man has carried the powers of mechanism to an amazing degree of perfection, as may be observed in another machine of his invention, which speaks and articulates, distinctly, a considerable number of sentences, in different languages. This *speaking organ* is deemed a much more extraordinary invention than even the wonderful chess-player; notwithstanding the astonishing powers of the latter, who has actually encountered and *beaten* the best players at that game; particularly, as we are informed, the celebrated Mr. Philidore.

M E D I C A L

Art. 29. *Observations on the General Bills of Mortality.* By W. Hawes, M D 8vo. 3s. 1783.

These observations are subjoined to a new edition of this writer's *Address to the King and Parliament*, of which an account is given in the *Monthly Review* for March 1783.

It requires little reflection to be convinced, that the table of diseases in the London Bills of Mortality, furnished by a few ignorant women called *searchers*, must be very unscientific and inaccurate. Dr. Hawes has gone through an enumeration of the particulars, in which he has not spared the venerable sisterhood, but with all the force of that critical acumen once so formidable to Mr. Westley, has exposed their manifold errors and absurdities. Unfortunately, however, while he has abundantly proved the insufficiency of the present Bills for any medical or scientific purpose, he has not been able to suggest any practicable method of rendering them more perfect. This, we have reason to believe, will be no easy task.

Along with these *observations*, we have, stitched up in the same cover, though not corresponding in the numbering of the pages, some *Farther Hints for restoring Animation and for preserving Mankind against the pernicious influence of Noxious Vapours, or contaminated Air.** As these *hints* are yet unsupported by experiments, we have only to say of them, that some appear to be ingenious, and worthy of attention,—others crude and trifling. But why does not the projector himself put them to the test of experience? Who can be supposed equally interested in their adoption?

* By Dr. Antony Fothergill.

L A W.

Art. 30. *Commentaries on the Laws of England, in Four Books.*

By Sir William Blackstone, Knight, one of the Justices of his Majesty's Court of Common Pleas. The Ninth Edition, with the last Corrections of the Author, and continued to the present Time, by Richard Burn, LL. D. 8vo. 4 Vols. 11. 10s. Cadell. 1783.

Although the corrections and alterations in this edition are not very important, they are, however, chiefly such as have been occasioned by the Acts of Parliament passed since the publication of the last edition; and the Public are obliged to the proprietors of this valuable work, for engaging the assistance and superintendence of so respectable an editor as Dr. Burn: we regard it as a security against error, if not as an earnest of farther improvements.

Art. 31. *An Essay on the Nature and Operation of Common Recoveries.* By William Cruise, Esq; of Lincoln's Inn, Author of the Essay on Fines. 8vo. 2s. 6d. Brooke. 1783.

This Essay is written in a less dry and less technical style than the Essay on the Nature and Operation of Fines * for which, it now appears, the Public are indebted to the pen of the same ingenious Author. The circumstances that gave rise to this most complicated mode of transferring landed property, called a common recovery, the fictions by which it is supported, and the uses to which it is applied, together with its legal consequences and effects, are explained with great accuracy and judgment, and with as much perspicuity as the nature of the subject will admit.

Art. 32. *A Letter to the Earl of Effingham on his lately proposed Act of Insolvency.* By James Bland Burges, Esq; of Lincoln's Inn. 8vo. 2s. Cadell. 1783.

This Gentleman once more † takes up his pen to employ it in behalf of the unfortunate persons to whom the expected relief of an insolvent act was held out in the last session of parliament. The bill brought in for that purpose was rejected, principally on the grounds of the supposed danger arising to credit from the frequency of such acts, the encouragement they gave to fraudulent debtors, and the consequent injustice done to creditors.

Mr. Burges fully discusses these several objections that go to the principle of *all* insolvent acts, as well as those which were made to the particular bill that was proposed last year; and which, it seems, was drawn up by Mr. Burges, at the request of Lord Effingham.

Whether this pamphlet is meant by the Author as a kind of manual for the use of the noble persons who espoused that bill, in order to arm them against the formidable authority that was exerted to overthrow it in the last session, we shall not presume to conjecture. With such a *brief* in his hand, we doubt not Lord Effingham will make a distinguished figure in support of the cause he has undertaken.

ECCLESIASTICAL LAW.

Art. 33. *Thoughts on Bonds of Resignation.* By Mr. Ibbetson. 8vo. 1s. Faulder. 1783.

The part taken by the Right Reverend Prelates in a late celebrated

* Reviewed in July, 1783, p. 83.

† See our account of this Writer's *Considerations on the Law of Insolvency*, p. 180 of last month's Review.

decision of the House of Lords; by which, in contradiction to a long series of precedents, general bonds of resignation were declared void; has been the subject of much discussion. As it is hardly probable that this novel, and, to say the truth, not very decent attempt of the Spiritual Lords to instruct the learned Judges in the law of the land, will be tamely acquiesced in; it seems highly expedient that an Act of Parliament should be passed, in order to prevent the numerous and expensive litigations that are likely to ensue, and to *declare*, or if it should be thought fit, to *re-model* the law, on principles of policy and sound sense.

The doctrine of the courts of Westminster Hall, respecting bonds of resignation, and simoniacal contracts, is stated in this short and sensible tract with perspicuity. The Writer, though he seems to resent the conduct of the Bishops, as founded in partiality, is no friend to bonds of resignation. He proposes that a bill should be framed for the purpose of abolishing all bonds of this kind, with a single exception of such as 'may be entered into by a clerk at his presentation, to resign his living when a particular son of the patron shall arrive at the age of twenty-four years, and shall then be ready to take orders, and to be instituted to the said living; the living, in case of the death of such person, or his declining to take orders, to be absolutely vested in the original presentee.'

If it were possible to collect, with tolerable accuracy, the speeches of the *learned* (for so we must indeed style them, as well as reverend) Prelates, on the cause above alluded to, and likewise those of the Judges and Lay Lords, they would form a valuable Appendix to this pamphlet; as they undoubtedly displayed a very distinguished share of learning and ability.

M A T H E M A T I C S.

Art. 34. *A New Method for obtaining the Longitude at Sea.* By William Fairman, Teacher of the Mathematics. 4to. 1s. Kearney. 1783.

Mr. Fairman, to have dealt *fairly* by his purchasers, ought not to have charged this *new* method, &c. more than six-pence: and we presume our Readers will be of the same opinion, when they are told that it is contained in twelve pages; which are thus occupied: Page 1. Title. 2. Blank. 3. Dedication. On the 4th. the Author tells us he will explain his method, if called on to do it. 5. 6. 7. Contain his *new* method, which has been proposed several times, by others, before him; and has once been published by Heath, the author of the *Palladium*. 9. An explanation of it. 10. 11. A request that Captains of ships, and others, will make trials of it, and send him testimonies of its excellence, that he may obtain the reward offered by Parliament. P. 12. is, like the second,—blank! All this for ONE SHILLING! and the matter, at least, as deficient in quality as it is in quantity. If Mr. F. complains that we obstruct the Sale of his publication; we reply, that it is our indispensable duty, as Reviewers, to warn the Public against literary imposition.

P O E T I C A L.

Art. 35. *The Voluntary Exile*, a Poetical Essay. 4to. 1s. 6d. Scott. 1784.

This poetical invective against the political state of the times, is written with some allusion to the third satire of Juvenal; and is, perhaps,

haps, as exaggerated a picture of the British government, and British manners, as that drawn by the old Satirist was of Rome, and the Romans of his time. The English poet resolves to exile himself, because his enslaved and degenerate country is no longer the seat of freedom. 'Tis true, he deems highly of the abilities and public virtue of Mr. Fox; but even this distinguished patriot cannot detain him. He resolves to fly, a willing exile, to distant climes,

' To live with Freedom, or with Freedom die—

* * * * *

' There, far remov'd from all tyrannic pow'r—'

But he does not tell us whither he goes. We should have been glad to have known where this happy asylum for free-born souls is to be found. Perhaps the discontented bard emigrates to America: if so, it is to be hoped, for his own sake, as well as for that of the New States, he will carry with him some occupation more useful than that of *satire-making*.

Art. 36. *Hope*; a Poem. By S. Hayes, M. A. of Trinity College, Cambridge, and Usher of Westminster School. 4to. 1s. 6d. Doddsley. 1783.

This is, perhaps, the best crop that Farmer Hayes has obtained from the Kissingbury farm for some years. Still, however,

"The poppy grows among the corn."

To speak without a metaphor, this poem, in defiance of every impression that the cheerfulness of its subject might be supposed to communicate, is dull, heavy, solemn, and soporific.

Art. 37. *The Fourth Satire of Persius*, imitated, and much enlarged on, in Application to the Right Hon. William Pitt. 4to. 1s. 6d. Bladon. 1784.

'The censur'd Bard the censoring Critic hates,

—Beware, Reviewers! lest I break your pates.' P. 22.

Our Readers may take this invective against Mr. Pitt, and review it, if they please, for themselves; for we, who brandish no weapon heavier than a *feather*, should be fools, indeed, were we to hazard our *pates*, after such fair warning.

Art. 38. *The Progress of Politics*; or, a Key to Prior's *Alma*. First Canto. 1s. 6d. 4to. Cadell. 1784.

Prior, in his *Alma*, pursues a humorous thought with an agreeable flow of light easy wit; but to imitate compositions of this nature with success, appears to call for even stronger abilities than those which produced the model, to compensate the want of originality. But how is humour to be expected in "the trifling production of two or three sleepless nights, occasioned by the present *melancholy* situation of our affairs." The wonder is, how a mind thus disturbed by the sad fate of poor Old England, could find amusement by labouring at political trifling! Yet that our Author soothed himself by this kind of pastime, will appear from the general intention of his composition, and from the following sample of it:

'This *Alma*, or Ambition's mould,

The Pittite party firmly hold

To be diffus'd throughout the nation,

The stamp of public approbation;

Proclaims aloud the people's voice,

And sanctifies the monarch's choice;

Presides

Prefides at town and county meeting,
 And promises a courtly greeting.
 The Foxites, they again cry down
 These bold encroachments of the crown;
 And freely say (upon my word,
 With small respect to George the Third),
 That all addresses thus collected
 Is smuggling royally protected.

'Alma, they ready are to own,
 Sits cock-horse on the Sovereign's throne:
 And each rash boy, without a guide,
 Rais'd up by him, may get astride:
 But yet in vain he'll strive to stir,
 Till Commons lend him whip and spur.
 Though Sancho like, in wooden flight,
 Still pressing closer to his master,
 He wonders at his tow'ring height,
 And thinks he makes him go the faster.

'This once explain'd, 'tis clearly seen,
 What all the nerves and senses mean:
 What are they, but in other words,
 The secret spies, the back-stairs lords?
 Like them, through each canal they roll,
 Bring up a sample of the whole;
 And as the brain is strong or weak,
 More forcibly or feebly speak.

'Thus, whilst as judge the Sovereign sits,
 Receiving the attorney's writs,
 Hearing the noble counsel plead
 His light to justify the deed,
 Of lords and bishops packs a jury,
 And then decides *divino jure*.'

A reader should have Prior fresh in his head, or close at his elbow,
 to understand all this; and then he must be a strong Foxite to relish it.

'Note, If the Public should find any amusement in the illustration
 of this first part of the system, the Author may be tempted to pursue
 the progress of it through the subsequent cantos.'

We hope not, for the Author's sake. When anxiety of mind de-
 stroys our rest, the most prudent course is to apply to some skilful
 apothecary.

RELIGIOUS, &c.

Art. 39. *A Treatise on Baptism*. By the Rev. Matthew Henry.
 Abridged from the original Manuscript, and now first published,
 by Thomas Robins. 12mo. 3 s. bound. Buckland.

A sufficient account of this publication may be extracted from the
 advertisement prefixed to it. Having spoken in high terms of the
 Author's character, and other works, the Editor thus proceeds:

'After the death of Mr. Henry (A. D. 1714), his friends found,
 among his papers, a large *Treatise on Baptism*, drawn up from an-
 cient writers with great care and labour, fairly transcribed with his
 own hand, and ready for the press. Why it was not published during
 his life is unknown; and the suddenness of his death, at a distance

from his family, prevented his leaving any orders about it. Those into whose hands it came, were not without thoughts of having it printed, but were discouraged by the large size of the *controversial* part, which, they justly apprehended, would obstruct its general acceptance. But the friends of the Author were still unwilling that the *practical* part of the Treatise should be lost to the world, as it seemed well calculated for usefulness; other publications on the subject being almost entirely controversial.

By Mrs. Sarah Brett (now the only surviving daughter of the Author) and others nearly allied to him, the Editor was prevailed upon to undertake the abridgment of the former part of the Treatise, and the revision of the whole, in order to its publication, in a size and form most likely to be acceptable and useful. Being by Providence dismissed from his late station*, 'and disabled for other ministerial services,' he thought he could not better employ the hours he might redeem from secular engagements, than by completing the work that he had before begun; which he has effected, with much greater expence of time and labour than he at first apprehended. To contract a long chain of laboured arguments into less than a fourth part of its original extent, without material detriment to its strength or form, was found no easy task; and to abridge the practical reflections of 'so peculiar and lively a writer,' without destroying the symmetry, spirit, and popularity of the whole, proved little less difficult. 'Each of these has been attempted; with what success, those who are best acquainted with Mr. Henry's compositions must judge.'

So far as we are capable of forming a judgment, we think Mr. Robins has well performed his part. Most readers, we apprehend, will be of opinion with us, that the work is at present sufficiently large, and that what has been omitted might very well be spared. Probably some may think that more might have been lopped off, without any real loss.

Mr. Henry has certainly made the most of his subject, having connected with it the whole system of Calvinistic divinity. It cannot reasonably be imagined, that the lawgiver of the Christian church intended the simple rite of baptism to include all that this author has found in it. Imagination has in too many instances been employed, instead of judgment. It must, however, be confessed, that Mr. Henry has given evident proof of considerable ability and learning in this performance, which is undoubtedly the most *popular* defence of infant baptism, and of the mode of sprinkling, that hath appeared: we may also venture to say, that it is the most *practical*. The Calvinistical Baptists will find some of the Author's arguments more difficult to be answered than most they have met with; and his addresses to their feelings will be likely to arrest their judgments. Some *reflections*, however, which he casts on *their mode* of baptism (which perhaps the Editor might as well have omitted), may serve as an antidote, as they are scarcely consistent with that candour and liberality which might have been expected from the Author, and which, had he been now living, he would probably have discovered.

* As divinity tutor in the Dissenting academy at Daventry. The total loss of his voice is the affliction he alluded to.

The work is divided into seven chapters, of which the following are the titles: The Nature of Baptism.—The Subjects of Baptism.—Its Necessity and Efficacy.—Of the Circumstances of its Administration.—Of the practical Improvement of our own Baptism.—Directions to Parents concerning that of their Children.—Directions what to do when we are present where the Ordinance of Baptism is administered.

Though it is well known that our ideas on certain doctrinal points considerably differ from those of Mr. Henry, we must pronounce this to be a very elaborate, methodical, and ingenious performance; and we have no doubt that those of the Pædobaptists, who have a relish for the other writings of this popular divine, will think themselves obliged to Mr. Robins for rescuing the work from oblivion, and for the pains he has taken to exhibit it in a form so much more acceptable, than that in which the original, if published entire, would probably have appeared.

Art. 40. *A Catechism for Children and Youth.* By Nathan Porteus. 12mo. 6d. Manchester. Printed by Wheeler. 1783.

If the utility of the catechetical mode of religious instruction be allowed (which many are inclined to dispute), it will still remain a question, whether it be eligible to multiply catechisms, without some great and manifest superiority in doctrine, method, or language. The present publication, however well intended, hath no pretensions to originality, or distinction in any of these respects.

Art. 41. *A Charge delivered to the Clergy of the Diocese of Sarum,* at the Primary Visitation of that Diocese, in the Year 1783, by Shute Lord Bishop of Sarum. 8vo. 6d. Cadell, &c.

This Charge well deserves the attentive perusal of all who are engaged in, or designed for, the sacred office. They will see what they owe to their people, to the world, to their own characters, to their profession, and to their God. The worthy Prelate shews, in a clear, concise, and energetic manner, that IDLENESS is inconsistent with, and incapacitates the parish priest from a due discharge of every part of his important office; that the exertion of all his powers, of all his industry, is requisite for the due performance of the work he has undertaken; that the employment to which he has, under the most sacred vows, dedicated himself, is reclaiming the vicious, awakening the secure, satisfying the doubtful, strengthening the wavering, recovering the fallen, and being useful to all. He likewise shews, that worldly-mindedness tends, equally with *idleness*, to diminish his weight with his people; to preclude all means of doing them service; and eventually to defeat the effects of any good qualities he may chance to possess.

The topics on which his Lordship insists suppose the residence of the clergy on their respective cures. Residence, he says, necessarily results from the very idea of an established clergy. The mansion, the glebe, the endowment, manifest the intention of the founders of churches, and of the legislature. The pious views of the former were confirmed by the civil wisdom of the latter; each discerning that the real purposes of religion could never be promoted but by a resident clergy. Cogent as these motives must be on worthy minds, there are others, he says, which will affect them still more powerfully:

the

the solemn engagements expressly stipulated at ordination, and virtually at institution.

The whole of this Charge breathes a truly liberal, candid, and Christian spirit, and shews that his Lordship is earnestly solicitous for the welfare of the clergy, the good of his diocese, and the promotion of religion.

He justly observes, that if ever there was a period in the annals of this country at which it was more peculiarly incumbent on the clergy *to take heed to their ways*, it is the present. Shameless profligacy, avowed libertinism, infidelity, and superstition, in every shape, are making a most alarming progress.

— *Quis talia fando,
Temperet a lacrymis!*

S E R M O N S.

- I. *The Nature and Extent of civil and religious Liberty*, preached before the University of Cambridge, November the 5th, 1781: By Peter Peckard, A. M. Master of Magdalen College. 4to. 1s. 6d. Cadell.

This very sensible preacher appears to be a warm and steadfast friend to the interest of liberty, civil and religious. Mr. Peckard very properly fixes the idea of liberty, as subsisting between the two extremes of licentiousness, and of tyranny. Liberty, circumscribed on all sides, and supported by laws calculated to prevent men from making, and secure them from suffering encroachments. Perfectly aware also, that there is no greater slavery than what in a corrupt administration may be established *by law*, he adds some very pertinent and seasonable remarks on this part of the subject. He proceeds to reason with no less strength, propriety, and candour, on the topic of religious freedom and the rights of conscience.

This discourse is rendered rather peculiar by a number of references to notes added at the conclusion, amounting to sixty, which consist of suitable quotations in Latin and English, and other observations illustrating the subject. Throughout the whole, respect is had to some positions that have been advanced, even in late years, to which an allusion is particularly made in the following concluding paragraph of the notes. 'A candid view of the foregoing extracts and observations may be sufficient to convince any one of a fair and ingenuous mind, that the people of England have at all times had a *strict and proper right to liberty*, and that the lately revived doctrines of non-resistance, unconditional submission, and a power in governors superior to law, are totally false and groundless. But farther, when we consider the malignancy, the gross and wilful misrepresentation, the scandalous calumny and defamation, with which they have been propagated, we must be not only much grieved, but indeed much surprised to find in so enlightened an age, such a dreadful darkness and perversion of the human heart.—In Mr. Locke's works we have a full and fair discussion of this most important subject, where the right to civil and religious liberty is demonstrated to the entire satisfaction of every reasonable man, in his treatise on Civil Government and Religious Toleration. But I have purposely avoided making any reference to his authority, because, it seems, that he is now found out to be a Party

Writer. He is so indeed, and of a Party that has not many advocates. He is of the Party of truth, of reason, and of sound philosophy, of rational zeal for the glory of God, and the real happiness of man; of universal, and disinterested benevolence, of unshaken veneration for the rights of human nature, and of unalterable good-will and friendship to the glorious cause of civil and religious liberty.

One would think, that after the writings of Locke, Sidney, Trenchard, Hoadley, Addison, and many others of the same excellent spirit, not an enemy to freedom would have remained in this enlightened age and nation; and yet, so it is, that such men are still to be found, even in a land of liberty! How shall we account for this?—It must proceed, no doubt, from the baleful influence of courts, the natural soil and seat of despotism,—aided by some mistaken religious ideas; for which, surely, much less allowance can be made in the present improved times, than formerly, when the minds of our forefathers were scarcely emancipated from the shackles of Romish bigotry and superstition. Why do not such people remove into France or Morocco?

11. Preached in Lambeth Chapel, at the Consecration of Edward Lord Bishop of St. David's, and Christopher Lord Bishop of Bristol, July 6, 1783. By William Jackson, B. D. Student of Christchurch, and Preacher to the honourable Society of Lincoln's Inn. 4to. 1s. Rivington. 1783.

A sensible and ingenious apology for the constitution of the church of England, particularly with respect to those orders and institutions, which may be rather regarded as the provisions of human policy, than the prescriptions of divine authority. The Author acknowledges that the origin of those proceedings is to be looked for, not in the religion of Christ taken abstractedly as a rule of duty, but in all those circumstances which necessarily belong to a public profession! With respect to the subordination of ministers, stated forms of worship, the use of a decent and orderly ceremony, with whatever else is to be found as constituting a part of ecclesiastical discipline, Mr. Jackson observes, that all of them may be justified by the same consideration, that christianity so long as the profession of it is to be maintained among men, and is meant to hold its place in the common intercourse of the world, must not be left on the footing of an indifferent speculation, for every man to practise his own notions upon it. I think no man of reasonable and dispassionate enquiry, if he would examine the subject in this view, can have any clear conception how religion could be maintained at all in society upon such a supposition!

On the footing of this maxim the Author scruples not to affirm, that such institutions, so far from being derogatory from the beauty and purity of christianity, are even necessary to its support.

He argues from analogy; and contends that the practice of morality and the maintenance of religion, stand so far upon the same grounds. Human laws and institutions do not constitute either virtue or religion, but may fairly be applied in both cases to the support of them. We apply them only, as marking that line of action which we suppose likely to produce the greatest good. And in what concerns the public profession of religion, the regulations arising from such foresight go to the maintaining a due order and sobriety of conduct

dust in the ministers of the church, to the checking each propensity to carelessness and negligence, of which our best habits partake so readily, and to the restraint of capricious innovation in the service of that which is holy. The ordinances therefore of which we speak, partake of that which is a found definition of all law, that "it is the measure of action in respect to man," and are justified at the same time by the ends for which they are constituted. On the ground of these principles, the Author vindicates the ministers of the church of England from the charge of * insincerity in conforming to its rites, and submitting to its articles.

III. *The Character of Timothy; or the early Knowledge of Scripture recommended.* A Sermon to Children and young Persons. Preached at Hackney, May 15, 1783. By S. Palmer, 12mo. 3d. or 2s. 6d. per dozen. Buckland. 1783.

Of sermons such as this, the best commendation is, that they are well adapted to their design. In this view the present discourse is entitled to the same favourable reception, which a similar one on the character of Samuel met with. As the worthy Author is engaged in drawing up a series of discourses on *the Characters of Youth* exhibited in scripture, we hope he will study general utility; and confine himself to those obvious points of faith and practice which are level to the understandings of young persons, and which are of universal concern. Mr. Palmer's good sense will teach him that matters of doubtful disputation, or obscure research, in discourses for children, are exceedingly improper.—We acknowledge the difficulty of the undertaking: for if disputable matters are to be avoided in catechetical institutions, or sermons immediately calculated for the instruction of young persons, it may be asked *what* is not disputed? What article of faith hath not been called in question? What point of religious practice hath not been made a subject of debate? If the basis is to be extensive, how far ought it to extend? Who shall draw the line? What shall determine the limit between things essential and things circumstantial?—To answer such questions as these to general satisfaction is absolutely impossible. What then is to be done!—we can only give this general reply—that we ought to be careful to lay the greatest stress on those points which have the fewest difficulties attending them, and which have at the same time the most apparent tendency to promote the great ends of virtue and piety. Smaller matters, if touched on, should not be placed in such a light as to impress an idea of their being of essential moment.—After all, every minister will adopt his own plan; and if he esteems a doctrine essential, he will think it his duty to inculcate it on his audience, and to teach it to his catechumens. The Socinian will tell the Calvinist that he is wrong, and the Calvinist may retort on the Socinian:—and who will decide the difference? If we are taught mutual forbearance by our difficulties, the principal difference will be at an end.

IV. *A Discourse on Self-Knowledge;* preached in the Church of Berwick upon Tweed. August 3, 1783. By Percival Stockdale. 8vo. 6d. Law.

Some just and striking sentiments, expressed in forcible and elegant

* The text 2 Cor. i. 12. Our rejoicing is this, the testimony of our conscience, &c. &c.

language, are scattered through this discourse; but, as a sermon, it wants seriousness and simplicity: and notwithstanding the outcry which the preacher raises, about benevolence, candour, and forgiveness, we are afraid that his manner is little calculated to make converts to the genuine spirit and principles of the gospel. There is something of trick and mechanism in such discourses. The preacher appears to practise too much on the feelings and passions of his audience:—He seems to aim at drawing attention to himself, either to be admired for that first of human honours, (as Mr. Stockdale says) ‘intellectual genius;’ or to have his faults ‘treated with all possible tenderness and respect?’—The proverb is trite, but perfectly applicable to preachers of this description—“All is not gold that glitters.”

V. A Discourse setting forth the dangerous Consequences of Enthusiasm and Apostacy, with Cautions in order to draw the unwary from the Principles and Practices of the Methodists. By a Member of the Established Church. 8vo. 6d. Rivington. 1783.

Dr. Johnson, speaking of Dr. Watts, says, that any church might have been proud of such a member. Of the present Writer, if he be not better than his ‘discourse,’ we may on the contrary justly say, that “no church will be proud of him.”

FOREIGN CATALOGUE.

DIVINITY, and Ecclesiastical History.

Art. I. *Geschichte der Entstehung*, i. e. History of the origin, variations, and establishment of the Protestant Doctrine from the beginning of the Reformation to the introduction of the concord formulas. Vol. II. Leipz. 8vo. pp. 518. 1784.

THE first volume was published in 1781, and has raised the reputation of the Author (Prof. PLANKE of Stuttgart) to that of the first historians of his country, perhaps of Europe.—“It is long,” says a German critic in whom we may confide, “Since we have read a history written with so much taste, and such philosophical acumen as the present.” A third volume is soon to appear, which will complete the work. When we have the whole we shall probably lay a full account of it before the public.

L A W.

2. *La Scienza della Legislazione*.—The Theory of Legislature by CAR. GAETANO FILANGERI. Naples, 4 Vol. 8vo. 1783.

This is the fourth or fifth Edition of a book lately published which has met with much applause.

PHYSIC.

Art. 3. *ΙΠΠΟΚΡΑΤΟΥΣ ΑΦΟΡΙΣΜΟΙ*. HIPPOCRATIS Aphorismi, Hippocratis et Celsi locis Parallelis illustrati. Studio et curâ JANSSONII AB ALMELOVEEN, M. D. quibus accessit Lud. Verboesd Index Locupletissimus. Loca parallela ex BOERHAAVII Comentariss, notulas addidit, Editionem curavit ANNA CAR LORRY, M. D. Paris, 1784. 12mo. pp. 373.

If we can have any faith in French accounts of French editions, this should be a very correct copy of the Aphorisms of the father of medicine,

medicine, with their principal commentaries, enriched with many valuable notes of the present Editor.

4. J. B. C. a SCHOENBECK, M. D. *Tentamen de Calore Animalis, accedunt* J. G. LEIDENFROST, M. D. & *in Acad. Reg. Duisburg.* P. P. O. *Super Pythagorico Mentem esse Numerum Considerationes Medicæ.* Duisburg, 4to. 1783.

This is one of those academical exercises which students in German Universities generally submit to public examination, when they aspire to the higher degrees in their faculty. Nothing new is ever expected in them, unless one of their professors avails himself of the opportunity to communicate some recent discovery, or to propose some new doctrine. The Writer of the present dissertation displays abundance of medical erudition, but among his multitude of quotations, we are surprized not to find the names of the English writers who have of late so much illustrated his subject, such as Crawford, Leslie, &c. Prof. L——'s tract goes to prove, that numbers are in fact the elements of all our ideas.—We do not mean, always, to register such tracts as these, the present we mention only because a copy of it hath been sent us.

MATHEMATICS, *Astronomy, Optics.*

5. *Essai de Trigonométrie Sphérique.*—An Essay on Spherical Trigonometry, by JOHN TREMBLEY. Neuchatel, 8vo. pp. 270. 1784.

The whole doctrine of Spherics is here deduced from two simple propositions, contained in La Caille and de La Lande. After having gone over all the properties of spherical triangles, copious applications are made to astronomy—And indeed the whole science of astronomy, we are informed, may be deduced from the Author's formulas.

- Art. 6. *Observations Astronomiques.*—Astronomical Observations made at Toulouse, by M. DARQUIER, Member of the Academy of Inscrip. of Toulouse, &c. Paris, 4to. 2 Vols. 1783.

We have here a series of the usual astronomical observations, from 1748 to 1781; some useful instructions on the management of the pendulum; and observations on the motion and magnitude of the *Georgium Sidus*.

7. *Supplément à l'Optique de Smith.* Supplement to Smith's Optics, containing a General Theory of the Instruments of Dioptrics. 4to. pp. 189, with Plates. Brest. 1783.

Euler's principles of Dioptrics, and the practical application of them, make up the contents of this book.

NATURAL HISTORY.

8. *Christallographie.* Crystallography, or Description of the Forms proper to all Bodies of the Mineral Kingdom, in their States of saline, stony, and metallic Combinations. By M. DE ROMÉ DE L'ISLE. 8vo. 3 Vols. Paris. 1783.

Although this be in fact only a second edition of a well known work published by the same Author in 1772, in 1 Vol. 8vo. the additions however are so very numerous, that this may more properly be considered as an entire new publication. Eight plates, and a number of synoptical tables of all known crystallizations, form a 4th or sup-

plemental volume. Sets of models of the crystals are likewise prepared under the direction of the Author.

9. *Voyage Mineralogique*, i. e. Mineralogical Journey from Brussels to Lausanne, through a part of Luxemburg, Lorraine, Champagne, and Franche Comté, in the year 1782. By Count GREGORY R***. Lausanne, 8vo. pp. 118. 1783.

We hear that this tract is well worth the perusal of all who take pleasure in mineralogical enquiries.

HISTORY.

10. Of the excellent *History of Germany*, of MICH. ING. SCHMIDT, the Fifth Volume of the Octavo Edition of Uim is just published. This brings the History down to the year 1544. An ample abstract of the First Volume is preparing for our next Appendix. Books like this *apparent vana nantes in gurgite vasto*.

11. *L'Art de vérifier les Dates*. The Art of ascertaining the Dates of Historical Facts, Charters, &c. from the Nativity of our Lord, containing all the different Eras, and Successions of Sovereigns, &c. Vol. I. Fol. pp. 617. Paris.

This is the first parcel (*livraison*) of a third edition of this well known and very valuable work.

GEOGRAPHY.

12. *Geographie Comparée*. Comparative Geography; or Analysis of the Ancient and Modern Geography of all Countries and of all Ages. By M. MENTELLE, Historiographer to the Duke d'Artois. 8vo. pp. 528. with Maps. Paris, 1783.

This is a progressive work. The present volume treats of *Modern Spain*; and we are assured that the Author has received so much assistance from the learned of that kingdom, that it is by far the most complete work on the subject.—The same Author has also newly published four octavos of a compilation, entitled, *Choix de Lectures Géographiques et Historiques*, i. e. Select Pieces for geographical and historical Readers, arranged in the order that seemed most effectual for facilitating the study of the geography of Asia, Africa, and America, with maps. Both works are to be continued.

13. *Description Géométrique de la France*. Geometrical Description of France. By M. CASSINI DE THURY, Director of the Royal Observatory of Paris. 4to. pp. 207. with a large Map of France. Paris, 1783.

This is part of the result of an undertaking first set on foot by Colbert.—It contains the measurement of near 800 great triangles in France, and will be followed by another volume, which will comprise many other materials tending to complete the great enterprise of a general and accurate map of France.

14. *Etat présent de la Russie*. The present State of Russia. 8vo. pp. 206. Petersb. & Leipzig. 1783.

The same work is also published in German, and both are said to be translations out of the Dutch, written in 1778, by Dr. VAN WONGE, who has been six years physician to the corps of Cadets in Russia. The Author delivers many original observations; he speaks with freedom, and not always to the advantage of Russia.

TRAVELS.

TRAVELS.

15. *Voyage Pittoresque de la Grece.* i. e. Picturesque Travels into Greece. By the Count de CHOISEUL GOUFFIER. Fol. Paris.

Of this splendid and valuable work (which appears in Numbers) we have now the first volume complete. It contains 126 plates, and with the last or 12th number were delivered a title page, and a preface of 66 pages. A further account of this No. is reserved for our next appendix. Accounts have been already given by us of the former Numbers.

16. *Voyage Pittoresque de Naples et de Sicile.*—Picturesque Travels through Naples and Sicily. Fol. Paris.

The fourth volume of this work is now publishing. The choice of objects here represented is not altogether so happy as the purchasers of this expensive work may wish. One would hardly expect, in a publication of this nature, indifferent prints of pictures, statues, and other works of art. For an account of the first volume, see Review, Vol. LXVI. p. 465.

17. *Voyage Pittoresque de Sicile, &c.*—Picturesque Travels into Sicily, Malta, and Lipari. By M. HOUËL, Printer to the French King. Fol. Paris.

This work likewise appears in numbers, each containing 6 plates. The ninth and tenth numbers are just published.—The work has its merit, though not equal to that of the Count de Choiseul. See Review Vol. LXVIII. p. 167 505.

18. *Voyage Pittoresque de la France.* Picturesque Travels through France. Fol. Paris.

A few numbers of this work have been published, but we hear so little of its success, that we are not sure whether the enterprise hath not been laid aside. Our readers shall be regularly apprised of the progress of the three above-mentioned publications, as also of the present, in case it goes on.

19. *Reisen eines Franzosen durch Deutschland.* Travels of a Frenchman through Germany.

The anonymous Author, we are assured, is not a Frenchman, but a German of some distinction. It is so strongly recommended to us that we wish to be better acquainted with it; as indeed with many other German publications, which become daily more and more interesting, not only as objects of science, but also of polite literature.

ORIENTAL LITERATURE.

20. JOH. DAV. MICHAELIS *Orientalische und Exegetische Bibliothec.*—Oriental and Exegetical Library. By Prof. Michaelis, &c, of Gottingen. 8vo. Francf. & Leipzig.

This is a periodical work; but by no means of a common stamp—No publication that belongs to his plan, nor any new lights that illustrate oriental literature, escape the notice of the very eminent Editor. He is free, perhaps sometimes too sanguine in his censures. The last number published is the 22d.

21. *Museum Cusicum Borgianum, Vellitris.* Illustravit J. G. C. ADLER. Altonanus. 4to. pp. 172. Tab. XII. Romæ. 1782.

22. *Reisebemerkungen,* i. e. Observations on a Journey to Rome. By J. G. C. ADLER. 8vo. Altona. 1783.

23. *Brevis Linguae Syriacæ institutio.* Auctore J. G. C. ADLER.
Altona. 1784.

These are some of the first but valuable essays of a man who, at an early period, promises to be one of the first cultivators of Oriental literature.—The Museum Cusicum contains a curious collection of the coins of the Caliphs. The Journey to Rome relates chiefly to biblical and Oriental MSS. And the Author, having lately been appointed Professor at Copenhagen, publishes now the above Syriac grammar for the use of his Pupils.

24. DIDYMI Taurinensis, *Litteraturæ Copticæ Rudimentum.*
8vo. pp. 119. Parma. 1783.

England has of late contributed so much toward promoting the knowledge of the Coptic language, that we could not delay announcing the existence of this tract, although we have as yet no precise character of it.

ARCHÆOLOGY, *Classics.*

25. *Les Navires des Anciens*—The Ships of the Ancients considered with respect to their Sails, and the Use that might be made of them in our Marine. By M. LE ROY, of the Royal Academy of Inscriptions and Belles Lettres, &c. 8vo. pp. 240, with Plates. Paris. 1783.

This book is intended as a sequel to *The Marine of Ancient Nations*, by the same Author, whose well known erudition may attract the attention, not only of our scientific shipbuilders, but also of our eminent scholars and antiquaries.

26. *Idilli di Mosco*, &c. Idyls. of *Moschus*, *Bion*, and *Theocritus*.

Translated into Latin Verse by Count B. ZAMAGNA; and into Italian by the Abbate L. M. BUCHETTI. 8vo. Milan. 1784.

We mention these versions chiefly on account of the copious annotations which the Italian translator is said, by our Correspondents, to have added to them.

27. ANTONIOT, &c. ANTONII VILLÆ *Chrysopetropolitani.*
Dialogus de Græcorum Scriptorum Lectione. 8vo. pp. 63. Ferraria, 1783.

We transcribe one passage out of this book, which probably will characterise it to our orthodox scholars. Speaking of the Greek Fathers of the church, the Author says, *Digni enim sunt quos hoc loco recordemur, utpote qui illi pro virili parte effecerint, ut integrum Græcum splendorem retinerent, ac prorsus a barbarica essent labe alieni.* This essay is written in Greek and Latin; and, in point of style, is said to be worthy the age of Politian.

BELLES LETTRES, *Poetry.*

28. *Annales Poétiques.* Poetical Annals, from the Origin of French Poetry. Vol. XXVI. 12mo. pp. 264. Paris. 1784.

The lovers of the French *Belles Lettres* will find much entertainment in this well conducted compilation; which is still in a progressive state.—The greatest part of this volume consists of anecdotes, and fugitive pieces of Chapelle.

29. *Le Revoluzioni del Teatro Musicale Italiano*—Revolutions of the Musical Theatre of Italy, from its Origin to the present Time.

By

By STEPH. ARTEAGA of Madrid. Vol. I. 8vo. pp. 411. Bologna. 1783.

The subject of this book must be interesting to many, and we hear it mentioned in terms of high commendation. The Author is a Spanish Ex-jesuit.

30. *Scherzi di LABINDO*.—Poetical Sports of Labindo—with the Motto *Lufinus*. 8vo. pp. 142. Bern (a false date). 1784.

This same Labindo is the Count FANTONI DE FIVIZZANO.—We have read some of his Odes, &c. in which we have, with pleasure, observed much of the ease and elegance of Sapho and Anacreon. We cannot resist the temptation of inserting one here, not for the novelty of the subject, which is a very stale one, but as an instance of the simplicity of the Author's style:

Senza face, e senz' Arco
Piangeva un giorno Amore
Colto dai Numi al varco.
Al suo diletto figlio
La bella Madre in vano
Tergea pietosa il Ciglio.
Fremendo sdegnosetto
Si lacerava il crine
Si percuoteva il petto.

Quand' ecco in un momento
Gli balenò sul' volto
Un raggio di contento.
Vide la vaga *Iole*,
Nelle di cui pupille
Par sì vagheggi il sole:
E' in que vezzosì lumi
Trovò la face e l'arco
Che gli rapiro i Numi.

31. *Carolo Primo*. Charles the First King of England: a Tragedy. 8vo. Bologna. 1783.

This tragedy is the work of Sig. MORESCHI, already known by some poetical and rhetorical compositions. What struck us most is, that so calamitous a subject should have been chosen for an entertainment at the nuptials of a friend, at which this play was actually performed.

N O V E L S.

32. *FAUSTIN oder das Philosophische Jahrhundert*.—Faustin; or, The Philosophical Age. 8vo. 1783.

A valuable Correspondent has recommended this book to us as an excellent novel, somewhat in the manner of *Candide*.—Our Readers shall hear more of it.

33. *TELEPHE, en Douze Livres*.—*Telephus*:—in Twelve Books. 8vo. pp. 264. Paris. 1784.

A philosophical novel, somewhat in the manner of *Telemachus*. *Telephus*, the son of Hercules, having taken an oath to rescue *Caridea*, a young lady who had been taken prisoner by the Celts, his adventures, in consequence of that engagement, are the subject of this narrative. The story appears to be ill conducted—but the sentiments and style are allowed to have sufficient merit to distinguish this book from the multitude of similar publications.

A E R I A L N A V I G A T I O N.

34. *Mémoire sur la Maniere, &c.*—Mémor on the safest, least expensive, and most effectual Method of directing, at pleasure, the Aerostatic Globe. By M. ROBERT, Geographer to the King of France. Dijon. 1784.

This memoir was communicated to the Academy of Lyons, and is published by their authority, though not as yet with any sanction of theirs.

theirs. 'Apply the æolipyle to the aerostatic globe,' says the Author, 'and the business is done.' Three of these instruments, one about three feet in diameter, and the other two somewhat smaller, are to be adapted to the poop of the machine, and by modifying the evaporation of the water they contain, by increasing, decreasing, or removing the fire under them, an effect is expected similar to that which causes sky-rockets to ascend.—The thought no doubt is ingenious, but experience must evince the practicability of it.

Both Montgolfier's and Charles's experiments continue to be repeated all over Europe; but we hear of no real improvements.—The first balloon that has crossed the sea has been Mr. Boys's of Sandwich, which fell at Warenton, near Lisle—the particulars have been published in most of our daily papers.

. We have been favoured with MS. copies of two Memoirs of M. DODERET, read at the French Academy of Sciences, proposing two methods for steering the aerostatic machine. The one is founded on an hypothesis that the velocity of the wind is not equable, but always acts by intermittent blasts, which must affect variously the parts of a body suspended in it, according as they present more surface relatively to their quantity of matter. Of this an instance is given in the clouds, which not only do not move with the same velocity as the wind, but some of which are also observed to move faster than others, though impelled by the same force. On this principle the Author proposes to govern the machine by spreading a sail on either side as occasion may require; and admitting the principle, we must allow that the means appear to us effectual. The other method is to alter occasionally the center of gravity of the machine by shifting, by means of a large vertical hoop surrounding the globe, the place of suspension of the car. By this means it is expected that the direction of the machine in ascending or descending, instead of being perpendicular, will become oblique, and other advantages are also pointed out, which our limits will not allow us to dwell upon here. Should either of the expedients be tried and succeed, these Memoirs will effectually establish the claim of the Author to the invention.

MISCELLANIES.

35. *Discours prononcés à l'Académie Française*.—Discourses delivered at the French Academy, on the 26th of February, 1784, at the Reception of the Count de Choiseul Gouffier. 8vo. Paris.

The praises of d'Alembert are the chief topics of these discourses delivered by the Count de C. G. his successor in the Academy, and by the Marquis de Condorcet the Director. We are happy, on this occasion, to learn, that the Count, the author of the elegant *Voyages pittoresques de la Grèce*, is appointed French Ambassador at the Porte. Of what service a man of such taste and learning, in such a station, may be to science, need not be suggested to those who are aware how much remains yet to be known of most of the countries now under the Ottoman dominion.

36. *Recueil de Plaidoyers et de Discours Oratoires*.—A Collection of Pleadings and of oratorical Discourses, intended as Examples for young Men, and proper to form them for Eloquence in general. and

and for that of the Bar in particular. Vol. I. 12mo. pp. 545. Paris. 1783.

This volume is likely to be succeeded by two more, the whole is to consist of orations of several Professors of Rhetoric in the College of Louis le Grand. In the present we find those of the Father *Geoffroy*—We have read some parts of these Rhetorical Exercises on various interesting topics, and think them well calculated for the purposes for which they are intended.

37. *Oeuvres posthumes de MONTESQUIEU*.—Posthumous Works of Montesquieu. 12mo. pp. 239. London (a false date). 1783.

Although this publication may not add to, yet, we are assured, it will not derogate from, the reputation of the illustrious Author. It consists of four articles: 1. *Arjaces and Ismenia*; a political novel. 2. A Discourse held on the restoration of the Parliament of Bourdeaux, in 1725. 3. Considerations on the Causes of the Pleasure we derive from the Works of Genius and the Productions of the Fine Arts. 4. Sketch of an historical Eloge of the Marshal Berwick.

38. *Traité sur la Constitution des Troupes légères*.—A Treatise on the Constitution of Light Troops, and on their Use in War. To which is added, a Supplement on Field Fortification. 8vo. pp. 398. with 27 Plates. Paris. 1784.

There seems to be enough of practical knowledge in this book to deserve the perusal of all those concerned in the conduct of military operations.

39. *Allgemeiner Zolltarif, &c.*—Rates of Duties of all the Harbours and Custom-houses in the Russian Empire, except those of Astracan, Orenburg, and Siberia. Compiled by the Imperial Board of Trade, and confirmed by her Imperial Majesty, Sept. 27, 1782. 8vo. pp. 208. Petersburg. 1783.

This authentic publication will no doubt be equally interesting to the merchant, the speculative politician, and the statesman. The tariff of the year, 1766 is hereby repealed; and in the framing of the present code, just notions of trade and policy seem to have been consulted.

40. *Ausführliche Abhandlung und vorschläge die Feuerbrunste zu verbüten*.—A Complete Treatise and Proposals for preventing Fires, and for extinguishing them much sooner than is usually done. By J. F. GLASER, M. D. &c. 8vo. pp. 413. Dessau. 1783.

We have as yet received nothing but the title of this book. The subject is too important not to announce its publication as soon as possible.

ELECTRICITY.

41. *Récherches Physiques sur l'Électricité*. i. e. Philosophical Inquiries concerning Electricity. By M. MARAT, M. D. &c. 8vo. pp. 461. Paris. 1782

The reputation of the Author is already so well established by his former works on *light* and *fire* (See our Review, Vol. LXII. p. 546. LXIV. p. 300. and LXVII. p. 293.) that we shall scarce add to it by an ample review of the present, with a copy of which we have been favoured. As it is already of so old a date, and as foreign ar-

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ticles press hard upon us for our next Appendix, we, though with reluctance, think ourselves obliged to dismiss this work with a bare *announcement*.

CORRESPONDENCE.

•• Dr. Priestley hath accused us of using an improper liberty, in bringing forward any part of Mr. Wise's Letter, which he supposes was not intended for publication. Mr. Wise, however, is the best judge of his own intentions. Since the appearance of our last Number, we have received another letter from that gentleman, in which he finds no fault with us for publishing what we *have*, but for what we have *not*. The length of his former letter was our only objection to the presenting it to our Readers in its full and original state. As we wish to give the most perfect satisfaction to every learned and candid Correspondent, we will transcribe a passage from his last favour, which he judges necessary, in order to give the Public a clear idea of his sentiments. 'Justin thought (as did all true Christians) that the Maker of the universe (by which phrase he distinguishes the only true God), was the God of the Jews, the only God of the Jews, in the absolute and incommunicable sense; and that the Logos, who afterwards was the Christ, was his principal Angel, who appeared for God as God, and THEREFORE was called God; and in a secondary sense was God; *partaking* (as another writer expresses it), *in the honour paid to God*. That this is Justin's sense, is declared in so many places, that to produce them all would require much trouble in transcribing.'

The passage which our Correspondent produces *as much to our purpose*, against the conclusions of Dr. Priestley, hath been considered very much at large, both in our Review of his *Reply*, and his *Vindicator's Remarks*. (Vid. M. Rev. for Sept. and Oct. 1783.)

N. B. The Reviewer of the present controversy had never the pleasure of reading Mr. Wise's former publication, intitled "*The System*."

§15 Our thanks are due to W. T. who, in a letter dated Feb. 17, has favoured us with some hints on the use that might be made of air balloons for the purpose of practical astronomy. Before we insert it, we beg leave to suggest to him, that the vapours in our atmosphere are not the only obstacles to the use of great magnifying powers of telescopes, but that the diminution of light which decreases in the inverse ratio of the squares of the powers is a much greater impediment to the application of those powers, and which will not be in the least obviated by the observer being situated in a very rarefied and pure atmosphere.

As to balloons being made to rise merely by forming a vacuum in their cavities, we must observe, that if the balloon consist of flexible materials, there must always be an elasticity in the inside to counteract the pressure of the external atmosphere, and that a vacuum has no elasticity whatever. As to making globes of solid substances, such as copper, which was *Lana's* scheme, it has already been found impracticable, since, if made so thin as to enable it to float when exhausted, it will hardly be strong enough to resist the pressure of the atmosphere,
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nor indeed can it ever be formed with so mathematical an accuracy as to render it equally strong in every point, which is absolutely requisite if the experiment is to succeed.

††† Mr. Thicknesse's favour is received.—It has been often said, that this gentleman is rather “captious, and frequently involved in disputes;” and he has honestly acknowledged the charge*. Consistently with this propensity, he now seems disposed to quarrel even with his old friends the Monthly Reviewers. But they will not quarrel with *him*; and when his next work comes out, they *will* certainly review it; though he warns them to *keep off*. Surely this hasty Correspondent does not mean to fright the poor critics from their duty!—He thinks they have not preserved their wonted impartiality, in mentioning the *Citizen's* answer to his *Defence of Pere Pascal*†. But, is Mr. T. himself an *impartial* judge in his own cause?—Oh! but he transmits to the Reviewers a letter from a MEDICAL WANDERER; who coalesces with him in the charge exhibited against them, of *inconsistency*, as well as *partiality*. His brother Wanderer, however, addresses them with that politeness which entitles him to an answer equally decent and temperate; and it may be conceived in a few words.

When we perused Mr. T's pamphlet, we heard only his own account of the matter in dispute, between him and the nobleman to whom it was addressed. In reviewing matters of personal altercation, we make it a rule to bear in mind, not only Horace's *audi alteram partem*, but Solomon's, “He that is first in his own cause seemeth just; but his neighbour cometh and searcheth him.” And so it was with respect to Mr. T's anonymous answer. We conceived that the “*Citizen's*” not ill-written vindication of the noble lord, deserved a candid perusal, and a fair report of its merits. We thought it our indispensable duty to “hear all; and then let Justice hold the scale.”

But if it be true, that Justice is blind, it is *possible* that she may err; and Mr. T. is welcome to console himself with the conclusion, that this was the case, when she allowed any degree of weight in the scale of his antagonist. Possibly, too, this may hereafter be inferred in return, *by the Citizen*, if Mr. T. should vouchsafe him a *reply*, and should the same candour be manifested towards our old friend, which we always wish to preserve, in regard to every honest and well-meaning writer. And may it ever be borne in mind, by our candid readers, that when an advocate has well pleaded his cause, it is the desire of the Monthly Reviewers to do justice to his *abilities*, without intrusively, and over-officiously, entering into the merits of that cause.

††† The Correspondent who, obligingly, signs his Letter “A Cordial Well-wisher to the Monthly Reviewers,” will not wonder at our frequently consigning works of MERIT to the Catalogue part of our Review, when he reflects on the unequal proportion of our limits, to the increasing multiplicity of the publications which our plan obliges us to notice: a circumstance which renders it absolutely necessary for

* Vide our account of “Pere Pascal, a monk of Montserrat, vindicated,” &c. Rev. Aug. 1783. p. 168.

† See our very short mention of “A Letter to Philip Thicknesse, Esq. By a Citizen.” Rev. Feb. last, p. 16c.

us to embrace every opportunity, not only of abridging our growing labours, but of making room for *some* mention, though ever so brief, of those productions of the press which have too long waited for a place in our Journal.

We are glad to meet this Correspondent's hearty approbation of the proposed enlargement of our *Appendixes*, as well as of our new plan of a *Foreign MONTHLY CATALOGUE*. Our acknowledgments are likewise due for his intimation of some new editions of Classical Authors, which he justly considers as proper objects of a Reviewer's attention. If those editions do not escape our Collector's assiduity, we shall certainly notice them.

¶§§ A Correspondent at Oxford charges us with misrepresenting Dr. Woodefon's meaning, in a passage in our remarks on his *Elements of Jurisprudence*: See *Review for last Month*, page 170. l. 36. In justification of the passage on which we there animadvert, this Correspondent says, that we have wholly mistaken the writer's meaning, and that we have been led to the mistake by understanding the phrase *all the subjects of a state*, as synonymous with *the present members of the community*: he asserts, "that it would have been fairer criticism to have said, that this doctrine plainly supposes, that if all the members, rulers as well as subjects, agree together, such consent is then revocable—that the whole community, as it exists entire at any given time, is equal in power to the whole originally, and therefore may alter, and even change entirely, the constitution they established."—We honestly confess, we did understand the terms *all the subjects of a state*, as synonymous with *the present members of the community*; for we supposed it to be an agreed point, that, where political freedom is enjoyed, all the members of the community, both rulers and ruled, are subjects of the state, that is, of the laws and constitution. If we were right in our idea of the meaning of this phrase, and understood it in the sense which Dr. W. meant to convey, our inferences, though certainly not intended by the Author, appear to us fairly deducible from his position. If we mistook his meaning, and the Dr.'s apology has given the true one, the writer has advanced in this passage, if not an *ill-digested*, however, a dangerous principle: for, if it be true that the governed cannot, when they find it necessary, revoke the trust which they have delegated to their governors, and new-model their political constitution, tyranny and despotism are evils which admit of no remedy; since it is not to be expected that tyrannical rulers will make a voluntary surrender of their power. The truth is, that in a free state the notion of an opposition of interests between the governors and the governed is fruitful of mischief, and is wholly without foundation: for the whole body is under the authority of the laws and constitution, and each member fills up his station in the community, be it higher or lower, for the good of the whole.

A. B.'s favour was returned April 28; and directed, as desired, to be left at Mr. Becket's, No. 82, Pallmall.



THE
MONTHLY REVIEW,

For M A Y, 1784.



ART. I. *A Philosophical and Political History of the Settlements and Trade of the Europeans in the East and West Indies.* Revised, augmented, and published, in Ten Volumes, by the Abbé Raynal. Newly translated from the French, by J. O. Justamond, F.R.S. With a new Set of Maps adapted to the Work, and a Copious Index. 8vo. 8 Vols. 2l. in Boards. Cadell. 1783.

AFTER the account which we gave of this history, on its first appearance, and after the general attention which it has excited throughout Europe, it is wholly unnecessary that we should here enter into a general critique upon the work. The Abbé Raynal's merit, both as an historian and a philosopher, has been already appreciated by the Public. It therefore only remains for us to inform our Readers, in what respects this edition is an improvement upon the preceding, and to select a few articles from the new matter, which, in great abundance, we find in these volumes.

On comparing this edition with the former, though we cannot agree with the Translator in considering it as almost entirely a new work, yet we find the old one enriched with a great variety of valuable additions. The history retains its first form; and almost the whole of the old work is republished, with occasional corrections and alterations: but new matter is added, in different places, through every book, to enlarge the historical narrative, and bring it down to the present time, to improve the detail of commercial information, to introduce new descriptions of curious articles of natural history, and, lastly, to extend the Author's philosophical reflections upon the facts which he relates.

From the Abbé's reflections on government we shall extract the following admirable passage, as a proof of his noble freedom of thought on political subjects:

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' The interests of government and those of the nation are the same. Whoever attempts to separate them, is unacquainted with their true nature, and will only injure them.

' Authority divides this great interest, when the wills of individuals are substituted to the established order. The laws, and those alone, ought to have the sway. This universal rule is not a yoke for the citizens, but a power which protects them, and a watchfulness which insures their tranquillity. They think themselves free; and this opinion, which constitutes their happiness, determines their submission. If the arbitrary caprices of a turbulent and enterprising administrator should subvert this fortunate system, the people, who from habit, prejudice, or self-love, are generally inclined to consider the government under which they live as the best of all possible governments, are deprived of this illusion, to which nothing can be substituted.

' Authority divides this great interest, when it obstinately perseveres in any error into which it hath fallen. Let it not be blinded by a foolish pride, and it will perceive that those changes, which bring it back to what is true and good, far from weakening its springs, will strengthen them. To be undeceived with respect to a dangerous mistake, is not to contradict one's self; it is not to display to the people the inconstancy of government; it is to demonstrate to them its wisdom and its uprightness. If their respect were to diminish, it would be for that power which would never know its mistakes, or would always justify them; and not for those who would avow and correct them.

' Authority divides this great interest, when it sacrifices the tranquillity, ease, and blood of the people, to the terrible and transient brilliancy of warlike exploits. It is in vain that we endeavour to justify these destructive propensities, by statues, and by inscriptions. These monuments of arrogance and flattery will one day be destroyed by time, or overthrown by hatred. The memory of that prince only will be respected, who shall have preferred peace, which must have ensured happiness to his subjects, to victories, which would have been only for himself; who shall have considered the empire as his family, who shall have made no other use of his power, than for the advantage of those who had intrusted him with it. His name and his character will be universally cherished. Fathers will inform posterity of the happiness which they enjoyed. Their children will repeat it to their descendants; and this delightful remembrance will be preserved from one age to another, and will be perpetuated in each family, and to the remotest centuries.

' Authority divides this great interest, when the person into whose hands the reins of government have been placed, by birth or election, suffers them to be guided at pleasure by blind chance; when he prefers a mean repose to the dignity and the importance of the functions with which he is intrusted. His inaction is criminal and infamous. The indulgence with which his faults might have been treated, will be justly denied to his indolence. This severity will be the more lawful, as his character will have determined him to choose for substitutes the first ambitious men who may offer, and these almost necessarily men of no capacity. If even he had the singular good fortune

tune of making a good choice, he would still be unpardonable, because it is not allowable to impose our duties upon others. He will die without having lived. His name will be forgotten; or if remembered, it will only be as the names of those sluggish Kings, the years of whose reign history hath with reason disdained to count.

' Authority divides this great interest, when the posts which determine the public tranquillity are intrusted to vile or corrupt men of intrigue; when favour shall obtain the rewards due to services; when the powerful springs, which insure the grandeur and the duration of empires, are destroyed. All emulation is extinct. The enlightened and laborious citizens either conceal themselves, or retire. The wicked and the audacious shew themselves insolently, and prosper. Every thing is directed and determined by presumption, by interest, and by the most *disordinate* passions. Justice is disregarded, virtue is degraded, and propriety, which might in some measure be a substitute to it, is considered as an old prejudice, or a ridiculous custom. Discouragement within, and opprobrium without, these are all that remain to a nation formerly powerful and respected.'

Another specimen may be extracted from his observations on the important subject of monopoly:

' Monopoly is the exclusive privilege of one citizen, over all others, to buy or to sell. At this definition every sensible man will start, and say: Among citizens, all equals, all serving society, all contributing to its expences, in proportion to their means, how is it possible that one of them should have a right, of which another is legally deprived? What matter, then, is this, so sacred in its nature, that any man whatever cannot acquire it, if he be in want of it; or dispose of it, if it should belong to him.

' If any one could pretend to this privilege, it would undoubtedly be the sovereign. Nevertheless, he cannot do it, for he is nothing more than the first of the citizens. The body of the nation may gratify him with it; but then it is only an act of deference, and not the consequence of a prerogative, which would necessarily be tyrannical. If, therefore, the sovereign cannot arrogate it to himself, much less can he confer it upon another. We cannot give away what is not our legitimate property.

' But if, contrary to the nature of things, there should exist a people, having some pretensions to liberty, and where the chief hath nevertheless arrogated to himself, or conferred a monopoly on another, what hath been the consequence of this infringement of general rights? Rebellion undoubtedly. No; it ought to have been, although it has not. The reason of this is, that a society is an assemblage of men, employed in different functions, having different interests, jealous, pusillanimous, preferring the peaceable enjoyment of what is left them, to the having recourse to arms in the defence of what is taken from them; living by the side of each other, and pressing upon each other, without any concurrence of inclination: it is because this unanimity, so useful, if even it should subsist among them, would neither give them the courage nor the strength they are in want of, and consequently neither the hope of conquering, nor the resolution of perishing: it is, because they would see for themselves an imminent danger in a fruitless attempt, while in suc-

cess they would see only advantages for their descendants, whom they have less regard for than they have for themselves.—Sometimes, however, this circumstance hath happened.—Yes, but it was brought about by the enthusiasm of fanaticism.

But in whatever country monopoly may have taken place, it hath produced nothing but devastation. Exclusive privileges have ruined the Old and the New World. There is no infant colony in the New Hemisphere which hath not been either weakened or destroyed by it. In our hemisphere, there is no flourishing country the splendour of which it hath not extinguished; no enterprize, however brilliant, which it hath not obscured; no circumstance, more or less flattering, which it hath not turned to the general detriment.

But by what fatality hath all this happened? It was not a fatality, but a necessity. It hath been done, because it was necessary it should be done, and for this reason: because the possessor of a privilege, however powerful he may be, can never have either the credit or the resources of a whole nation: because his monopoly not being able to last for ever, he avails himself of it as fast as he can, sees nothing but the present moment, and every thing which is beyond the term of his exclusive privilege is nothing to him; he chooses rather to be less rich without waiting, than more rich by waiting. By an instinct natural to man, whose enjoyments are founded upon injustice, tyranny, and vexation, he is perpetually in dread of the suppression of a privilege fatal to all. This has happened, because his interest is all to himself, and the interest of the nation is nothing to him: it is because, for a small and momentary advantage, but for a certain one, he scruples not to do a great and permanent mischief: it is because the exclusive privilege, when it comes to the spot where it is to be exercised, introduces along with it the train of all persecutions: it is, because by the folly, the vague extent, or the extension of the terms of his grant, and by the power of him who hath either granted or protects it, he becomes master of all, interferes with every thing, he restrains and destroys every thing; he will annihilate a branch of industry useful to all, in order to compel another branch, prejudicial to all but himself; he will pretend to command the soil, as he hath commanded the labours, and the ground must cease producing what is proper to it, in order to produce only what is suitable to the monopoly, or to become barren; for he will prefer barrenness to a fertility which interferes with him, and scarcity which he does not feel, to plenty which might diminish his profits: it is because, according to the nature of the thing of which he hath got the exclusive trade, if it be an article of primary necessity, he will starve at once a whole country, or leave it quite bare; if it be not an article of primary necessity, he will soon be able, by indirect means, to make it one, and he will still starve, and leave quite bare the country, which he will easily deprive of the means of acquiring this article: it is because it is almost possible for him, who is the sole vender, to make himself, by contrivances as artful and deep as they are atrocious, the only buyer; and that then he will put at pleasure the article he sells, at a very exorbitant price; and that which the people are obliged to sell to him, at a very low one. Then it is, that the seller, being *disgusted* of a branch of industry, of a culture and of a labour

labour which doth not bring him the equivalent of his expences, every thing goes to ruin, and the nation falls into misery.

The term of the exclusive privileges expires, and the possessor of it retires opulent; but the opulence of a single man, raised upon the ruin of the multitude, is a great evil, and therefore why hath it not been obviated? Wherefore is it not opposed? From the prejudice, as *cruel* as it is *absurd*, that it is a matter of indifference to the state, whether wealth be in the purse of one man, or of another; whether it be confined to one man, or distributed among several. *Absurd*, because in all cases, and especially in those of great necessity, the sovereign addresses himself to the nation; that is, to a great number of men, who possess scarce any thing, and whose ruin is completed by the little that is taken from them; and to a very small number of men, who possess a great deal, and who give a little, or indeed who never give in proportion to what they possess; and whose contribution, if even it were upon a level with their wealth, would never yield the hundredth part of what might have been obtained, without exaction, and without murmur, from a numerous set of people in easy circumstances. *Cruel*, because with equal advantages, it would be an act of inhumanity to compel the multitude to want and to suffer.

But is the exclusive privilege gratuitously granted? Sometimes; and it is then a mark of acknowledgment either for great services, or for a long train of mean servilities, or the result of the intrigues of a series of subalterns, bought and sold; one extremity of which series comes from the lowest classes of society, while the other is contiguous to the throne; and that is what is called protection. When sold, it is never for its full value, and that for several reasons. It is impossible that the price paid for it can compensate for the ravages it occasions. Its value cannot yet be known, neither by the chief of the nation, who knows nothing, nor by his representative, who is often as ill informed, beside that he is sometimes a traitor to his master, and to his country; nor even by the purchaser himself, who always calculates his acquisition by the rate of its least produce. In a word, these shameful bargains being mostly made in times of crisis, the administration accepts a sum little proportioned to the value of the thing, but advanced in the moment of urgent necessity, or, what is more common, of urgent caprice.

Lastly, let us examine what is the result of these monopolies repeated, and of the disasters which attend them; the ruin of the state, and the contempt of public faith. After these acts of infidelity, which cannot be mentioned without exciting a blush, the nation is plunged into desolation. In the midst of several millions of unfortunate wretches, there arises the proud head of some extortioners, gorged with riches, and insulting over the misery of all. The empire enervated, totters for some time on the borders of the abyss into which it falls, amongst the acclamations of contempt and ridicule from its neighbours; unless heaven should raise up a saviour in its favour, whom it always expects, but who doth not always arrive, or who is soon disgusted by the general persecution he experiences from those villains of whom he is the terror.

In taking our leave of this work, we cannot suppress the feelings of admiration and pleasure which the revival of it has excited: for, though we cannot follow the Abbé in all the latitude of his opinions, we think him entitled to the warmest applause, for the bold and intrepid spirit with which he stands forth as the advocate of mankind, to support their rights against the invasions of tyranny and inhumanity.

Concerning the translation, our duty to the Public obliges us to remark, that the purchasers of the former edition seem to have an *equitable claim* upon the publisher, for an Appendix, containing every material correction, or addition, in this: the task would be easily executed, in the form of Notes referring to the volumes and pages of the last edition; and such an Appendix would, surely, repay the expence of publication.

ART. II. *Remarks Critical and Illustrative, on the Text and Notes of the last Edition of Shakspeare.* 8vo; 5s. 3d. Boards. Johnson. 1783.

THE author of these remarks cannot keep "his-self" long unknown, as his spelling and phraseology will always betray "themselves." These pages are evidently the production of the ingenious writer, who employed his pen some time ago, in detecting some errors in Warton's History of Poetry. See Review Feb. 1783. p. 186.

But why does such a spirit of petulance predominate in this author's compositions? Why is every objection made with a sneer, and every conjecture stated with an ill-natured wish to detract from the merit due to former Commentators? We are always happy when we find occasion to praise liberality and politeness in disputants, and cannot but lament, that the writer of these *remarks* has not a claim to our commendations, on this account.

Our Author, undoubtedly, possesses abilities and knowledge; but then, in his present work, almost every Annotator on the writings of our great dramatic luminary is charged with negligence, or ignorance. They are condemned, without mercy or discrimination. An apology, indeed, is attempted, in the preface, but surely the scurrility of former Editors should rather have been censured and avoided, than imitated.

Speaking of Dr. Johnson, in his preface, he says, that "Theobald, the best of Shakspeare's editors, experiences as much scurrility and injustice at his hands, as Hanmer and Warburton, the worst of them, do deference and respect. For this, however, the learned critic might have his private reasons, which as they could scarcely have justified his conduct, he did right to conceal."

This is surely a very extraordinary assertion, for we cannot easily conceive, how Dr. Johnson should be actuated, by private reasons, in his remarks on Theobald; much less can we grant, that these reasons, if such exist, would not have justified his conduct. The field of conjecture is wide; but Writers should remember, that it is not without boundaries.

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The respect which this author shews for Theobald's memory may, perhaps, be attributed to the similarity of track, which these commentators seem to pursue. We must in justice, however, cry 'Hyperion to a Satyr.' The efforts of 'piddling Theobald,' cannot bear any comparison with the acuteness of his commender.

The concluding paragraph of the Preface is more gentle.

'To controvert the opinions, or disprove the assertions of Mr. Steevens, Dr. Farmer and Mr. Tyrwhitt, men no less remarkable for their learning and genius than for their obliging dispositions and amiable manners, has been a painful and odious task. 'But wherever the writer has been under the necessity of differing from any of these gentlemen either in point of opinion or in point of fact, he will not be found to have expressed himself in a manner inconsistent with a due sense of obligations and the profoundest respect. Such, at least, was his intention, such has been his endeavour, and such is his hope.'

But even this Writer's civilities wear an awkward appearance. In one of his notes, he says of Mr. Steevens: 'the learned critics heterodoxical obduracy increases in proportion to the blaze of gospel evidence, on the other side, which must enforce conviction upon every mind not predetermined to think otherwise.' Who can possibly read this passage, and not instantly allow, that 'the profoundest respect,' is clearly to be traced, and that no 'partiality to pride of place' can be discovered. But surely the Writer, who inserts a note from Collins, about the New Testament, should not talk of *Gospel* evidence.

We could enumerate several instances of the same severe language being used, by this Remarker, in speaking of those commentators, for whom he acknowledges, that he has some respect. But as our author frequently displays great critical abilities, we shall transcribe some of his notes, and refer our readers to others.

FIRST PART OF HENRY THE SIXTH.

P. 255.

"York. And I am *lowted* by a traitor villain."

'A *lout* is a country fellow, a clown. He means that Somerset treats him like a *hind*. Dr. Johnson had better let such words alone, as he does not understand. *Lowted*, in his dictionary, is *overpowered*.'

CORIOLANUS.

P. 374.

"Menenius. A letter for me? It gives me an estate of seven years health; . . . the most sovereign prescription in Galen is but *empiric*, and, to this preservative, of no better effect than a horse-drench."

'The old copy, Mr. Steevens tells us, reads—is but *empirick quack*—of which, he says, the reader must make what he can.

'This, to be sure, is one way for an editor to get rid of difficulties—by transferring them to his readers. The present instance, however, fortunately happens to be none. The most sovereign prescription in Galen, says Menenius, is, to this news, but *empiricute*:—an adjective evidently formed by the author from *empiric* (*empirique*, F.) a quack.'

ROMEO AND JULIET.

p. 68.

"Mercutio. A pox of such anticke, lispings, affecting *fantasticoes*."

Z 4

'Thus

‘ Thus the *old copies*, says mr. Steevens, and rightly. The *modern editors*, adds he, read *phantasies*.

‘ The folio, however, which is generally looked upon as an *old copy*, does NOT read *fantasticoes*; and Heminge and Condell, who are not usually ranked among *modern editors*, read *phantasies*.’

p. 78.

“ *Nurse*. Doth not rosemary and Romeo begin with a letter ?

Rom. Ay, nurse; what of that? both with an *R*.

Nurse. Ah, mocker! that’s the dog’s name. *R is for the dog*. No; I know it begins with some other letter.”

‘ The old reading appears to be—*R is for the no*, *I know it*, *begins with some other letter*. The alteration adopted was proposed by mr. Tyrwhitt, and is certainly superior to either dr. Warburtons (*Thee? no*) or dr. Johnsons (*the nonce*) not but the old reading is as good, if not better, when properly regulated, *e.g.*

‘ Ah, mocker! that’s the dog’s name. *R is for the*—no; I know it begins with some other letter.

‘ In any case the long notes preceding mr. Tyrwhitts might be well spared, being now wholly impertinent to the text.’

The remarks on Hamlet, in page 215, and on “ mr. Steevens’s Note,” on Horatio’s speech, after the death of the prince, deserve an attentive perusal. Being, however, too long to transcribe, we must refer to the book.

But when we find so much knowledge of the English language, and such critical acumen, in several of these notes, we cannot help exclaiming, why is the sterling ore debased with so much alloy? Why are we compelled to contrast ingenuity with want of candour? To select the notes, in which an unjustifiable asperity, and licentiousness of language predominate, would fill too much of our review, without affording sufficient amusement to our Readers.—We cannot, however, help observing, that the Author does not always display equal care in his remarks. Of the two following notes, one might have been omitted.

HENRY THE SIXTH, FIRST PART,

p. 210.

“ *Bur.* Myself——

Am sure, I scar’d the dauphin, and his *trull*.”

‘ Mr. Steevens believes that *trull* did not anciently bear so harsh an interpretation as it does at present. An opinion for which the learned commentator does not seem to have sufficient authority. In Shakspeare’s time, and long before, it signified a *strumpet*, a *barlot*, as it evidently does in the text. Neither will the single instance brought by mr. Steevens prove the contrary. In the ancient morality of *The iiiij elements*, a fellow says:

For to satisfy your wanton lust

I shall apoynt you a *trull* of trust,

Nor a fairer in this towne.

‘ Again, in the old maygame of *Robin Hode*:

She is a *trul* of trust, to serve a fryer at his lust.’

The rest of this note contains some just reflections on the characters of the Maid of Orleans and the Dauphin; but as they are not to our present purpose, we omit them.

ANTONY

ANTONY AND CLEOPATRA.

p. 216.

"*Mec.* And gives his potent regiment to a *trull*."

'*Trull.* dr. Johnson says, was not, in our author's time, a term of mere infamy, but a word of slight contempt, as *wench* is now. It may be difficult to know what the learned commentator conceives to be a term of mere infamy. But thus much is certain, that *trull*, in the age of Shakspeare, signified a *strumpet*, and so he uses it.'

It should not however, be forgotten, that in one place he has an opportunity of degrading Steevens, and in the other, of ridiculing Johnson.

In p. 64, he might have told us, that *stoup* is the common Scotch word for a *mug*, or beer measure, and not for a *bowl*, as Mr. Steevens imagines. In Scotland, they say, a *pint stoup*, as we do, a *quart pot*.

In p. 66, he assents to Mr. Steevens, who explains the word *scout*, by *rated*, *scolded*, and *abused*; although in page 13, he had told us, that it signifies, *murdered*, *ruined*, *undone*.

Our author has likewise kindly published his political tenets*, as part of his remarks on the last edition of Shakspeare.

p. 155.

"*Rom.*——O here

Will I set up my everlasting *rest*."

'This, again, is a quibble between the implement formerly used by foot soldiers, and the certain quiet of a future state.

'The writer of these notes will here take occasion to observe, as one of the many great excellencies of this immortal bard, that no author, ancient or modern, ever sacrificed less to the reigning superstition of the time than himself. Whatever may be the temporary religion, Popish or Protestant, Paganism or Christianity, if its professors have the slightest regard for genius or virtue, Shakspeare, the poet of nature, addicted to no system of bigotry, will always be a favourite. There never was but one set of men who professed open enmity to his name and writings, and they were, at the same time, the declared and most virulent enemies of literature and morality, in every shape: It is scarcely necessary to add the mention of the barbarous enthusiasts of the last century; one, and perhaps the best founded of whose charges against that great and good monarch whom they so savagely murdered, was—his intimacy with the writings of WILLIAM SHAKSPEARE!!!—The circumstance would, at this time, at least, pass unnoticed in such a miscreant as *Cooke*, to whom a hatred of letters was as natural as it was to his more illustrious predecessor *Jack Cade*:—but when we see Milton—the sublime Milton—insisting upon the enormity of this amiable trait in the character of his murdered and libeled sovereign—our contempt for and detestation of the act is equalled by our surprize to find *him* the assassin.'

* From the admission of Collins's note into these remarks, the author's religious tenets may be guessed.

Many of the notes are very frivolous; some are the offspring of false taste; and not a few seem to have been written *merely* to contradict former commentators. They do not convince.

With an equal inclination to condemn, but not with equal abilities, did Kenrick, many years ago, attempt to crush the reputation of Johnson's Shakspeare. He examined the notes on the Comedies, and on King John, and, perhaps, would have completed his design, if he had not *discovered*, that it is in vain to write, when none will read.

It is, however, worthy of remark, that there are not above three or four of the Doctor's notes which are censured by *both* these literary *Drawcansfers*. May we not conclude then, that Kenrick allowed, what this writer has condemned, and that this writer did not blame, what Kenrick has so severely doomed to oblivion?

What was the fate of Kenrick's notes? They soon went

In vicum vindentem thus et odores.

What will be the fate of this new Annotator's remarks?—Oh! he tells us "hisself," he will transplant them into a new Edition of Shakspeare, in which Readers may expect all that can render his plays more intelligible, and more an object of universal admiration!

In this specimen the Author exhibits more knowledge than taste, and less candour than either. So that, on the whole, we are apprehensive, that this new Edition, if it ever appears, will only add *one more* to those formerly published, and that the text will neither be determinately settled, nor fully understood. Let the critic then remember, how many Editions are condemned to the *Hedge-Booksellers* stall, or to the dusty shelves, in the libraries of the curious. *Caveat Editor!*

ART. III. *Adelaide and Theodore*: or, Letters on Education; containing all the Principles relative to three different Plans of Education; to that of Princes, and those of Young Persons of both Sexes. Translated from the French of *Madame la Comtesse de Genlis*. 12mo. 3 Vols. 9s. sewed. Cadell. 1783.

PLANS of education which appear the most brilliant in description, are not always the most eligible in practice. Rousseau's *Emilius* was an ingenious and amusing tale; but it proposed a mode of education, which it is impossible, in common situations, to execute.

Objections of the same kind seem to offer themselves upon the first perusal of the plan laid down by *Madame Genlis*, (See Rev. June 1782, *Foreign Art.*) for it supposes the parents to devote themselves entirely to their children, and to submit to a kind of seclusion from the world which is seldom either eligible or practicable; and, at the same time, requires, that they be possessed of intellectual and moral endowments, in a degree which falls to the lot of few individuals.

But, though it may not be practicable to follow the track marked out in these letters, a great variety of hints may be drawn

drawn from them, which will be found exceedingly useful to parents and other instructors: and these hints are conveyed in a manner well adapted to interest the reader,—the whole plan being unfolded, at large, in a lively fictitious narrative. Several instructive and pathetic tales are introduced in the way of episode, and entertaining descriptions of domestic manners in the French nation, are interwoven with the work.

The plan of education adopted by *Madame d'Almane* (the principal person in the narrative) with respect to her children, is, to educate them entirely under her own eye, with the assistance of proper instructors. In order to lead them into an early acquaintance with history, biography, &c. she adopts an ingenious, but expensive method, described in the following extracts:

We have taken up our habitation on the ground floor of the castle. The entrance leads by a vestibule to an eating parlour, which is lighted by a sky light, and the walls of which are painted in fresco, with Ovid's *Metamorphoses*. From this room we go into a very fine saloon, of a square form, having windows towards the garden. The hangings of this saloon contain pictures of the Roman History, painted in oil colours, and fixed in frames. The first contains medallions of the Seven Kings of Rome. Then follow those great men who have made the republic the most illustrious, and every Emperor as low down as Constantine. The opposite side of the room contains pictures of the most celebrated Roman Ladies, such as Lucretia, Ælia, Cornelia, Portia, and the Empreses to the time of Constantine. The other two sides of the saloon represent some chosen passages of the Roman History. The bottoms of the hangings are painted to imitate bas relief, and produces a pleasing effect. We have only the profiles of the Emperors and Empreses, which are good resemblances, having been taken from medals which we have in our possession. Round each profile is written the name of the person represented, and in what year he died. You will agree that this tapestry sort of hanging is more instructive than damask; and I can assure you it is a hundred times more agreeable; neither does it cost so much, and it will last for ever. The doors are also made to represent subjects taken from Roman History. On the right and left of this saloon are two wings, which form *Monf. d'Almane's* apartments and mine, which is on the right hand as you come out of the saloon. We then enter a long gallery, which is painted in the same manner, to represent the Grecian History. At the end of this gallery, is my bed-chamber, where in like manner I have caused to be painted a part of the Holy Scriptures. My daughter's chamber joins to mine; it is hung with an English blue paper, ornamented with little coloured prints, which contain subjects taken from the History of France. These pictures may be removed at pleasure; and I have written on their backs the explanation of every thing they contain. We have besides these, baths, a study, one half of which contains about four hundred volumes. The other is furnished with cabinets, which contain some minerals and corals, and a pretty collection of shells. This study looks towards a little conservatory, where I have a number of plants;
which

which are classed in order, having tickets on them, of which I keep the key. *Monf. d'Almane's* apartments are exactly distributed like mine; so I shall only mention the paintings, which represent the Kings and Queens of France, together with all the great men and ministers, who have in any degree contributed to the glory or happiness of the kingdom. They are placed in the same medallion with the King who reigned in their time, which is an association that does honour to both. Henry the Fourth appears greater, with Sully at his side, as the merit of having chosen such a Minister, would alone be sufficient to immortalize a Prince. *Monf. d'Almane's*, and his son's bed-chamber are furnished and ornamented with subjects relative to the military art, such as plans, fortifications, &c. and a closet which contains books, globes, spheres, &c. is the last room of this apartment. When we intend our children should survey these historical pictures in a methodical manner, we begin with my bed-chamber, which represents the Holy Scripture, from the Creation of the World. Thence we proceed to my gallery, where we meet with Ancient History; and so on to the saloon, which contains the Roman History. Then we finish our studies in the gallery belonging to *Monf. d'Almane*, which I have informed you is filled with the History of France. With respect to mythology, we find that in our eating parlour, and it is generally the subject of our conversation during dinner. The second story contains five or six small spare rooms, and the attics are destined for our servants. The colonades and staircase are hung from top to bottom with large maps, which form a complete system of geography. We have fixed on the ground floor for the place of our southern maps, and the second for our northern; for by putting an attention to these things we make a better impression on children's minds. The whole furniture of the house is linen. The sculpture on the walls is plain white, with gilt beads. The stairs and chimney-pieces are white marble, and are every day washed clean. Over the front are written these words, *True happiness is of a retired nature, and an enemy to pomp*. Besides all these representations of history, which I have mentioned to you, I have, in a closet paved with marble six large screens, which are made to give you an idea of the chronology of the histories of England, Spain, Portugal, Germany, Malta, and Turkey. I have also a great number of little hand screens, which are all maps of different countries, and on the backs I have written in English or Italian, a clear and short description of the places they represent. —

‘ The idea of my tapestries, or hangings, have given me another, of historical magic lanterns. I have had four or five hundred glasses made to represent subjects taken from history; and we have the diversion of the magic lantern four times a week. I take upon myself to shew it, and generally do it in English; by this means I give them two lessons at once; and as the pictures are often changed, I assure you *Adelaide* and *Theodore* are infinitely more delighted with our magic lantern, than the generality of children are with the sun, moon, and seven stars, the prodigal son, the baker pulling the devil by the tail, &c. &c. Instead of teaching my children the favourite amusement of building houses with cards, I have invented a play for them which gives

gives them an idea of architecture. I have caused two small houses, and two palaces, to be made in pasteboard, which take to pieces; every ornament belonging to architecture are to be found in them. They are all numbered, and their names written on the back. My son has, besides these, a number of fortified castles, with which *Adelaide* also amuses herself sometimes, as well as with a pretty little ship, of which Monsieur d'Almane explains to us all the parts of, at least once a week.'

Of Madame Almane's ingenious expedients to convey moral and prudential instruction to her daughter, by means of incidents contrived for the purpose, we shall select two specimens.—The object of the first was to divert the attention of *Adelaide* from her personal charms, and guard her against the influence of flattery.

'Some days ago, I gave a dinner to almost all my neighbours. The company was very brilliant. *Adelaide* was well dressed, and looked remarkably handsome. All the guests cried out, how beautiful she was! and that they had never seen any thing so lovely or so agreeable. In the evening, when we were alone, Miss *Bridget* asked me the name of the Nobleman who sat on my right hand, and whose conversation appeared to interest me very much? I answered, he was called M. de Lorme: that he had travelled a great deal, and was very sensible and agreeable. But a little severe, said Miss *Bridget*; and there happened to me a droll adventure, which I shall tell you of without hesitation, before Mademoiselle *Adelaide*, who I am sure will be the first to laugh at it. I lay a wager, added Monf. d'Almane, you heard him say he did not think *Adelaide* pretty. Oh! that, said Miss *Bridget*, would not be worth relating, for every one to their taste; and, if Mademoiselle were as beautiful as an Angel, she would not please every body; but that Monf. de Lorme should have selected me for his confidante on this subject is very remarkable. He took me for one of the neighbouring Ladies, and, half an hour before dinner, while the company were all in the Saloon, I was walking on the terrace, where he joined me, and entered into conversation. I asked him what he thought of Mademoiselle *Adelaide's* explanation of the Historical Pictures in the Saloon and other rooms? I think it wonderful, said he, and what I have admired above all is, that she explains them without any affectation of learning, and only speaks when she is questioned. She will do well to preserve this modest simplicity, for, without these qualities, let her have ever so much knowledge, she will only appear troublesome and tiresome, and at the same time ridiculous. This, continued he, is what I would have wished they had found this young person to applaud, instead of admiring her person, as they did; which, in my opinion, is nothing extraordinary. Indeed, said I, they give her very trifling praises: it is true, that she is very pretty; but, . . . Pretty,—interrupted he, I do not think so at all. She is a little figure, without any regularity, with a pleasing look, which is, however, very common; and I do assure you, the greatest part of the company, who have declared her so lovely, do not think so in reality. I am above this ridiculous flattery, I assure you; and I much wish this child, whom I really admire, on account of her education, should know how little truth there is in such compliments, as they have paid her, and how injurious they are to the person to whom

whom they are addressed, for they must suppose her very vain, and very silly to believe it, and be delighted with it. This discourse appeared to me to be very sensible, and I should have liked to have prolonged it; but Mademoiselle *Adelaide* came to tell me, dinner was on the table. By the manner in which she spoke, *Monf. de Lorme* found I belonged to the family; and Mademoiselle *Adelaide* might perceive that he appeared much confused, and that I spoke very softly to him, because he begged me not to betray him, which I promised I would not. So then he thought, said *Adelaide*, if I knew he did not think me handsome, I should be grieved. I wish he was to know the truth of this matter! . . . *Adelaide* is much in the right, said I. But how can it be done? He will not come here again, and he leaves the country in two days. Miss *Bridget*, said *Monf. d'Almane*, must write him a letter, and, as he is a man of great merit, and is besides fifty years old, *Adelaide* may, if her mother will permit her, add a few lines from herself in the letter. I approved of this scheme; but *Adelaide* had some difficulty to consent to it, as she was afraid of not spelling quite properly. However, at last, Miss *Bridget* prevailed on her, and when she had wrote her own letter, in which she acquainted *Monf. de Lorme* that she had found his remarks so very just, that she could not help telling them to her young friend. *Adelaide* shut herself up in her closet to add her few lines. She staid there a long time, and, when she came out, she blushed exceedingly, and brought us the letter in her hand, which was extremely well written, and was as follows:

"It is very true, Sir, I am neither surprised, nor angry, that you did not think me handsome; this might very well happen, and, when I am flattered, and told I am pretty, I often think it is done to make a joke of me. I had much rather be praised for the little knowledge I have gained, and for the qualities of my mind, because, that is praising my mamma, as well as me. I intreat you, Sir, not to think me a young girl of an absurd and frivolous turn. With such a mother as I have, I can never be either one or the other."

"I approved this billet very much, and we sent it immediately by a postilion, with orders to carry it to *Monf. de Lorme*, who was to spend a day or two at a friend's house about two leagues from hence. *Adelaide* was impatient for his return, which he did about nine o'clock, with *Monf. de Lorme's* answer, which I send you:"

"Madam, I cannot believe that Miss *Bridget* has told you I thought you plain. I think I could never have made use of such an expression. I do not like to exaggerate any thing, and especially when it would be unpolite and disobliging. I even think your person may be called very pleasing; for taste and opinions have not settled ideas relative to beauty or ugliness; persons judge variously, and frequently the most indifferent face is preferred to the most beautiful; and this proves, that those who wish for general admiration, merely on account of their beauty, are equally absurd and ridiculous. But you, Madam, will never be one of these: it is by the sweetness of your temper, by your mildness, your steadiness, your sense, and your talents, that you wish to please; and, if you go on improving with the education you will have, you will make one of the most distinguished, as well as one of the most pleasing persons in society: and perhaps, in eight or ten years,

years, chance may procure me the happiness of meeting you, when I shall with great pleasure see my predictions verified.'

'*Adelaide* was very well satisfied with this letter, which she said she should keep and read over from time to time. She added, *Monf. de Lorme* was not a very polite man, but that he had a great deal of prudence and good sense. You cannot think, my dear friend, how very amusing this kind of lesson is: Instead of preaching long sermons, which tire both the speaker and the hearer, we invent these pretty plans, which we bring into action, and perform the principal parts without the trouble of getting them by heart; and, I assure you, these little Comedies, which sometimes engage us for ten or twelve days, both interest and entertain us more than you have any idea of.'

The second trial is an admirable lesson of *economy* and *humanity*.

'You must know, that for these last four months she has received two guineas a month by way of pocket money; out of which she is obliged to find herself in pins, powder, pomatum, shoes, gloves, and writing paper. The first month the whole sum was wasted in three days in superfluities; and she was forced to wear ragged shoes and dirty gloves. She felt the necessity of order and *economy*. She keeps her accounts exact, and has already learned to suit her expences to her income. *Adelaide* came into my closet yesterday noon, just as I was going to a cabinet maker's to buy some furniture I was in want of; she intreated me to let her go with me. I have, says she, some money remaining of my monthly allowance, and I wish to buy a little table.—I consent, replied I, and the more readily, as I wish you to begin to know the price of those things you must one day purchase; which cannot be learnt but by going sometimes to the shops. We set out, and went into a very fine shop. She inquired for tables, and they shewed her a charming one, in which was inclosed an inkhorn and desk; but unfortunately it came to twenty-seven shillings, and she had but twelve. This is unlucky, whispered I; if you had not spent eighteen shillings last month in cut paper, straw-boxes, Bergamot toothpick-cases, toys in short, all of which you have already broke or lost, you could have bought this pretty table. *Adelaide* sighed; I left her to reflect on this misfortune; and when I had made my purchases, called her, and we went away. When we were in the carriage, I perceived a large box of rose wood under her arm: what, says I, have you bought that?—Yes, mamma;—and for how much? For my twelve shillings.—But it was a table you wanted? Yes; but I could not find a pretty one for my price—And for that reason you bought a thing you did not want, nor have any use for—Would it not have been wiser to have reserved your twelve shillings to assist in raising a sufficient sum to pay for such a table as you saw?—That is true; I was to blame.—Besides, we ought never to divert ourselves entirely of money to please our fancies. Things may happen, which will make us regret it.—But I shall receive my allowance in three days.—It is very possible you may wish for money within that time. The day after this conversation, a footman came into *Adelaide's* chamber, and delivered a letter which was directed to her, saying a woman, who appears very pale, and ill-dressed, had just brought it.

Adelaide.

Adelaide, surprized, gave the letter to *Miss Bridget*, who opened it directly, and read aloud what follows :

"Mademoiselle,

"I implore your compassion ; I have seven children which I have just left in a garret, almost dying with hunger. Acquainted with your mamma's charitable disposition, I came to beg her to relieve me ; but hearing that she is not yet awake, I address myself to you. I am writing in your kitchen, where I see a fire for the first time these eight days. But, alas ! my poor children are at this instant perishing perhaps with cold and hunger !—For Heaven sake, have pity on them !

"*Marianne*, the wife of *Durand*."

"Oh, great God ! exclaimed *Adelaide*, bursting into tears, what shall I do ?—How ! Mademoiselle, returned *Miss Bridget*, can you hesitate about giving this unhappy woman money to buy bread ? Send her a crown ; that relief will suffice for to-day ; and you cannot doubt your mamma's extricating her utterly from so deplorable a state.—A crown, replied *Adelaide*, sobbing, a crown ! Alas, I have it not !—Oh had I but my twelve shillings ! Detestable box ! Oh, *Miss Bridget* ! I conjure you, my dear *Miss Bridget*, to lend me twelve shillings !—What is it you say, *Miss* ? How ! have you nothing remaining of your monthly allowance ?—Ah ! do lend me twelve shillings !—I cannot ; your mamma has expressly forbid my ever lending you money.—Alas, alas ! and this poor woman !—Be easy, she shall be relieved ;—I for my part do not spend all my money in trifles : it is not requisite for me to see distress, to remember and pity it. Thus saying, she went hastily out of the room, leaving *Adelaide* absorbed in confusion and remorse. A little while after Mademoiselle *Vivairo* went into her room. Oh, *Miss*, cried she, weep no more at this poor woman's misfortunes : she is now quite happy ; the guinea *Miss Bridget* gave her has restored her to life. Oh, how you would be moved could you be witness to her joy !—She knelt to *Miss Bridget* !—She is so grateful !—Oh, *Miss*, what a good action you have just done !—Me !—what are you talking of ?—Why, that guinea you charged *Miss Bridget* to give her.—What has *Miss Bridget* said ?—That it was from you. Oh, heaven ! I ought not to suffer it—follow me, Mademoiselle *Vivairo*. *Adelaide* rose, as she finished this speech, took her rose-wood box under her arm, and desired Mademoiselle *Vivairo* to conduct her to the poor woman. They went into the kitchen, where they found *Miss Bridget*, surrounded by the servants, by the side of the poor woman. This last hearing *Adelaide* named, came and prostrated herself at her feet, all in tears. *Adelaide* weeping bitterly, raised her, saying, "I have not been so happy as to be able to give you the relief you have received. You owe it intirely to *Miss Bridget* :—but take this box, sell it to-morrow, that I may at least flatter myself with being useful to you in some respect. The woman refusing to take the box, Oh rid me of it, added *Adelaide* ; that alone was the cause of my not assisting you ; let me never see it more. After this action *Adelaide* returned to her own apartment, far less discontented with herself."

The tales interspersed in these volumes have in them a happy mixture of the pathetic, the marvellous, and the instructive ; but our limits will not permit us to insert any of these.

In a work so full of instruction as well as entertainment, we are sorry to meet with any thing which may possibly make an improper impression upon young minds. We are apprehensive, however, that the use which is sometimes made of *falsehood*, as well as fiction, as the instrument of instruction, and some of the descriptions of female manners in France, will be thought by many to be, in a moral light, injudicious.

The letters in this work relative to the education of princes, are so detached from the principal narrative, that they appear as an excrescence in the piece; they should be read separately from the rest, as marked in the index at the end of the third volume.

ART. IV. *An Essay on Landscape Painting*, with Remarks, General and Critical, on the different Schools and Masters, Ancient and Modern. Small 8vo. 2s. 6d. sewed. Johnson. 1783.

THIS piece has every appearance of being the production of an ingenious Artist, who has made Landscape-painting the principal object of his attention. It is adapted to afford instruction as well as entertainment, both to the Painter and the Connoisseur. After some general remarks on the powers of painting in exciting pleasure, the author gives a succinct view of the particular characters of the most eminent Landscape Painters in the Italian, Flemish, and Dutch schools: he there proposes a plan for an English school in this branch of painting, and gives his idea of the merits of those who have distinguished themselves as artists in this walk: lastly, he concludes with several useful observations on Landscape-painting.—Concerning an English school, he says,

‘Hitherto few attempts have been made towards forming an English school. And in this branch of the art particularly, our countrymen have contented themselves with imitating the ideas of other masters, when they should have copied nature only. In this country, the merely copying from nature, would of itself give a character to the landscapes of our painters, which would be peculiar, and would sufficiently establish the taste of an English school: for England has undoubtedly many unrivalled and peculiar beauties, many characteristic charms and graces worthy of the pencil. Every foreigner is immediately and powerfully struck with the beautiful verdure that prevails here through the year, owing perhaps to circumstances not so favourable, to fogs and damps, to its insular situation*. Nothing is to be found in any country at all resembling an English park; nature nowhere appears in so luxuriant a dress, so uncontrolled in her forms, and so lively in her tints. Willows and poplars are almost the only trees common in Flanders; and the willows, though they grow very beautifully there, are suffered to become great trees, and are not condemned for pollards, yet have a poorness of character. The Dutchman, in his richest scenes, seldom exhibits any other foliage than that

* This sentence seems imperfect; but it is so printed in the book.
Rev. May, 1784, A a

of the elm, which abounds in their low and moist grounds. The English park and forest, afford an infinite variety of character in its trees, an endless choice of foliage. We have also a great advantage over Italy itself, in the great variety and beauty of our northern skies; the forms of which are often so lovely and magnificent, where so much action is seen in the rolling of the clouds: all this is nearly unknown to the placid southern hemisphere. The vestiges of Roman grandeur, the fine ruins of temples, of triumphal arches, of magnificent aqueducts, and every kind of elegant architecture, extant in Italy, are undoubtedly very valuable objects to the painter. But the English artist need not regret the want of these models, when so many beautiful and venerable ruins are every where to be seen in his own country. The remains of Gothic architecture have been the admiration of the most refined and classic minds. Pope, with great elegance, compares the writings of Shakespeare to those noble piles, in his preface to that author's works: the muse of Shakespeare is particularly dear to his own countrymen: his compositions are in the highest degree affecting to them, because they are stamped every where with something consonant to the English character, to their genius and feelings; if, therefore, the resemblance before mentioned, as applied by the poet, is apt and just, it follows, that these venerable reliques of our ancestors, must have the same consonance of character, the same congenial beauties. Although the refined in taste may prefer the chaste and noble proportions of Grecian art, to the more irregular and wild ideas of northern climes, whilst each remains perfect, and the competition is for the beauty of a whole; yet, in the venerable state of ruin, there is an awful romantic wildness in the Gothic remains, that moves the mind very powerfully. Much of the excellence and beauty of Grecian and Roman buildings is destroyed, when the general symmetry of the whole is violated; but the Gothic pile, in the parts of which so much elegance is ever allowed, loses less of its propriety by the devastations of time. The ivy'd arch, the taper shafted column, the shattered turret, will perhaps gather new charms, when detached from the whole, from the clumsy buttresses, from other less beautiful and incongruous parts. The light and graceful spire loses nothing when deserted by its surrounding towers; but the dome will want the relief of its ample wings and extensive colonades. In surveying the remains of Grecian or Roman art, we instantly lament the loss of corresponding beauties, we deplore the ravage of time; but, in beholding the Gothic ruin, every idea of this kind is lost in the first impression, in the sentiments of awe and enthusiasm. In fact, this particular branch of painting is entirely open to the artist, for the foundation of an original merit. These are subjects which we seldom see treated but in drawings, frequently execrable; they have never formed the grand choice of the painter in this country, at least of any eminent painter. If the romantic scenes of many of the ruined castles, &c. in England and Wales, were to be represented by an artist, of talents as excellent, would they not have a finer, a more noble and interesting effect, than the piles of building that decorate Poussin's landscapes, which have so much sameness in their forms and situations. I believe very little need be said of the Flemish and Dutch taste in architecture; any one who has seen the pictures of Van Dyck, and other painters of these subjects among them, will be quite satisfied,

satisfied, that we need not borrow ideas from thence to improve our own. If the painter should pant for sublime scenes, stupendous mountains, precipices, waterfalls, he will find ample scope to improve his imagination in the Welch counties, or in Derbyshire, and the West of England: if the beautiful effects of nature, incident to lakes, should be his object, he need not leave his own country to see the most delightful in the world.'

The idea which our author here suggests certainly merits the attention of the English Artists; and, if pursued in practice, might contribute not a little to their reputation.

ART. V. *Travels of Rabbi Benjamin*, Son of Jonah, of Tudela; through Europe, Asia, and Africa, from the ancient Kingdom of Navarre, to the Frontiers of China. Faithfully translated from the original Hebrew; and enriched with a Dissertation and Notes, critical, historical, and geographical: In which the true Character of the Author, and Intention of the Work are impartially considered. By the Rev. B. Gerrans, Lecturer of St. Catherine Coleman, and Second Master of Queen Elizabeth's Free Grammar School, St. Olave, Southwark. 12mo. 5s. Robson; &c. 1783.

BESIDE the above description of this little volume, we have also, in the title-page, the following account: 'This Author flourished about the year 1160 of the Christian æra, is highly prized by the Jews and other admirers of Rabbinical learning, and has frequently been quoted by the greatest Orientalists that this or any other nation has produced: but was never before, to the Editor's knowledge, wholly translated into English either by Jew or Gentile.' To this favourable remark, it is added in the Dissertation, that there have been fourteen editions of the work; but the translations it has undergone scarce merit the name, except that into *French* by that learned youth, J. P. Baratier, which, we are told, is far from being perfect: Mr. Gerrans, however, acknowledges obligations to that writer for excellent hints which he has improved by in his Notes and Dissertation. This translation is made from the Hebrew edition, published at Leyden in 1633, by C. L. Empereur.

After producing testimonies in behalf of this work, and especially after having taken the pains to translate it, his readers might have concluded, as the editor himself observes, that he is greatly prepossessed in favour of his author: but it is far otherwise: he hesitates not to speak of him as contemptible; is almost disposed to question whether he ever left his native Tudela; knows not how to trust him out of Spain, and the utmost stretch of candour is, at the intreaty of his friends, to permit him to make the tour of that country, and some part of Italy! — Poor Benjamin, Son of Jonah of Tudela! Hard is thy fate! who will plead thy cause, when thy translator thus deserts thee?

It is natural to ask, what could induce Mr. Gerrans to translate a work which he so much contemns? He returns some answer to the question, when 'having, as he says, unmasked, chastised, and humbled his author, he proceeds in the last place to do him justice, and explain his use.' On this head he offers several arguments, such as, his being of a century so obscure that we ought to be glad of the least monument which might serve to cast a glimmering light on so dark an age; the pure and simple style in which the book is written, rendering it one of the best introductions to the Rabinical dialect; farther, it is added, it throws more light on the times than a whole catalogue of Monkish writers; it shews the ignorance of the Jewish teachers in matters of geography and history, and the state and numbers of their own people; it acquaints us with some particulars which, he says, are not to be found elsewhere, and confirms and illustrates what other authors have obscurely hinted at: beside all which the editor observes, 'The chief use which I wish to make of the book is, to confirm lukewarm and indifferent Christians, in the principles of that holy religion, which they make profession of, and to combat the errors and impenitence of the Jews by their own weapons. Accordingly, he concludes his dissertation by an address to that people.

The work is no doubt a curiosity, as the production of a Jew in the twelfth century; the translator's observations also, may be allowed to have some weight; but considered in itself, the Rabbi's book has only a small portion of real worth: for in addition to the fabulous narrations, which lead the reader to suspect him when he speaks the truth, there are many other errors, omissions, and mistakes: Benjamin's principal view seems to have been to represent the number and state of his brethren in different parts of the world, and accordingly he mentions merely the names of many places to which we are to suppose he travelled, furnishing no remark, except, perhaps, a brief account of the Jews to be found there. When he relates any thing farther, it is often trifling, or fictitious, or mistaken,—as he frequently is, even in numbering his countrymen.

The Editor appears to be master of the language from whence he translates. He inserts many sensible notes, and remarks. He is sometimes inclined to be jocular, as particularly when he speaks of a *new* translation of the Bible, 'in which all difficulties should be removed, as his grandmother and many other good sort of old women had expected: how were they disappointed,' says he, 'after waiting ten years, to find that the profound Doctor had amused himself with *collating* instead of *translating*; that he had only been cutting out work for other people, which they could have cut out as well for themselves in half the
time,

time, and at half the expence.' Mr. Gerrans pursues his joke; but his wit is somewhat of the unpolished kind.

From the notes, several of which are very learned, as well as pertinent and just, it may not be unacceptable to some of our Readers, if we insert a short anecdote, quoted by Mr. Richardson in his Arabic grammar: it is introduced when Benjamin speaks of the *Alchafschischens*, a people of *Phenicia*, whom historians have called *Hassessins*, *Affessins*, *Affassins*, &c. and their commander the *Elder of the mountains*; the paragraph affords a specimen of his despotic influence over his followers; with respect to its truth, we have nothing to say; take it as it stands: A certain Sultan sent to the *Elaer*, requiring his submission. When the ambassador appeared in his presence, he called before him some of his people, and giving the signal to a young man among them, said to him, "Stab yourself;" and he did so. He then ordered another to precipitate himself from the castle, which he did, and was dashed to pieces. He then said to the ambassador; "Of subjects such as these, seventy thousand are thus observant of me: let this be your answer *."

This performance is recommended to notice by a number of respectable names, nobility, clergy, and others, who have encouraged the publication.

* This Saracen Chief is mentioned by our English Historians, under the name of the *Old Man of the Mountains*. He flourished when Richard I. was engaged in the *Holy war*. His name, we think, should be written *Cheik el Chassifin*.

ART. VI. *Archæologia*, or Miscellaneous Tracts relating to Antiquity, &c. Vol. VI. Concluded: see our last.

Art. 21. *REMARKS on the Sumatran Languages*, by Mr. Marsden*; in a Letter to Sir Joseph Banks. The Remarker gives us two comparative specimens of the language spoken in Sumatra, and other parts of the East; his design in which is, 'if possible, to trace a common origin; and also to determine whether the unconnected nations, who inhabit the internal parts of Sumatra, speak languages radically and essentially different, or only different dialects of the same.' His information on the subject, we are told, leads but a small way, and can only boast the merit of genuineness, being taken from the mouths of the natives themselves, except in the instances of *Savu* and *Otaheite*, and not from books. One general inference he draws, which is, 'that from Madagascar, eastward to the Marquesas, or nearly

* Author of the *History of Sumatra*: see Rev. last volume, Two Articles.

from the east coast of Africa to the west coast of America, there is a manifest connexion in many of the words by which the inhabitants of the islands express their simple ideas, and between some of the most distant, a striking affinity. 'The links of the latitudinal chain remain yet to be traced.' Some readers will wish that Mr. Marsden had been somewhat more explicit and exact in determining what he intends by *Sumatra*, since when he speaks of 'the various, independent, unconnected nations,' which inhabit its internal parts, they may conjecture that he means somewhat more than one of the principal of the *Sund* islands, known by this name, which can hardly be supposed to contain such a variety of nations.

The article which follows bears a little similarity to the former, but will be more generally amusing: viz. *Observations on the Indian Method of Picture-writing*; by William Bray, Esq. This gentleman presents 'a copy of an historical painting in figures taken from a tree in North America.' The marks are said to have been found, as far as the species can be recollected, on a *Sugar Maple*, growing on the banks of the *Muskingham* river; the bark was peeled off on one side of the tree, about a foot square, and these characters painted on that part with charcoal and bear's oil. It may be supposed there is nothing very elegant in these paintings, the end of the finger, or the point of a burnt stick, being the only pencil they use. This was the performance of *Wingenund*, an Indian warrior, of the Delaware nation, when going out to war; and was interpreted to the gentleman who took the copy by Captain *White-eyes*, a Delaware-chief. The first figure represents a river turtle, the emblem or badge of the tribe to which he belonged. The second is *Wingenund's* personal mark or character; the Indians choose some such *firm* in their youth, and retain it, without alteration, to their death. Other strokes shew the number of times he had been at war, and others the number of scalps and prisoners he had taken in different expeditions. Another figure is designed for a fort, at the taking of which he assisted, supposed to be one of the small forts on lake Erie, surprised by the Indians about the year 1762: Fort Detroit and Fort Pitt are also here represented, both besieged by the Indians, about the same year: the space between some of the strokes expresses that he did not go to war for some time: other strokes shew the number of warriors he had with him when he made the war-marks, and their inclining to the left with the backs to the sun (which is one of the figures) signifies that they were going to the northward: vermillion is a peaceable colour with them, and declares that their anger is no more, whereas black signifies anger, or war. To these few hints we shall only add, that the Dela-
wares

wares are divided into three tribes, the badges of which are, the turtle, the wolf, and the eagle.

23. *Observations on the Origin and Antiquity of Round Churches, and of the Round Church at Cambridge in particular, by Mr. James Essex, F. A. S.* As the number of circular churches in England is thought large, it has been supposed that most of them were built by the Jews for synagogues. This conclusion has been greatly strengthened in regard to the *round church* at Cambridge, because of its being situated in a part of the town called the *Jewry*. Mr. Essex offers very satisfactory reasons for a different opinion. It appears, that the Jews who formerly resided here, were, many of them at least, situated in another street, in the centre of the town, where they had a synagogue, which afterwards became a cell of Mendicant Friars. The erection of the circular buildings in question is attributed, with great probability, to the *Knights Templars*, an order instituted in 1118 for the protection of Jerusalem: their first number was nine, but it became afterwards almost unlimited: they were settled in various parts of Christendom: but in the year 1134 all the knights who were in the convent at Jerusalem were slain by the *Saracens*: then, it is probable, those who had fixed in different parts of Europe, where they are said to have acquired vast revenues, began to build *round churches*, resembling (as well as they could) that which stood over the *holy sepulchre* at Jerusalem, which they were immediately selected to defend: from hence such churches are sometimes called *St. Sepulchre*, and the parish the *Jewry*: beside those erections which were raised by the Templars or their benefactors, *parish-churches*, during the *Croisades*, were occasionally built in the same form, in honour of the *Sepulchre*. Among the other instructive and entertaining observations in this article, Mr. Essex enters into a particular account and description of the church at Cambridge. He thinks that this building is the best copy of the church of the Resurrection, or Holy Sepulchre, at Jerusalem, which we have now in England; at the same time it has undergone so many alterations, that it is a matter of difficulty to determine its first form, and the original design of the architect. This our ingenious antiquary has endeavoured to accomplish, and he presents us with an engraving made from an actual survey, and stripped of several additions which it has received. The drawing therefore will appear very different from the building in its present form, though it may be, and no doubt is, an exact representation of it, in its primitive state.

In the third volume of this work, p. 185, we had an account of an ancient picture in *Windsor-castle*, representing the interview of Henry VIII. with Francis I. between Guines and

Ardres, in 1520 *. The twenty-fourth number of this volume relates to the same subject, and describes another ancient picture, at the same place, representing the embarkation of Henry VIII. at Dover on the above occasion. Beside a minute account which is given of the painting, this article consists of many observations on the state of the navy in Britain, and indeed these form its greatest part, together with remarks on the harbour and forts of Dover. King Alfred is generally deemed the founder and promoter of our naval strength: Athelstan gave great encouragement to navigation; the merchant who had been thrice across the high seas on his own account, was intitled to the rank and privileges of a *Thane*. Edgar's ships increased to a number almost incredible; some historians talk of three or four thousand; we may suppose their size to have been small and insignificant. The royal navy had no existence in those times, except in the pinnaces and barges for the King's own use. Long after the days of the Saxons, when the King had occasion for a fleet, he issued his mandate to the Cinque-ports to fit out the number of ships which by their tenure they were bound to supply. 'In a pardon granted to William of Wickham, Bishop of Winchester, 1 Richard II. we are told, it is recited, that the said Bishop had undertaken to supply Edward III. in the 50th year of his reign, with three ships for a quarter of a year, each ship having fifty men at arms, and fifty bowmen, at the wages and rewards which the King usually paid; the King to pay the mariners.' Several accounts of a like kind are given in the different reigns, till we arrive at the time when the navy of England was settled on a regular and permanent establishment, and a navy office erected by Henry VIII. By an inventory taken after the death of that monarch, it appears, that the King's ships, gallies, and pinnaces, were increased to 53, containing 6255 tons, and carrying 7780 men. The form of our ships is also particularly attended to. The introduction of cannon, which are supposed to have been occasionally used in some shape on ship-board about the middle of the 14th century, must have contributed to enlarge their size. This article is attended by a plan of the port of Dover, made in the reign of Queen Elizabeth, and another engraving of the ship *Harry Grace à Dieu*, from an original drawing preserved in Magdalen College, Cambridge. The author of this tract is John Topham, Esq.

Two dissertations which follow the above, *On the cubical Contents of the Roman Congius, and the Roman Amphora*, by Henry Norris, Esq; are curious and ingenious, but admit of no par-

* Vid. Month. Review for Dec. 1775, p. 494.

ticular account from us, unless we were to transcribe nearly the whole of the two articles; we pass on therefore to

No. 27. *Sequel to the Observations on ancient Castles.* By Edward King, Esq. The first part of this dissertation is in the fourth volume of Archæologia, No. 25*. This sequel constitutes a considerable part of the present volume, as it draws near to the length of one hundred and fifty pages. The former article was confined to a general explanation of the manner of fortifying those remarkable parts of ancient castles and strongholds, called *Keeps* and *Master-towers*, without any regard to the different ages in which any of them were constructed. In the present, the æras in which these buildings were erected is the first object of attention, together with the successive gradual changes introduced in the mode of accommodation and defence; after which the almost imperceptible transition, made by the *ancient chieftains* of this land, from a residence in formidable, stately, inconvenient strongholds, to that in embattled mansions (embattled, it is said, without use, and almost without meaning); and at length to convenient and elegant palaces, abounding with the luxuries of life; this curious speculation forms the concluding part of the number. From some very ancient buildings still existing almost entire, Mr. King selects *two* as deserving particular attention. The first is *Conniborough*, in Yorkshire, called in the old editions of Camden *Conines-borough*, which, it is here said, if we pay any regard to ancient etymologies, will lead us to understand this to have been named in *Saxon times*, the *King's Fortress*, as before, in *British times*, it appears to have had the name of *Caer Conan*, the *royal city*. Our learned antiquary thinks we may fairly conclude, that although many British and Saxon fortifications were *merely* entrenchments of earth, yet that *here* was in the earliest times some building, and strong place of residence; 'especially as an ancient tradition has been preserved, and is mentioned by old historians, which says, here was a castle that *afterwards* belonged to King Harold.' Our author favours us with a very minute and amusing account of this castle; first of the court or *area*, and then of the extraordinary structure itself, which 'stands, he tells us, in one corner of the *area*, commanding a most glorious view of the windings of the river *Dune*, or *Dun*, and of the adjacent country; if, it is added, any ideas of the beauty of such a scene could be conceived in those barbarous times of desolation, when this fortress was erected; and when not one single window constructed therein was so placed as to behold it.' We shall only take notice farther of the ascent to the grand entrance, 'which

* Vid. Month. Review for Dec. 1777, p. 436. Also ib. for July 1777, p. 14.

is, and most probably always was, this author informs us, by an exceeding steep flight of deep steps, so narrow, and so shallow, in the space for setting the feet on every step (whilst there is no rail to hold by, and an absolute precipice on either side) that even the going up is frightful, and the coming down not to be accomplished without help, except by workmen accustomed to scaffolds, and the impending heights of lofty buildings.* Mr. King apprehends, from his nice examination of the different parts of this structure, that they indicate a period of time, between the departure of the Romans, and their arts, from this country, and the introduction of savage foreigners, and their final establishment here; a period between the loss of Roman architecture and the introduction of the Gothic; a period when barbarians just arrived, mixing with the rudest part of the natives, were prompted to imitate imperfectly, and as far as their conceptions would allow, the few specimens they had seen of Roman magnificence. We should add, that this remark is particularly made concerning the two chimney-pieces standing in this place.

The other edifice of great antiquity, is *Castleton*, in *Derbyshire*; perched proudly, like a falcon's nest, on the summit of an almost inaccessible rock, high impending over the mouth of one of the most horrid and august caverns that nature ever formed. This is very exactly described, but does not appear to be so curious a remnant of antiquity as the former; we do not find any fire-hearth or chimney-piece, which makes so distinguished a figure in the other relation: but we find in this, as well as the other, a large nich in the wall of one of the apartments, with a singular kind of canopy or ornament at the top, supposed to have been the *idol cell*, or little idolatrous chapel in Pagan times. This supposition seems to receive some support in respect to *Castleton*, from certain small idols which were dug up a few years ago in the neighbourhood.

After a slight notice of the improvement made by Alfred on the first towers built on this small, confined, and rude plan, we are brought to the Norman age. *Clifford's Tower* at York, *Lincoln Castle*, and the castle at *Tickhill* in Yorkshire, undergo a very exact examination: these three seem to bear a considerable resemblance to those which are denominated Saxon; at the same time—that they were built by, or in the reign of William the Conqueror. *Tunbridge Castle* is different, and here presented as being in the *original Norman style*, built in the reign of William Rufus: it is investigated with an accuracy and diligence remarkable indeed, and to those who are pleased with such kind of enquiries will afford much entertainment and instruction.

When Mr. King, in the farther progress of his enquiry, mentions *Lanceston Castle*, in Cornwall, described by Dr. Bor-

lase *, which he places among the very first *Saxon castles*, he adds the following remark: ‘ Whence either the rude Picts, or the Celtic Britons, or the primitive Saxons, or the Normans (all whose buildings have some distant resemblance), derived those first ideas of military architecture, which seem so unlike the Roman, cannot be precisely ascertained: but it is very remarkable what a great similarity there is between this castle at *Lancaster*, and the description given by Herodotus of Ecbatana, the capital of Media, built in the first ages of the world, and of that part particularly which may be concluded to have been the keep of that ancient and magnificent fortress.’ Our ingenious author adds some reasons to strengthen this observation †.

We now come to the improvements made by that sagacious and ingenious man Gundulph, Bishop of Rochester, who was employed to direct the building of the Tower of London, and other fortresses: that at Rochester was particularly described in the first part of this memoir, and great additions are here made to the account which had been given of the castle at Canterbury.

From hence we are led to consider an irregular mixed species of building which gradually took place, and became still more confused about the time of King Stephen, and continued till the reign of Edward I. which was not by any means so perfect in its kind as that before examined. The three specimens of this sort are, Pontefract, Newark, and Knaresborough. To these succeeded the magnificent piles of Edward I. more convenient, more stately, and containing not only many towers, but great halls, and sometimes even religious houses. Their grandeur will be always acknowledged while the castles of Conway and Caernarvon remain. Windfor Castle, built by Edward III. is next mentioned. This is followed by a very particular account of two remarkable structures, one at Harewood, the other at Spofford in Yorkshire; built about the time of Edward I. completed in the reign of Edward III. Other castles are recited, and it is added, ‘ to these venerable piles succeeded the *castellated houses*, mansions adorned with turrets and battlements, but utterly incapable of defence. Of these last structures, *Haddon-house* in Derbyshire, belonging to the Duke of Rutland, is said to be the most perfect and curious now remaining. The circumstantial description of this building is concluded with these words; ‘ Much it is to be wished, by every lover of antiquities, that this princely habitation may never come so far into favour as to be modernized; lest the traces of ancient times and manners, which are now so rarely preserved

* See *Antiquities of Cornwall*, p. 356.

† *Herodotus*, Book iii.

in this country, any where else, should be utterly lost also here.

We now arrive at the stately buildings of Queen Elizabeth's reign, such as Burleigh-house, Lincolnshire, Hardwick-house, Devonshire, &c. This is the ninth and last stage of the history, descending from the strong *Anglo-Saxon tower* (uniting in some degree grandeur with defence, yet not greatly superior to a *Northern Dun*) to the well adorned regular palace. What the style of building was, in the palaces in use at the times coeval with the castles, Mr. King adds, appears from the remains of those at Westminster and at Eltham. It is a fact little adverted to, that the greater part of the royal apartments at Westminster, and indeed of the whole palace, is still standing; and that the Great-hall was the place where the Kings of England dined on all-public occasions; and was considered merely as the *common hall* of the palace, till the long continuance of the courts of *justice* there affixed a more sacred idea of the place; although *they* at first sat in that room, merely as following the King's person; the judges of the courts being considered as parts of his usual attendants. We can only add farther concerning this number that it is illustrated by no less than thirty-one copper-plates, which add to its entertainment and to its use: beside which a small *vignette* at the end gives a sketch of the form of cannon, constructed with rings and iron bars, and of the manner in which they were originally mounted at sieges in their first introduction into this country.

No. 28. *Additions to Mr. King's Account of Lincoln Castle, by Sir Henry Charles Englefield.* This paper relates to a singularity in one of the towers which had escaped the notice of Mr. King. It is a remarkable arch opening into the ditch from the lower part of the said tower. The dimensions and materials of this arch, its being so far below the present surface of the earth, and its situation in the line of the Roman wall and opposite the East gate, incline Sir Henry to pronounce this the old gate of the Lindum of the Romans; but he observes some remarkable differences in this from the North and South gates, which rather discountenance the supposition. 'However he still thinks that the Normans and Saxons both found this great arch built to their hands, and instead of destroying it, turned it into a postern when they dug out the ditch, and built a flight of steps to it,' some remains of which were visible it is said about twenty years ago. Two engravings are added to this account.

No. 29. *Observations on Rochester Castle, by the Rev. Mr. Samuel Denne.* This article is intended to confirm the persuasion that Rochester was in great part re-edified, if not originally built by Gundulph, Bishop of that See, about 1088. The evidence produced appears to be sufficiently satisfactory.

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In the last number of this volume Governor Pownall points out a mistake which had been made by the publisher in his account of the Roman earthen ware *; which mistake has however been acknowledged. He also candidly corrects some errors of his own. In the conclusion of the article, he resumes the controversy about the boundary stone of Croyland Abbey †, in which he defends his former opinion, and farther supports it by the evidence of an ingenious and worthy clergyman, Mr. Scribo, residing at Spalding. We cannot determine any thing in this dispute: but from an account which has been lately published by Mr. Gough in the *Bibliotheca Topographica*, No. XI. *Preface*, it should seem, that Mr. Scribo has found reason to agree in opinion with those who dissent from Governor Pownall, and who from the little judgment we can form appear to have probability on their side.

We have thus given our Readers a short view of the contents of this volume, which discovers much ingenuity, and furnishes pleasing and instructive information.

* Vid. Rev. for April, 1780, p. 275.

† Ib. for Nov. 1775, p. 415. Ib. for Feb. 1780, p. 109.

ART. VII. *Pharus Artis grammaticæ Hebrææ, &c.* A Guide to a grammatical Acquaintance with the Hebrew Tongue: intended for those who have already some Knowledge of the Language: together with an Explication of the Divine Names, and a Version of the Songs which are found in the 38th Chapter of Isaiah, and the 5th Chapter of Judges. By John Uri. 8vo. 176 pages. Oxford, printed, at the Clarendon Press. 1784.

THIS learned writer appears to have bestowed very considerable labour on the Hebrew language; and at the same time, he seems, in his Latin preface, rather to repent of his publication; almost before it is exhibited to the world; for he very feelingly laments the time and expence bestowed on it. However, though he dissents from some opinions that are pretty stedfastly at present maintained on the subject, it is by no means improbable that many who enter into these enquiries will give attention to his performance. He is in the number of those who defend the antiquity of the vowel-points. He apprehends that most of the difficulties which perplex the sacred writings of the Old Testament may be more effectually removed by an improvement of the common grammars, than by alterations of the received text. His notions concerning the genders of nouns, and respecting pronouns, differ from the doctrine of former grammarians; and he adds a variety of exemplifications to prove, that the ancient Jews never spoke in the first and second, but always in the third person. These, and other topics, he

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endeavours to illustrate and support, by minutely examining the formation and texture of Hebrew words and passages with which his book abounds: but he does not lay down precise rules, or otherwise largely explain his principles; so that his work is not to be considered as a *grammar*, but as a collection of observations, which appear to him likely to contribute to its improvement; with which view also he has not unfrequently had recourse to the Arabic language. The explication of the *Divine Names*, as they are termed, is likewise somewhat peculiar, depending on changes of letters and points, all which we must leave to the more accurate inspection of Hebrew critics, who will no doubt think the performance merits some investigation. Interpretations of passages are interspersed throughout the volume, beside a version of the songs or canticles in Isaiah and Judges. Hezekiah's song, which is the passage translated from Isaiah, has two versions, the first of which adheres to the Hebrew idiom, according to Mr. Uri's idea of it, the other is more directly accommodated to furnish the sense and meaning. On comparing this with Dr. Lowth's translation, we observe some variations, in a degree affecting the sense, as may be seen in the following extracts:

Ver. 11. — *non intuebor homines amplius, existens cum incolis quiescenti.*

LOWTH. — "I shall no longer behold man with the inhabitants of the world."

13. *Collegi: usque ad mane, tanquam leo, sic confringes omnia ossa mea.*

LOWTH. — "I roared until the morning like the lion: so did he break to pieces all my bones."

15. *Quod dum eloquebar, illico respondisti mihi, nemp̄ te facturum: tutum me servavero omnibus annis meis adversus amaritudinem animæ meæ.*

LOWTH. "What shall I say? he hath given me a promise, and he hath performed it. Through the rest of my years will I reflect on this bitterness of my soul."

With this little comparison we dismiss the work, not doubting, that it will obtain the attention of the learned, particularly the students in Hebrew literature.

ART. VIII. *The Nature and Circumstances of the Demoniacs in the Gospels*, stated, methodized, and considered in the several Particulars. By Thomas Barker. 8vo. 1s. 6d. White. 1783.

THIS is the same Author who favoured the world some time ago with a small piece entitled, *The Messiah* *. There is an air of simplicity and sincerity in his publications, that we are

* Vid. Review for July 1780, p. 57.

pleased when they come under our notice, even though we should not always concur with him in opinion. It will be proper for us to insert a few extracts from the preface.

‘ In the superstitious ages, he observes, men were, perhaps, apt to imagine more things to be miracles, than the Apostles understood or intended as such; on the contrary, in this age of infidelity, it is the fashion to explain away things, which have from the beginning been so understood and believed. This is the declared intent of the unbelievers in revealed religion, who are for denying every interposition of Providence out of the ordinary established course of nature. And even among those whose faith and sincerity I will not impeach, some seem to be disposed, out of dread of defending any thing which should be but suspected by any body to be a mistake, to give up every thing which can possibly be explained away. This disposition is perhaps hinted at by our Saviour, Luke xviii. 8. as one of the signs of the Son of man’s second coming; and the author of the second of Esdras, chap. v. 1. mentions the same thing.’

Concerning the present work, he says, ‘ In examining this subject, I have endeavoured to lay together all the evidence under the several different heads fully and fairly; and I have endeavoured neither needlessly to multiply miracles where the words do not require it, nor to deny them where they do. I examine the Scriptures freely, and give my opinion on what they say without reserve; but when I have found out what they contain, I conform to it, and let them speak for themselves, without labouring to explain away the natural meaning of the word.’

The method Mr. Barker pursues is similar to that in his treatise on the *Messiah*; beginning with the general expressions, and proceeding to the several particulars in their order. ‘ And in so doing, he says, I speak first of those defects and circumstances which might arise from natural causes; and go on to those opinions and actions, which, for the reasons there given, cannot be accounted for but by some supernatural power; and our Saviour’s method of speaking plainly implies that there was a spiritual agent. That angels are God’s ministers has been generally allowed, but that demons also execute his will, has been but little taken notice of; yet there is something of it in Whiston’s Account of the Demoniacs, page 72.’

It is farther added—‘ I chuse to write a book on the subject, rather than an answer to any that has been before printed, because I would search out carefully what the fact was, which I can do more fully and clearly by stating the whole in order, than by giving detached answers to what others have said. Nor do I want to censure the persons themselves who differ from me in opinion; to their own master they stand or fall: it is such of their notions as seem to me ill grounded, that I mean here

to oppose; and I adopt the opinion of any of those who have gone before me, where I think them right. That it was occasioned by evil spirits, was almost universally believed by Christians till of late years; calling them demons, and those considered as fallen angels, is from Mr. Whiston: distinguishing the demoniac from that which speaks in him, is from Mr. Burgh; that demons were the objects of heathen worship is Mr. Farmer's; but that the temper of the demoniacs was quite contrary to that of the rest of the Jews, and that the heathen priests were demoniacs for the time, are, as far as I know, new.'

Our Author does not express himself in the above passage with all the perspicuity we could wish, yet we apprehend his meaning will without much difficulty be perceived. But the order and manner of his work is very proper and clear, advancing from the expressions used in scripture concerning the demoniacs, and the symptoms attending them, to their speaking, reasoning, and acknowledgment of Christ, the manner in which they are spoken of, and to, by the people, by the disciples, by Jesus himself, and the instances in which our Lord argues on the supposition that demons occasioned these disorders: under such and other heads, in the regular order of chapters and sections, Mr. Barker produces the several suitable texts, and occasionally adds remarks and reflections. But we shall dismiss the work, by only taking notice of what is offered in the ninth section of the second chapter, entitled, '*Acknowledgment of Christ.*' Here he very pertinently observes, that though many of the Jews did at times speak of Christ as a *great prophet*, yet their notions of him were very various; some supposing him to be John the Baptist risen again; some Elijah, others Jeremiah, or one of the old prophets; '*But with the demoniacs it is no such thing, they are all exactly in the same story; Thou art the Messiah, the Son, the Holy One of God*'; and it cannot be conceived, that the guesses of men disordered should be more clear and uniform, than those of men in their senses. It was not therefore the men; but something distinct from them, which gave so many perfect and consistent accounts.' It is farther added,

'The opinions which the Jews declare were rather guesses than a fully established belief. On seeing him do some great miracle, their conclusion is, he who doth this work must be more than a common man.—His disciples indeed, and immediate followers, speak with more confidence about it. Peter says, *we believe and are sure that thou art the Son of the living God*: but the Apostle's firm belief was very different from that doubtful guess of the Jews in the general. Now that which speaks in the demoniacs, though of a very different temper from Peter, yet expresses the same undoubted conviction that he had; *They knew that he was the Messiah*; I know thee who thou art, the *Holy One*'

One of God; and none of them ever express the least doubt about it. Further, the disposition with which the demoniacs speak of Christ, is quite contrary to that with which the Jews speak of the Messiah; for of his coming they always speak with joy: he was the great expectation and the *hope of Israel*.—How differently from this do the demoniacs express themselves? all that they say of Christ is with dislike and terror. *Let us alone; what have we to do with thee? Art thou come to destroy us? To torment us before the appointed time of future judgment?* Therefore the real speaker of these things cannot be a Jew, but some Being, of quite contrary hopes and fears.

This is some part of our Author's argument, but for a more satisfactory view of it, we must refer to the tract at large.

ART. IX. *Thirty-two Sermons* on plain and practical subjects. By the late reverend Thomas Pyle, many Years Minister of Lynn in Norfolk, and Author of the Paraphrase on the Acts, Epistles, and Revelation, in the Manner of Dr. Clarke. Published by his Son, Philip Pyle, M. A. Volume III. 8vo. 5s. 6d. Boards. Robinson. 1783.

THESE discourses merit the same account that has been given of the two former volumes, for which we refer to our Review for July, 1773, p. 34.

The subjects of the Sermons now before us, are, 'All men sinners; Covetousness; How men darken the light within them; Abstaining from evil and the appearance of it; In what sense the names of Christians are written in Heaven; Religious contemplation; The sin of *Achan*; Evil desires and thoughts; Covering of sin; Confession of sin; The wisdom of the serpent; The innocence of the dove; God's giving men to Christ; The necessity of heresies; Distribution of present good and evil; Prosperity of the wicked; Adversity of good men; Supreme good of mankind.' On some of these topics there are *two*, and on others *three* discourses.

We shall insert a few specimens. In the sermons on *darkening the light within*, among many judicious and useful remarks, we find the following:

'In relation to any *scripture doctrine*, remember, and hold fast, the *undoubted truths*, which you find in the sacred writings. Be assured that no texts, no passages, have either power, or the smallest tendency, to subvert these fundamental truths, however artfully some *wicked* interpreters may play them off on you.—For example: Look but on God, and his worship, as you have them defined in the first and second commandments, and no Jesuit will ever prevail with you, to bow down before an image, or to adore a crucifix.—Do but call to mind, how expressly our Saviour enjoins, "Thou shalt worship the Lord thy God, and him only shalt thou serve:" and you will never be

be led blindfold into the profane superstition of praying to saints, or deifying the Virgin Mary.—If you will recollect what his great Apostle declares, that “Christ died *once for all*, and that by *one offering* he hath perfected them that are sanctified,” not all the sophistry on earth can ever induce you to believe the sacrifice of the *mass*;—to believe, that “Christ, the *whole*, entire Christ, is repeatedly offered up every day, in ten thousand places at the same moment, wherever the sacrament happens to be administered.”—Lastly, and above all; Only reflect in how many parts of Scripture, almost innumerable, you are explicitly taught, that “God is the righteous Judge of all men;” that “he will finally reward every one, according to his *works*.” and you cannot possibly but reject, with high disdain, the doctrine of *Election* or *Irresistible grace*, and every idea that any man can be saved, without his own free endeavours, or personal virtue.*

The term *wicked* joined with interpreters, in the above passage, we have distinguished in *Italics*, as being harsh and severe, for though some have no doubt designedly given false accounts of scripture expressions, yet far be it from us to charge all the misinterpreters of the sacred writings with a wilful and wicked intention to deceive and mislead. Mr. Pyle is a declared enemy to the doctrine of *election* in the Calvinistical sense of it, and improves every opportunity, as above, to attack it, and this he has done from a full persuasion that it is unscriptural, and that it has the most pernicious tendency to give encouragement to vice, and destroy solid piety and virtue.

In the discourse concerning *evil thoughts* and desires, under the head of such as are unprofitable, which if they are not so at first, do very soon, and infallibly, become sinful by the degree of their continuance, we have the following passage:

* How poorly is that man accomplished, who has nothing in his head but insignificant sports; or a few scraps of wit, picked up by conversation with persons of his own level, or a little above it; whose understanding aspires no higher than to the humble beauties of a dramatic performance, or the exploits of some hero in a romance, and is void of all ingenuous knowledge, of all taste for those noble truths, which alone can adorn either the mind or the conduct of a rational creature!—You find, indeed, that these kind of *thoughts*, and this mode of living, are the utmost ambition of many persons to whom the fashion of the world gives a nominal superiority above their neighbours. Yet if men were weighed in the balance of real worth, if they were estimated by the honour they do to human nature, or the service they do to human society, how would such characters *sink*, not only below the men who are skilled in ingenious arts, but even below those, who honestly labour for their daily bread?

Our preacher adds some excellent directions for the regulation of the thoughts and desires, from which we shall insert a short passage relative to company and conversation:

* A man should be thoroughly assured of his attachment to virtue, before ever he ventures himself among her enemies. Example will
often

often effect, what *reason* cannot : and to preserve your *thoughts* in a state of innocence, you must not only "let no corrupt communication proceed out of your own mouth," but must carefully shun all that is vented by the mouths of *others*. There is a wonderful, a most diffusive poison, in *conversation*. Debauchery has so short a passage from the *ear* to the *heart*, that it is an almost unerring rule, "To judge of a man by the people with whom he converses."—Had I any hope, that I could stem the tide of prevailing fashion, I would here add a particular admonition, for the benefit of *young persons*, respecting the scenes of public entertainment, to which they are commonly introduced, and wherein they see vice, with every vicious character, so represented as to hide its native deformity . . . wherein the adulterer and blasphemer are almost always presented to their tender *thoughts*, not so as to create a generous abhorrence, but merely to excite merriment and ridicule. If wickedness, then, is set forth with so little odium, so little reproach, can you marvel to find it afterwards practised with so little conscience ? All I am bound to say farther, is, that they who will take no pains to prevent this increasing evil, must be contented to take their part in its guilt and its punishment.

With the above remarks we may join another short paragraph :

' As idleness, and the want of business, is a sad inlet to vice, on one hand, so, on the other hand, be equally cautious, never to involve yourself in a needless multiplicity of worldly concerns. As the former will dissipate your *thoughts*, the latter will confuse them ; will fill your minds with anxious cares ; will sink it under imaginary, irrational fears. Too little employment will open your heart to what is evil : too much will choke the growth of what is good. Therefore temperate pursuits, a sedate regularity in business, are the true nursery of virtue, and the true comfort of life.'

Mr. Pyle, who was an unshaken advocate for Christianity, and that piety and virtue which it promotes, was, at the same time, what every Christian who understands the Gospel must be, a firm and warm friend to the civil rights and religious liberties of mankind. In the discourse concerning the promiscuous distribution of good and evil, after some brief account of the state of nations in times merely heathen, he adds these farther remarks :

' Let us now take a view of the governments that have passed under the title of *Christian*, and see how much we shall mend the matter. These, I doubt, for the most part, have measured their authority, by the length of their swords. The use they have generally made of Christianity, has been "To lord it over the religious as well as civil rights of their subjects and fellow Christians."—There were few among the Christian Emperors, before the establishment of Popery, who did not play the tyrant in some shape, or to some persons or other. But ever since the principles of that apostate church first infected the minds of princes ; what good have they done with their power, or what evil have they left undone ? How have they fettered, and tempted, and perverted men's consciences, by penalties unheard of,

of, by massacres and persecutions, that cannot be mentioned without horror! Liberty, learning, with every generous way of thinking have been suppressed. Every inlet to the knowledge of true religion has been shut up in prisons and inquisitions, that have been made the receptacles of the most faithful believers; as well as of infidels; of the most peaceable, virtuous subjects, along with the profligate and rebellious.—You may fancy, perhaps, that I have drawn you a sad picture of human conduct! But I am not at all conscious, that I have aggravated the case, or have said any thing more than is necessary to shew you, in what senses, and in what examples it is certainly true, as Solomon here affirms, that “All things come alike to all.”

One farther extract we shall lay before our Readers; it is from the sermons on the ‘Supreme good of man:’ considering the quiet and well-being of society, as the peculiar result of religious virtue, he thus proceeds:

‘That obedience in inferiors, which arises from a sense of duty, or from “conscience towards God,” is as much more durable, as it is more valuable, than that which arises from mere compulsion; from the servile dread of corporal punishment: which latter cannot possibly be conceived to last any longer than till an opportunity offers for wicked men to conceal their crimes from their superiors; to evade the laws of their country, or to set them at defiance.—So, on the other hand, what laws ever did, or what laws ever can, constantly restrain the spirit of men in power, from degenerating into licentious tyranny; but the laws of right reason, strengthened and supported by a belief in the God of reason, the Head of all principality, the Revenger of all iniquity?—In like manner: what always has been, what always must be, sooner or later, the fate of every people at large, among whom justice, temperance, and benevolence have lost their credit; who are sunk into effeminate luxury, and a total disregard of public principle?—Arms and money are not more needful for carrying on war abroad, than virtue and sobriety for establishing tranquillity and safety at home. And it is, I think, far less miserable to be crushed by a foreign enemy, than to be enervated, and at length overthrown, by our own internal debaucheries. In the former instance a nation would lose its liberties; but lose them, perhaps, after some glorious efforts to maintain them; while, in the latter, it would fall contemptible, unlamented, and self-condemned. If the welfare of a people could at all, or for any continuance, be consistent with its lewdness and depravity of manners, the world would undoubtedly have furnished us with some one or more examples of such a fact. But where, or among whom, was an example of this kind ever once known? Invariably, and in all places, as vice has prevailed, national prosperity has drooped and decayed. Wherever princes, or other governors, have been profligate and arbitrary, the subjects have been wretched; wherever subjects have grown libertine and abandoned, the crown has faded, the ruling powers have wanted support, and the whole has tended to dissolution. . . If you carry the same observation into cities, towns, or the lowest villages, you will find it equally evident. Take it into your separate families, and it will prove itself, even there also, as dreadfully true. From a sense of this very truth,

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the most arrant infidels have commended the policy of religious institutions for promoting a regular subordination among mankind.'

From these passages some judgment may be formed of the discourses before us. That they are sensible and judicious; that their aim and tendency is of the instructive, practical, and useful kind, the Reader will at once perceive from the specimens given. There is a greater freedom in the manner than is often found in sermons that are made public; but this, as it contributed to render them more beneficial in the delivery, may also promote their being read with advantage. There are a few expressions, such as, *consummate rogue*, *scoundrel in principle*, *villain in heart*, which some may think not altogether consonant with the gravity or dignity of the pulpit: but these occur chiefly, or only, in one sermon. We must remember that these discourses are posthumous. Had the author designed them for the press, they would probably have undergone a revival, from whence they possibly would have derived a farther polish; but by that means, perhaps, as is not wholly uncommon, their force and energy might have been weakened. They may be read with great pleasure and profit; and not improperly considered as a model for preaching to different congregations; while, at the same time, common sense and knowledge of mankind will point out in what instances, *subjects*, *expression*, and *manner*, should be varied, so as best to answer the purposes of edification and improvement.

We may just point out what appears a little mistake, that the editor will correct, should there be a farther edition. It is in the 13th sermon, p. 198, where the exhortation, "Sanctify the Lord God in your hearts," is ascribed to St. Paul, but they are the words of St. Peter, 1 Epist. chap. ii. ver. 15.

ART. X. *The Father's Revenge*, a Tragedy. By the Earl of Carlisle. London. 1783.

THIS tragedy (which is not sold, but only circulated among the friends of the noble author) possesses a very considerable share of poetical merit; and while it does credit to the writer, it reflects honour on the *man*. The plot is taken from Boccaccio, and may be found also in Dryden's miscellaneous works, under the title of Guiscardo and Sigismunda. The story is by no means new to the stage; Tancred and Gismund, by Robert Wilmot, was acted in 1592. Mrs. Centlivre has also taken the same story for the basis of her tragedy of the *Cruel Gift*, or the *Father's Repentment*: the only attempt she ever made in the tragic walk; and which she might have declined without any loss to the drama, or any derogation from her literary fame.

The tragedy, which is the object of our present consideration is frequently nervous and animated in its language, bold in its

ideas, and harmonious in its versification, yet the thoughts are often too *recherché*, the metaphors are sometimes confused, and the ornaments too *ambitious*; and if we knew that it was intended for representation, we should add, that the speeches are in some places too declamatory, and every where too long. The circumstance of Tancred's introducing to his daughter the *heart* of Guiscard in a vase, has abundantly more *horror* than *pathos*; and the cool determinate malice of Tancred is not consistent with his boisterous conduct, which is pourtrayed in the four preceding acts, and is not according to the admirable rule of Horace,

“ — *Servetur ad imum*

Qualis ab incepto processerit, et sibi constet.”

The sentiments breathe an elevated spirit of liberty and independence, which we are peculiarly happy to receive from an author who holds so distinguished a rank among his countrymen. The following is a speech of the minister of the King when detected in a conspiracy :

——— ‘ I poison’d Tancred’s nature,
Dash’d the fair scale of justice on the ground,
Scourg’d *Mercy* from his throne, and plac’d about it,
The weakest centinels a Prince can trust to,
Hate, Fear, and Pride. I was that envious Shade
Through which the sunbeams never pierced; the Night
Whose thick damp all the soul passions gender’d,
That with the adder’s venom’d tooth crept forth,
And stung an injur’d People into madness.’

Though we do not perfectly understand the expression of the briny curtains of the deep, yet the following allusion is eminently forcible and correct :

‘ Remember, Boy, that nature knows not pain
Beyond a certain point. for the stretch’d nerves
May throb long after life is done; the heart
May toss in palpitation, as the waves
After a storm, though all be hush’d above.’

The noble Author makes a copious use of his classical learning, and in the following lines has almost literally translated a passage in Ovid’s Epistle from Sappho to Phaon :

‘ For let him snatch the silver lyre and bow,
O he is lovely as the god of day !
If thou wouldst view the wondrous charms that caus’d
The wife of Theseus to forget her woe,
Bid Guiscard round his ruddy temples twine
The vine’s curl’d tendrils———’

The two subsequent passages do honour to his Lordship’s feelings :

‘ O that proud hearted man but once could know
One penetrating throb, one generous pang
Of the breast heaving at the poor man’s blessing ;

Or at the ill-articulated thanks
Of modest worth relieved.'——

Describing the afflictions of Hassan, he adds,

' There was a dignity
In his grave sorrows, that our roughest sea-boys
With folded arms, and sympathising silence
Wept as he wept, unconscious of the tears
That glisten'd on their sun burnt cheeks.'

The piece concludes with these lines,

' Jult punishment is Heaven's prerogative,
But *erring* pity, is for *erring* man.'

The first line is evidently borrowed from the concluding line of Southern's *Fatal Marriage*,

" Leave punishment to Heav'n, 'tis Heaven's prerogative."

How *erring* in this case can be applied to pity, or what force the antithetical repetition carries with it, we cannot divine.

The quotations here given from this work will no doubt be acceptable to the Public, as this Tragedy is in very few hands; so that, probably, not one in a thousand of our readers, will have an opportunity of perusing the whole performance.

☞ *We have been obliged to a Correspondent for the foregoing remarks. Could we have obtained a sight of the piece to which it relates, it would have been an additional satisfaction. Should it hereafter, by any accident, fall into our hands, some farther observations upon it may, possibly, be laid before our readers.*

ART. XI. *A Grammar of the Bengal Language*. By Nathaniel Brassey Halhed. Printed at Hoogly, in Bengal, in the Year 1778. 4to. 1l. 1s. Boards. Elmley, London.

IN a former Volume of our Review, we first announced to our Readers the appearance of this valuable work; and having been lately favoured, by a very learned friend, with a more particular account of it, we now, with pleasure, lay the following additional observations before the Public.

Those of our Readers who are conversant with Oriental literature, need not be told that they are already indebted to Mr. Halhed for a faithful and elegant version of a *Code of Gentoo Laws*, published in 1776*. The reputation which he justly acquired by that work, is confirmed and increased by the present: of the leading features of which we will endeavour to give some description.

In the Preface, wherein we find much good sense together with a striking, though unaffected display of Eastern literature, the Author treats of the *Shanscrit*, as the parent of almost every dialect, from the Persian gulph to the China seas. He thinks it was

* See Review, Vol. LVI. p. 368.; also Vol. LVIII. p. 312.

once current over most of the Oriental world; and that traces of its original extent may be still discovered in almost every district in Asia. As the dialect of Bengal bears a particular affinity to this ancient Braminical language, Mr. Halhed has judiciously explained its genius and character, so far as is necessary to the illustration of the Bengal idiom. In doing this, he takes occasion to combat the theory of *Dupont*, by maintaining that the primitive roots, which that jesuit calls the *caput mortuum* of the Shanscrit language, as not being words themselves, but certain sounds bearing relation to certain ideas, are, in fact, simply the roots of verbs; and are even so denominated in the very title of the book from which Dupont must have borrowed his inaccurate examples. Their number, according to our Author, is about seven hundred; and he readily grants that to them, as to the verbs of most other languages, a very plentiful stock of verbal nouns owes its origin: but he by no means believes, that they exceed those of the Greek, either in quantity or variety.

In explaining the principles of a language which has never before employed the pen of the Grammarian, much must depend on the order in which a writer disposes his materials. On this account, the arrangement of the Grammar before us merits peculiar commendation. The learner is led on by easy, because by regular, steps. Every rule is followed by pertinent examples; nor does any thing appear to be omitted, which is requisite to pave the way for subsequent improvement. We have also what seems to be an accurate synopsis of the Bengal arithmetic, together with copious Tables of Weights and Measures; and, under the article of Versification, some account of the Bengalese music.

The work has this additional recommendation, that it is occasionally interspersed with reflections on philosophical or universal grammar, which shews the Author to be a man of deep thought and distinguishing judgment. Of this sort are his observations on number and gender, as well as those on the pronoun. The following test by which he proposes to judge of derivatives, though it cannot properly be said to belong to this class, exhibits, nevertheless, an instance of his ingenuity and penetration.

‘ The doctrine of derivatives from one language to another, has been so much abused by fanciful and unwarranted instances drawn from the mere resemblance of sounds, that every hint now started on the subject is despised as frivolous, or suspected as fallacious. If I might venture to propose a rule in such cases, it should be this: Whenever in a compound word we find one or more of the component syllables, which are entire words, having a precise and separate meaning in some other language, though not in that where the compound term is used, we need not

not scruple to pronounce the original dialect to be that from whence the significant syllables proceed. But if a simple term be found to exist in two languages, and to have the same signification in each, I would then enquire whether that word be not derived in one of them from some general term or root, and wherever such roots were found, I would pronounce that language to be the original.²

This doctrine is illustrated and supported by examples, which, for want of Sanscrit types, we must leave to be consulted in the work itself.

It is impossible to conclude this article, without paying our tribute of applause to the extraordinary skill and industry of Mr. Wilkins, who, in furnishing the Bengal types for the publication, had to encounter every difficulty which necessarily resulted from the total want of European artists.

Mr. Halhed informs us, that this gentleman, who has been for some years in the India Company's civil service in Bengal, was obliged to charge himself with all the various occupations of the metallurgist, the engraver, the founder, and the printer. Every purchaser of the Bengal Grammar will readily acknowledge Mr. Wilkins's success in this undertaking, which, in our opinion, reflects the greatest honour on himself, as well as on the Governor General, at whose particular solicitation he engaged in it.

ART. XII. *An Attempt to display the Importance of classical Learning: Addressed to the Parents and Guardians of Youth, with some candid Remarks on Mr. Knox's Liberal Education.* By Joseph Cornish. 8vo. 1s. 6d. Robinson. 1783.

THE Author's design is very meritorious; and the good sense, candour and modesty with which it is executed, entitle this little publication to respect and attention. He avails himself of the observations which have been before made on this subject by Dr. Fordyce, Dr. Beattie, and Mr. Knox, and ingenuously acknowledges the obligation. His motive in bringing forward the sentiments of those ingenious writers was not only to aver it his own opinion, but to give common readers, who have not had an opportunity of perusing their works, a specimen of their reasoning on the subject of this essay, and their manner of enforcing and illustrating the several arguments contained in it, that may be deemed the most striking or the most important.

Mr. Cornish admires, with a degree of enthusiastic fondness, the genius and learning of Erasmus——‘Erasmus, Erasmus—that dear, that venerable, that beloved name—Erasmus!—The learning and genius of that great man will ensure veneration to his memory, as long as the *literæ humaniores* shall have a friend

in the world.' But of all the passages which might have been produced as specimens of his judgment, we think that which Mr. Cornish hath quoted the least proof of it. It is, we think, mere rant; and we never read it without being disgusted with the sentiment it contains; and can only account for it from that excess of fondness which always borders on imbecility.

'The first regard,' says Erasmus, 'ought to be paid to the sacred writings; yet I sometimes meet with things either said or written by the ancient heathens and even the poets, so purely, so virtuously, so divinely, that I cannot help thinking but that they were under some sacred influence when they wrote thus. And perhaps the Spirit of Christ was poured out upon them more largely than we suppose. And there are many in the communion of the saints who are not inserted in our Catalogue [alias *the Calendar*]. Let me declare my feelings unreservedly among friends: I am not able to read the Treatise of Cicero upon old age, friendship, his offices, or Tusculan questions, without several times kissing the book and reverencing that holy breast inspired with celestial wisdom.'

Austin was disgusted with and tired of the writings of Tully, because he could find *nothing of Christ in them*. This was running into the other extreme of folly. In Tully we expect nothing about Christ, and are not disappointed in finding nothing. But to talk of his inspiration is to reduce that sacred gift to a very low standard. There is nothing in his writings that required such an interposition; and we can only excuse Erasmus by considering his extravagant praise as a *mere hyperbole*: and we are disposed to think, that Mr. Cornish, on maturer consideration, will put it down to the same account. Taken in a more serious light, it will lead to conclusions that Mr. Cornish (unless we have formed a very wrong opinion of his principles) would be the last man in the world to adopt.

Inspiration hath of late been trifled with and degraded; it is time for its better friends to exert themselves lest its awful inclosures should be broken down—lest the *beast of the wood* should utterly *waste it*, and the *wild beast of the field* devour it altogether.

In the postscript, Mr. Cornish controverts, but with great candour and respect, some maxims and positions of Mr. Knox. The point which appears to touch our Author most sensibly is, that which respects religion. Mr. Cornish doth not approve of the books which Mr. Knox recommends for the purpose of instructing youth in the elements of Christian doctrine. He prefers Watts to Secker or Nelson; not merely because Watts was a Dissenter, but because his Catechisms and other elemental Treatises are better adapted to the understanding of youth. They are not encumbered with mysteries; and are freed from the

the jargon of controversy. ‘The young, I think (says he very judiciously), should only be instructed in the great leading principles of Religion, such as have an undeniable influence on the conduct and behaviour. They should be taught to regard it as a reasonable service, and not as consisting in a number of ceremonies and observances for which no good reason can be given. They should be often told, that the Scriptures are the only infallible guides to salvation, and that nothing ought to be received as of religious obligation, unless it can be clearly proved from thence. This is the best way to form young minds to rational and manly piety: but Mr. Nelson’s writings, though there are in them many excellent things, are calculated to produce an attention to frivolous observances which take off from the dignity of Religion, and to inspire that narrowness of spirit which hath contributed much to the triumphs of infidelity!’

Mr. Cornish expresses a very proper resentment of some illiberal expressions in Mr. Knox’s Essay, respecting the toleration of the Roman Catholics. He would not have them restrained by power, but counteracted by that true Christian zeal which springs from knowledge, and is always under the influence of charity. We readily subscribe to his opinion; and are sorry to see the contrary doctrine countenanced in any respect, by a writer of Mr. Knox’s judgment, ingenuity, and learning.

ART. XIII. *The posthumous Works of the late Rev. Mr. Toplady*, published by his Executor. 8vo. 5s. boards. Matthews.

MR. Toplady possessed a warm and active imagination; but united with it a larger portion of metaphysical acuteness than generally falls to the share of enthusiasts. His creed was Calvinism *in the extreme*; and when he reasoned on some of its distinguishing principles, particularly Predestination, he discovered no mean talent for disputation. He understood all the niceties of that article; and if his arguments could not convince, his subtleties would confound an Arminian. He would take his adversary on his own ground, and make his own concessions contribute to his defeat.

Mr. Toplady’s devotion was so much the offspring of passion and feeling, that it is not to be wondered at that it should partake of all the changes of its unsteady principle. Now he is in the land flowing with milk and honey; and now in the dry and thirsty wilderness where no water is. Now he is on tip-toe on mount Pisgah, and anon he sinks into the valley of the shadow of death. To-day he is feasting on the grapes of Eschol, and to-morrow he is drinking of the bitter waters of Marah! And this will ever be the case with that species of devotion which is governed by the *ebb and flow* of fancy and affection; and not
the

the settled principle of rational conviction. It is full of caprice and whim; and sometimes it partakes of all the little jealousies and confidences, freedoms and distances which compose a modern love-adventure. It is unmanly and absurd. It is religion trembling with a paralytic affection.

Mr. Toplady's vanity kept pace with his fanaticism. We wish we could say that his charity kept pace with his zeal. There was, however, a certain portion of liberality in his temper which the bigots to Calvinism would look on with a scowling and suspicious eye. He mixed very freely in all the habits of social intercourse with persons of all persuasions and denominations; and had the good sense and candour to suppose that orthodoxy doth not demand the sacrifice of civility, and that difference of opinion may well subsist with the most familiar interchanges of friendship, and the most respectful attentions of politeness and good breeding. But still his writings discover too much of a bigoted spirit, as well as an enthusiastical one: and his reflections on authors and works which happen not to favour the system of Calvin, are too acrimonious to be perfectly consistent either with a good temper, or with good manners.

As the present publication is posthumous, it would be uncandid to mark its defects and errors with severity. We shall select some parts of it that are of the greatest importance, and those which most strongly display the disposition and character of the writer.

This work consists of four parts. The first is entitled, 'Excellent Passages selected from the Writings of eminent Divines; together with some sayings of his Friends, and other Observations of his own.'

Those '*excellent passages*,' are chiefly extracted from favourite authors of the high Calvinistic and Antinomian class, such as, Crisp, Rutherford, Owen, Gill, Hervey, Venn, &c. &c. The '*sayings*' were some occasional remarks dropt in conversation, and too *precious* to be lost—as the reader will readily conclude when he sees the very *venerable* and *distinguished* names which accompany them, such as Mr. Madan, Mr. Maggs, Mr. Hitchin, Mr. Winter, Mr. Brine, Mrs. Bacon, 'my uncle Toplady' and good old Mr. Peter Higgins, who lately departed to glory. We will present the reader with a specimen of these choice sayings.

'When a believer is in darkness, and endeavours to reason away his unbelief, he will find all his reasoning but lost labour. There is only one thing he can do to purpose; and that is *simply to cast anchor on God's naked Promise*.' Mr. MADAN, Aug. 11, 1769. This is to do things without ceremony!

'The heart of a true Christian is always the seat of grace, though he may not actually be able to discern it always. A fun-
dial

dial is a sun-dial ; and the characters are strongly marked on it though we cannot see which way it points but when the sun shines upon it.'—*Ascribed to Mr. GWENNAP.*

Mr. Toplady should have gone farther back for the original thought :

————— ' Loyalty is still the same,

Whether it win or lose the game :

True as the dial to the sun,

Altho' it be not shined upon.

HUDIBRAS.

Several anecdotes communicated to Mr. Toplady by the Countess of Huntingdon, are curious, and deserve attention. Her ladyship visited Dr. Oliver of Bath, on his dying bed, where he renounced his former infidelity in a very solemn manner, and departed full of hope in the promises of the gospel. Some particulars are related in this volume.

"How doth your ladyship" (said the famous lord Bolingbroke once to lady Huntingdon) "reconcile *prayer* to God for particular blessings with absolute *resignation* to the divine will?"—Very easily, answered she ; just as if I was to offer a petition to a monarch of whose kindness and wisdom I have the highest opinion. In such a case my language would be, "I wish you to bestow on me such or such a favour ; but your majesty knows better than I how far it would be agreeable to you, or right in itself, to grant my desire. I therefore content myself with humbly presenting my petition, and leave the event of it entirely to you." LADY HUNTINGDON, at Clifton, Aug. 19, 1775.

The second part consists of 'short memorials of God's gracious dealings with my soul, in a way of spiritual experience, from Dec. 6, 1767.'

These memorials are much in the style of Mr. Whitefield's, and are in general very unfit to be exposed to the public eye. The following is a sufficient specimen of that devotion which depends on the irregular fits of passion, and is neither founded on, nor governed by, the sober dictates of judgment and reflection.


'*Friday 22.* Before I left my chamber this morning, I was enabled to hold sweet intercourse with the Father of spirits in secret prayer. For a minute or two, my comforts, not to say, raptures, were of a very exalted kind. Yet within an hour after, I was grieved with the bubbleing up of in-dwelling sin, and was for some time in a very uncomfortable state of inward temptation : but the Lord kept me from mine iniquity, and withheld me from actually falling. Towards evening, while finishing a sermon on Psalm xxxii. 1. I experienced some gracious meltings of soul, and sensibly enjoyed the rays of my heavenly Father's presence !'

The next day the barometer sunk again, and got down to stormy weather.

'Had

: 'Had it not been for fear of exposing myself and disturbing the family, I should have roared for the disquietness of my heart. My heavenly pilot disappeared: I seemed to have quite lost my hold on the Rock of ages. I sunk in the deep mire, and the waves and storms went over me!'

The next day the quicksilver mounted up to the very top. 'My consolations from above were inexpressible! Though accustomed to great changes, yet this was so very rapid and extraordinary that it deserved a particular *memorandum*.

' Here let me leave it on thankful record—that I never was *lower in the valley* than last night; nor *ever higher on the mount* than to-day!'

Though Mr. Toplady talks much of the life and power with which he prayed and preached; his enlargement of soul; the deep and solemn attention given him by crowded audiences; and how the Lord's presence was with him, yet he acknowledges that all turned out to very little account with his parishioners of Broad-Hembury. 'I fear I can truly say, that my lot hath never hitherto been cast among a people so generally ignorant of divine things, and so totally dead to God. I know but of three persons in all this large and populous parish, on whom I have solid reason to trust a work of divine grace is begun; and those are, Mrs. Hutchins, Farmer Taylor, and Joan Venn.'

The third part consists of letters addressed to several of his acquaintance. Some of them may be read with pleasure; particularly those which are addressed to Mrs. Macauley and Dr. Priestley.

His tribute of respect to the memory of the late excellent Mr. Hollis, is very animated. After relating some particular circumstances respecting the death of 'that friend of the British empire and of mankind,' he exclaims, 'How black is the ingratitude of human nature! Though this valuable man lived entirely to the benefit of others, and may be classed with the most public spirited worthies that ever breathed, yet I have seldom known a death so little regretted by the generality.—Very exalted virtue is often admired; but not often loved. What is the reason? Because few are truly virtuous: and we must have some virtue ourselves, before we are capable of loving it in others, or loving others for it.'

Mr. Toplady speaks with much respect of Mr. Lindsey's personal character; but with the utmost disdain of his abilities, and with great dislike of his opinions.

In a letter to Mrs. Macauley, he retails a debate which he once had with Mr. Burgh, author of the "*political Disquisitions*." 'I should have had,' says he, 'a sharp onset if he had been in perfect health. Even as it was, he could not forbear feeling my pulse on the article of *free will*. In the course of our debate,

drove him into this dreadful refuge, viz. "that God doth all he possibly can [these were Mr. Burgh's own words] to hinder moral and natural evil; but he *cannot* prevail, men will not *permit* God to have his wish." On Mr. Toplady's asking him, if this would not render the Deity an *unhappy* being? he replied: "No, for he *knows* that he *must* be disappointed and defeated, and that there's *no help* for it; and therefore he *submits to the necessity*, and doth not make himself unhappy about it." We were not present at this dispute; and must therefore take it on Mr. Toplady's word.

The letters to Dr. Priestley are spirited and sensible. They consist of much compliment, but more remonstrance, satire and defiance. The following passages are very remarkable, and we think it due to Mr. Toplady's memory to present them to the public; especially as we never heard that the justice was done him which he had so unquestionably a right to demand. "In what part of any printed work of mine do I 'seem [as Dr. Priestley asserted] to think that the torments of hell will not be eternal?'—You yourself, I doubt not, will, on a calm review, be the first to condemn your own *temerity*, in having publicly advanced a conjecture totally unwarranted on my part: and I am equally disposed to believe, that this will be the *last* liberty of the kind which you will venture to take either with me, or with any other man. You must be sensible that not a word on the nature or the duration of future punishment ever past between you and me, either in writing or in personal converse. Consequently, you must be entirely unacquainted with my ideas of that awful subject: and, as such, totally unqualified to advance the *insinuation* of which I have such reason to complain!"

We trust Dr. Priestley will at least allow, that if a man doth not understand the opinion of other writers so well as he, yet that he understands his *own*.

The concluding part of this volume consists of a 'short history of England from Egbert to Hen. VIII.' It is a very imperfect skeleton; but the arrangement is not injudicious. A spirit of liberty breathes through it; and notwithstanding the slavery of his creed, his spirit seemed congenial to his disposition; and we are happy to bestow this praise on his memory.

ART. XIV. *An Inquiry into the Nature and Cause of that Swelling in one or both of the lower Extremities, which sometimes happens to Lying-in Women.* Together with an Examination into the Propriety of drawing the Breasts, of those who do, and also of those who do not give suck. By Charles White, Esq. F. R. S. &c. &c. 8vo. 2s. 6d. Dilly. 1784.

THE disease, which is the principal subject of this pamphlet, has hitherto been almost unnoticed by the writers of this country. Several of the French authors in midwifery have treated

treated of it, and they have almost uniformly considered it as owing to a deposition of milk on the glands of the groin and upper part of the thigh. The lecturers in midwifery, in London, while they have dissented from this notion of the disease, have not established any other precise idea concerning it; and, indeed, they pass it over slightly. The Public is therefore much obliged to the ingenious writer of the work before us (whose services to his profession are so well known) for this attempt to introduce a more general knowledge of the nature of a disorder, by no means uncommon, and not a little troublesome. We shall copy his clear and accurate description of it.

‘The symptoms of this disorder, when in its simplest state, are these: In about twelve or fifteen days after delivery, the patient is seized with great pain in the groin of one side; accompanied with a considerable degree of fever, which is seldom preceded by a shivering fit or cold rigor. This part soon becomes affected with swelling and tension, which extend to the labium pudendi of the same side only; and down the inside of the thigh, to the ham, the leg, the foot, and the whole limb; and the progress of the swelling is so quick, that in a day or two the limb becomes twice the size of the other, and is moved with great difficulty, is hot and exquisitely tender; but not attended with external inflammation. The pain in the groin is generally preceded by a pain in the small of the back, and sometimes by a pain at the bottom of the belly, on the same side; the parts which suffer the most pain are the groin, the ham, and the back part of the leg about its middle. The pain indeed extends over the whole limb, owing to the sudden distention; but in a day or two it becomes less considerable. The swelling is general and equal all over the limb: in every stage of the disorder, it is much harder and firmer than in anasarca; not so cold in any state of the disease, not so much diminished by an horizontal position; neither does it pit when pressed upon by the finger, nor any water issue from it, on its being punctured with a lancet. It is very smooth, shining, and pale, and even and equal to the touch in every part, except where the conglobate glands are situated, which in some cases are knotty and hard, as in the groin, the ham, and about the middle of the leg at its back part. This disorder generally comes on about the second or third week after delivery; but I have known one instance of its shewing itself so early as twenty-four hours after, and another so late as five weeks, but neither of these are usual. The first parts that begin to mend, both as to pain and swelling, are the groin, and labium pudendi; the thigh next, and lastly the leg.’

After the general account of the disease, Mr. White proceeds to give particular histories of its occurrence in fourteen cases; the various circumstances of which happily illustrate the varieties of constitution, degree, and event, under which it appears. On the whole, though a painful and tedious, it is never a fatal disease; and recovery from it, though often very slow, is sure.

The writer next considers the nature and cause of this disease, and he properly begins by shewing what it is *not*. The notion of the French physicians, that it is a milky deposition, seems sufficiently refuted by the observation (confirmed by the cases related) that it happens under every possible state of that secretion, whether copious or deficient, encouraged or repressed. Indeed, our best writers on puerperal disorders are by no means disposed to admit that the re-absorption of the milk is so general or common a cause of disease as foreign writers have maintained. After Mr. White has thus cleared his way, he ventures to lay down his own opinion, "that the *proximate cause* of this disorder is an obstruction, detention, and accumulation of lymph in the limb." The circumstances of the case shew that the obstruction of the lymphatics is as high as where they enter the pelvis. After an anatomical description of the lymphatics of the lower extremity, and the glands through which they pass, our author proceeds to consider what the *remote cause* can be which occasions such an affection. He finds, that a common trunk of the lymphatics of the leg and thigh passes over the bones of the pelvis in its way towards the thoracic duct. This, he thinks, may in some subjects be pressed upon by the child's head as it descends into the pelvis during labour. Such a pressure would cause an *obstruction* to the passage of the lymph flowing through the vessel; and as it cannot regurgitate on account of the valves, but is still receiving fresh accessions of fluid from below, he supposes it would be so distended, as sometimes to burst. The extravasated lymph would, he imagines, be reabsorbed; and little or no inconvenience would ensue, till the wound of the lymphatic were closed. But as this cannot happen without a great contraction of the diameter of the vessels, he conceives that the whole system of lymphatics below the cicatrix would now become suddenly distended; and not being able to free themselves, would occasion a large and painful tumefaction of the limb, which would not subside till the confined lymph had found a new passage by collateral and anastomosing branches, as in the case of an arterial trunk tied, on being wounded.

To this hypothesis, ingenious at it is, various objections will probably arise in the breast of the physiological reader. We shall not anticipate these, since the determination of the point is of little practical consequence; and whether the writer's conjecture be true or false, we are still obliged to him for exciting our attention to the subject, and removing erroneous opinions which have prevailed concerning it. As to the cure, it is obvious, that on Mr. White's hypothesis, it must be effected by nature, and art can only be in a small degree auxiliary to it. A rational method of treatment on this ground is pointed out in the treatise. In order further to elucidate and confirm the doctrine

laid down, three plates from the late Mr. Hewson's *Experimental Inquiries into the Lymphatic System*, are annexed.

In the observations concerning the *drawing of the breasts*, the writer very candidly acknowledges himself a convert to Mr. Cruttwell's opinion of the impropriety of that practice in cases where there is no intention of preserving the milk; and he adds his testimony in favour of the safety and advantage of the opposite method, of suffering them to subside, and leaving the management to nature. But where it is meant to keep the milk, he still thinks that the drawing of a skillful person will be of service, where circumstances occur in which the child itself cannot properly perform it.

MONTHLY CATALOGUE,

For M A Y, 1784.

POLITICAL.

Art. 15. *Thoughts on a Parliamentary Reform.* 8vo. 1s. Doddsley.

A GAINST every idea of a *Reform*, on the different plans that have been proposed; and, indeed, against the project in the abstract. The great end aimed at, being to procure an *independent House of Commons*, the Author objects to that scheme, as totally inimical to the due balance of our Constitution. He seems to dread nothing so much as independency in that branch of our government. An independent House of Commons, he observes, in the last century, engrossed the whole power to itself, changed the form of government, murdered the King, annihilated the peers, and established the worst kind of democracy that ever existed; and the same confusion, he adds, would infallibly be repeated, should we ever be so unfortunate as to see another.—This writer advances many specious remarks, but his talents for declamation and ridicule seem to be superior to his power of argumentation.

Art. 16. *Popular Topics; or the Grand Question discussed.* In which the following Subjects are considered, *viz.* The King's Prerogative, the Privilege of Parliament, Secret Influence, and a System of Reform for the East India Company. 8vo. 1s. Deben. 1784.

This Writer sets out with a position to which we are unwilling to yield our assent; and not to be suspected of misrepresenting his meaning, we shall deliver it in his own words:

‘I will not attempt the weak, though common, imposition, of declaring, *I am not a party man.*—At this period, when two great parties divide the sentiments of the whole empire, he who professes to be no party man, owns either that he has not ability to form an opinion, or courage and honesty enough to declare it. However individuals may disagree on particular points with the leaders of the two parties, the

the grand principles on which they differ are such as claim every man's attention and decision.'

Certainly; but may not the points of difference happen to be such as to discline individuals to rest the prosecution of grand objects in the hands of particular leaders? An unbiassed independent man, may not only have sufficient ability to form an opinion for himself, but too much courage and honesty to bend that opinion to the personal, temporary views of another, whom he may see sufficient cause to disapprove. Should a bold forward man, for instance, labour for the supreme direction of public business, with an eagerness that overlooks consistency, and an inveterate rancour at disappointment, unrestrained by the least regard to the public tranquillity and welfare, however palatable he may render his professions, ability, courage, and honesty, will then all call upon us to keep the public cause from being converted into a stalking horse to private interest and ambition. An attempt of this kind seems to be artfully intended in the following passage:

'The cause now before us is between Prerogative on the one hand, and the Privileges of the House of Commons, as Representatives of the people, on the other. This controversy, after having slept, or rather appeared dead, for near a century, is revived again; and revived on the very same principles, and pursued with the very same spirit, with which it was carried on during the reigns of King Charles the First, King Charles the Second, and King James the Second. Whether those Princes were in the right, or the Commons of those days in the wrong, is not at this time worth disputing. Events have decided against the Stuart Kings; and from that time the House of Commons have been in the peaceable and uninterrupted practice of controlling every one of the Prerogatives of the Crown without exception.'

The tendency of this inflammatory representation is too evident to be mistaken; but waving any investigation of motives, we hitherto imagined, that the due limits of each branch of the legislature had been so well ascertained and defined by our present constitution, as to put an end to that instant hostile contention and eventual usurpation of contracting powers which some turbulent aspirers seem anxious to revive. In the same spirit the Author proceeds without apprehension of meeting with objection: 'As therefore the power of the House of Commons, in controlling the *appointment* of ministers, has been so universally understood and allowed,'—but this universal understanding and allowance is not fact; the power of controul has hitherto been directed to measures, which though it has often operated to the removal of one minister, never extended to the direct nomination or exclusion of another, until some late efforts of that nature were attempted.

The Author does not disdain to avail himself as much as possible of those hacknied cant terms, *secret influence*, *secret advisers*, *Lords of the Bedchamber*, and *back stairs*, to give a due seasoning to his popular topics; but when the late numerous popular addresses are reprobated, and ascribed to the magic operations of secret influence, the best exposition it will bear may be, that this influence originated from Mr. P.'s India Bill, strengthened by subsequent transactions; the uniform

expressed wish of the addressers being, to prevent the equipoise of a constitution we justly value, from being destroyed.

The system of reform for the East India Company that concludes the pamphlet, is a justification of Mr. F.'s plan, backed with quotations from Mr. B.'s speeches; but the consistency and credit of these flowery harangues have been too often impeached, to intitle them to be cited as authorities.

Art. 17. *Vulgar Errors.* 6d. Debrett.

The common, popular, and party objections to the late, or coalition-ministry, are the topics which are here encountered as *vulgar errors*. What the Author has advanced in defence of Mr. Fox's India Bill, is at least specious, if not solid. But people were so much in a ferment, when this pamphlet was published, that it is not greatly to be wondered at, if they attended little to the reasonings of this sensible writer; who has taken the side diametrically opposite to that of the author of *Constitutional Truths*. See our last, p. 304.

M I S C E L L A N E O U S.

Art. 18. *A Letter to her Grace the Duchess of Devonshire.* 4to.

1s. Sewell. 1784.

The late extraordinary appearance of the Lady to whom this Letter is addressed, in the character of an *electioneering canvasser*, hath again excited the attention of an old friend, who kindly offered her some wholesome admonitions about seven years ago: See Review, Vol. LVI. p. 388.—This expostulatory epistle, like the Author's two former letters, is fraught with sound sense and just observation, expressed in plain but not unpolite language; and we should not have hesitated to pronounce her Grace's correspondent a good writer, had he not descended [though but in a single instance] to use the affected cant and jargon of the times. He reminds the Duchess of a pleasing circumstance in her past conduct, which he justly applauds; at the same time styling it a "*truism*." But what is a truism? Is it more or less than a *truth*?—If writers, otherwise respectable for their style and manner, adopt such fopperies of expression, and bring them into literary vogue, we may expect, by and bye, to see *fibbism* issued, in similar coinage, and the corruption of our language, in time, become "*the rage*," even at court:—"that's the barber," figuring in his Majesty's most gracious Speech from the throne; and "*bum-bug*," in the Lords and Commons' most dutiful and loyal Address!

Art. 19. *Remarks on the Climate, Produce, and Natural Advantages of Nova Scotia.* In a Letter to the Right Hon. the Earl of Macclesfield. 8vo. 1s. Debrett.

A much more favourable account of the situation, climate, and produce of *Nova Scotia* is given, and, we believe, justly, in this pamphlet, than in some former publications; but it is time for the rage of colonizing to subside. A few years produce great political alterations, and however fairly the advantages of *Nova Scotia* may be here stated, it is not clear, how England would be indemnified * for the expence and trouble of preparing a fourteenth member for the American confederacy.

* Except, indeed, the article of timber for the British navy, should be deemed an object sufficient to warrant any risk of remote consequences.

Art. 20. *Remarks on the French and English Ladies*, in a Series of Letters; interspersed with various Anecdotes, and additional Matter arising from the Subject. By John Andrews, LL. D. 8vo. 5s. boards. Longman, &c. 1783.

In this performance Dr. Andrews entertains his readers with descriptive details and observations, on a subject which will for ever engage a considerable share of attention. The female character is so inspiring a theme, that it would be almost impossible for a writer of abilities inferior to those of our Author, not to offer many remarks which must both amuse and interest the Public. We cannot, however, say that, in our opinion, Dr. A. hath treated this subject with all that acuteness, or depth of penetration, which the philosopher will look for. In his *narrations*, or "various anecdotes," though they may amuse the generality, we think we observe an air of negligence, and even a tendency toward insipidity; instead of that vivacity, humour, or wit, which are necessary to render a work of this kind acceptable in the fashionable world. Yet, whatever may be its deficiencies, there is, in the book, as much truth of portraiture, and justness of discrimination between the French and English female character, as will certainly preserve it from that oblivion to which "Time bears, on his rapid wing," the greater part of our modern *works of taste*.

The former publications of this writer, as far as we can, at present, recollect them, are,

I. Letters to Count de Welderen, on the Differences between Great Britain and the United Provinces; see Rev. Vol. LXIV. p. 148.

II. Two Additional Letters to Count Welderen; Rev. Vol. LXV. p. 153.

III. Inquiry into the Manners, Taste, and Amusements, of the two last Centuries, in England; Rev. Vol. LXVIII. p. 56.

IV. Analysis of the principal Duties of Social Life; Rev. Vol. LXVIII. p. 222.

V. Essay on Republican Principles; Rev. Vol. LXIX. p. 339.

Art. 21. *Travels to the Coast of Arabia Felix*; and from thence by the Red Sea and Egypt, to Europe; containing a short Account of an Expedition undertaken against the Cape of Good Hope. In a Series of Letters, by Henry Rooke, Esq; late Major of the 100th Regiment of Foot. 8vo. 2s. 6d. sewed. Faulder, &c. 1783.

This Narrative, though it contains no very important information, has every appearance of veracity, and relates many amusing incidents.

Art. 22. *Hints for a Reform*, particularly in the Gambling Clubs, by a Member of Parliament. 8vo. 1s. Sold by Baldwin and Walter.

Among the various species of reformation, which have been proposed in modern times, the rage for amendment seems to have been confined to the *constitution of this country*, nor do these zealous reformers appear to have ever dreamed, that any species of improvement is necessary, or can take place in their own conduct, and among themselves.

The Author of these pages is of an opinion widely different, for he strenuously asserts, that no reform ought to be allowed in the constitution.

stitution, that the people of England, in general, do not wish for it, but that the necessary reform ought to be in the members of both Houses of Parliament. In this he agrees with the ingenious author of *Thoughts on a Parliamentary Reform*. See p. 378.

The vice, at which he chiefly points his arrows, is that of gaming. He is not, however, one of those violent reformers who would annihilate, in order to correct. He only wishes to bring back the rules of play, to the same moderate plan which was adopted thirty years ago. There was then, he tells us, only one gaming club, which was decent and regular, nor was there then more than one lady who played high. In private parties, the company assembled about seven, and were at home by eleven. They now meet at midnight, and part in the morning, while the young men spend their nights with their gaming associates.

In order to prevent these evils, he proposes, that an *association of reform* should be made of the virtuous and the powerful, who should bind themselves under great penalties never to play beyond a *certain extent*, who should endeavour to promote *low play* in every company and society, as well as to prosecute those who take advantage of minors; and to abolish gaming at schools and in colleges.

Such are the contents of these *Hints*. The plan seems a good one, and we join with the Author in wishing it may be put in execution. The pamphlet is well written, and the situation of the ruined gamester described with some humour.

N O V E L S.

Art. 23. *The Double Surprise*. In a Series of Letters. 2 Vols. 6s. bound. Hookham. 1783.

Better than the common offspring of this most common Muse:—who having been so long on the town, we can scarcely expect any thing from her but shapeless abortions, or a still-born issue. A living child creates *surprise*; and a healthy one *doubles* it.

Art. 24. *Memoirs, Travels, and Adventures of a Cavalier*. First published by Daniel Defoe, Author of Robinson Crusoe, &c. 3 Vols. 9s. bound. Noble. 1784.

This is a republication of a very interesting work. The Author places you on the spot where he chuses you should stand, or leads you away ("nothing loth") where he chuses you should go. You are only afraid of coming to your journey's end too soon.

P O E T R Y.

Art. 25. *A Rumble from Newport to Cowes*, in the Isle of Wight. By William Sharp, Jun. 4to. 2s. Printed in the Isle of Wight, and sold in London by Johnson, &c.

This poetic Epistle gives a cursory description of the various prospects, inns, &c. which occurred in a short journey of only six miles. The traveller also introduces some eulogies on his friends, touches on politics, censures Lord North and his administration, and concludes with praising the good towns, and the fine country of *Widda*; which, indeed, merit all his commendation.

The title which this young writer has unluckily given to his crude Hudibrastics, together with the roughness of many of his lines, reminds us of Sir Richard Blackmore, who

"Wrote to the *rumbling* of his chariot wheels."

If Mr. Sharp, however, who manifests good sentiments, and may not want taste, continues to court the Muse with assiduity and address, he may, in time, be a better poet than the voluminous Knight:—and those who have read Sir Richard's CREATION, a poem, will not deem our presumption in favour of Mr. S. a mean compliment.

Art. 26. *Ode*; addressed to the R. H. William Pitt. The Second Edition. By J. N. Puddicombe, M. A. 4to. 1s. Robson, &c.

The first edition was noticed in our Catalogue for March, Art. 34, under the title of "An Irregular Ode." It is here mentioned, on account of the Author's name; which did not accompany the former publication. It now appears with some alterations.

P O L I C E.

Art. 27. *Observations on the Police or Civil Government of Westminster*, with a Proposal for a Reform. By Edward Sayer, Esq. 4to. 2s. 6d. Debrett. 1784.

Mr. Sayer very justly ascribes the imperfect police of Westminster to its having grown out of the ecclesiastical jurisdiction antiently granted to the monastery of St. Peter, over the few surrounding inhabitants. As trade and population advanced, extraordinary privileges were added to the franchise, and the supreme authority still resides in the Dean and Chapter of Westminster (a body of men unfit for the conduct of temporal affairs), instead of being vested in the hands of a trading corporation. Thus the magistracy is of such a loose, fluctuating, and unsteady nature, that in attempting to supply the strength it wants, by violent measures, it loses that respect and habitual reverence, which only can supply a defect of real power. Add to this, that the intricate and laborious duties of a justice of peace in so large and populous a place, deter gentlemen of knowledge and character from undertaking the burden. Hence the usual qualification is dispensed with, in order to procure persons to execute the duty; and an opportunity afforded for men deficient both in property and knowledge, to procure a subsistence from the perquisites of the office. 'Thus,' adds the author, 'from a want of union and consistency in the magistracy, as well as from an unhappy and fatal want of personal respect and official weight in the magistrates, the present government of Westminster is unable to prevent or suppress general insurrections of the people, without the assistance of the military. A remedy, whose corrosive violence, upon every repetition, inflicts a severe wound upon the vitals of the constitution.'

Mr. Sayer proposes that the Dean and Chapter should resign their franchise and manorial rights to the crown, for a valuable consideration; that the High Steward should be appointed by the King; that the City should be divided into sixteen wards, and each of these into ten tithings, under proper resident officers, in order to bring justice home to every man's door. These officers are to be a Burgeis over each ward, who should be a justice of the peace by his office, and be gratified with a salary adequate to the fatigue of his duty. We cannot pursue the detail of the subordinate parts of the plan, respecting High Bailiff, Town Clerk, High Constables, Deputy High Constables, Petty Constables, and Beadles, farther than to mention that he would have the militia to be constantly embodied, to execute the

nightly watch; to which he adds a hospital, for the confinement and employment of vagrants.

That a judicious reform in the government of Westminster is greatly wanted, has long been admitted by all who have thought on the subject; and that Mr. Sayer's plan may be well matured and suitable to the purpose, we will not at present controvert; but on a review of the several parts of it, and of the high taxes to which housekeepers are already subject, we cannot but regret that, according to his own acknowledgement, 'this establishment will, without doubt, require a large income.'

Art. 28. *Considerations on the Defects of Prisons, and their present System of Regulation*, submitted to the Attention of the Gentlemen of the County of Gloucester, in the Course of their Proceedings on a Plan of Reform. To which are added, some general Reflections on the Subject; addressed to the Members of the Legislature. By Sir G. O. Paul. 8vo. 1s. 6d. Cadell. 1784.

The worthy and humane Author of these Considerations, following the steps of Mr. Howard, has taken a truly patriotic and active part in stirring up one county to remove a disgrace that equally affects all the rest, and even the general interests and credit of civil society. He has opened the prison doors, and shewn us the promiscuous accumulated distresses of the unfortunate debtor, of the accused, who may afterward be declared innocent, and the hardened convicted criminal, all crowded together, to the contamination both of body and mind. He offers several valuable hints for a thorough reformation and improvement of these receptacles of misery and guilt, so as to discriminate between the persons lodged in them; that those already in some degree bad, may be amended instead of being rendered worse by infamous association; and that a necessary attention may be paid to the health of all. It is therefore pleasing to find that he has inspired the neighbouring gentlemen of the county with ideas congenial to his own, on a subject, with which, though less ostentatious than efforts to reform the representation in parliament, the real welfare of society is perhaps more immediately connected, than with cutting off the rotten boroughs, and adding a hundred members more to the landed interest. But we hope the time will come, when all these good plans will be carried into execution.

M A T H E M A T I C A L.

Art. 29. *Researches into some Parts of the Theory of the Planets*, in which is solved the Problem, to determine the circular Orbit of a Planet by two Observations; exemplified in the new Planet. By Walter Minto. 8vo. 2s. 6d. Dilly. 1783.

A man would not say, "Sir, I am come to make you a present of a swan," and immediately turn a goose out of the basket:—unless, indeed, he thought the person for whom he intended the favour, knew not one from the other; in which case he would run no great risk. Thinking, as we do, in this manner, our readers will not be surprised if we should blame Mr. Minto for paying such a profusion of high compliments in his dedication to Mr. Slop, unless he had been able to produce something more in confirmation of it than what we here find. As things are, we can only conclude, that Mr. Minto, being very lately returned from Italy, where he had first acquired his

astronomical

astronomical knowledge, thought there were no persons in Great Britain who knew any thing of observations, or astronomy.

For our part, not having enjoyed the superior advantages of conversing with all the great masters abroad, and being acquainted only with Newton, or Halley, or, perhaps, old Seth Ward, we are inclined to think this gentleman's method of determining the circular orbit of a planet very injudicious; and not only less accurate, but also more operose than the indirect one, generally practised by astronomers. He owns, himself, that "an error of *even less than half a second of a degree*, in the observations, must make a considerable error in the value of the radius vector," determined in his manner; but he contends that Mr. Slop's observations are so *very exact*, that he, and Mr. Slop determined the distance of the new planet from the sun with "great accuracy" from them, by this method. He must certainly think very meanly of the knowledge and experience of British astronomers; at least when compared with the abilities and experience of such great men as Dr. Slop and his quondam pupil, or he could never have ventured to insult their understandings with such a declaration; especially, after having informed them with what sort of instruments those superlatively exact observations were made. These instruments, we are informed, are a reflecting telescope on an equatorial stand, made by Short; and a mural quadrant, of six feet radius, by Sisson. Of the first of these we need say nothing to prove the futility of pretending to observe to less than half seconds, except that we are pretty confident Mr. Short never made his circles of azimuth, altitude, right ascension, and declination, of a greater radius than four or five inches; on which the vernier subdivided to every three minutes. And with respect to the mural quadrant, every one who is acquainted with instruments and observations, knows that it is by no means the most eligible instrument for observing differences of right ascension with. Even the best of them (and Mr. Sisson's were never esteemed to be so) have not every part of the arc in the same plane; and therefore must be liable to much greater errors than a transit-instrument, when the difference of the declinations of the two objects is so great as to require the telescope to be moved between the observations, as it must be in those made by Mr. Slop.

If then these boasted observations, have not been made either with the best instruments, or those which are best adapted to the purpose; let us next examine, as we can readily do, what errors the best instruments, are liable to, in the hands of the most skilful observers: for example, the transit-instrument and mural arc at Greenwich; and the observations of that eminent observer, the late Dr. Bradley, astronomer royal at that place. It will be found, on examining the *memoranda*, annexed to Dr. Bradley's catalogue of the fixed stars, published in the Nautical Almanac for 1773, that with instruments the best of their kind, and the best adapted to their respective purposes that the wit and ingenuity of man has yet been able to devise, Dr. B. was liable to commit errors of 7, 8, and even 9 seconds in right ascension, and to errors of 2 seconds in declination; even in observations of the fixed stars, which are far more convenient to observe than the *Georgium Sidus*. If then in observations much more easy to be effected, with instruments much more perfect in their kind, and better adapted to the purpose they are intended for, this most excellent observer was liable

to errors of such a magnitude, what opinion ought we to form of M. Slop's observations, and the deductions which have been made from them, by a method, wherein it is acknowledged an error of even less than half a second will cause a considerable error?

There is another circumstance attending this publication, on which we cannot help making some remarks. Mr. Minto assures us, that the longitudes and latitudes of the *Georgium Sidus* were deduced from the observations, both by himself and by M. Slop; and that, on comparing their results, it was found they agreed to the tenth part of a second, in every instance except one. After this declaration, we cannot but feel ourselves greatly at a loss how to account for the amazing differences which exist between the results given by our Author, and those given by professor Slop himself, in his *Novi Planetæ*, &c. those differences amounting in some instances, to more than 20 seconds; and in every instance, almost, to a considerable number. There must, consequently, have been some *management* in this affair somewhere; and when people are dexterous at the art of coasing, observations will perform wonders!

If any of our readers should think we have here expressed ourselves with more warmth than is consistent with cool criticism: we beg such readers will advert to the evil consequences which flow from such pretences to exactness: young Astronomers, when they find their observations do not correspond with equal uniformity, may be induced to falsify them, through fear of suffering in their reputation, as observers, for not coming up to such pretended excellence; and if ever that should be the case, we must bid adieu to all improvements in the science of astronomy.

PHILOSOPHICAL.

Art. 30. *Essays on the Effects produced by various Processes on Atmospheric Air, with a particular View to an Investigation of the Constitution of the Acids.* By M. LAVOISIER, Member of the Royal Academy of Sciences of Paris, &c. Translated from the French by THOMAS HENRY, F. R. S. &c. Warrington printed, for Johnson in London. 8vo. 2s. 6d. 1783.

This is a valuable collection of nine memoirs on the subject announced in the title, all which are contained in the volumes of the Memoirs of the French Academy of Sciences for the years 1776, 1777, and 1778. Those in the two former volumes have already been noticed in our Review*; and of the single one, *On the nature of acids, and of the principles of which they are composed*, which is contained in the last of those volumes, an account will be given when we come to that article. All we have therefore to say on this publication is to commend the accuracy and perspicuity of the translation, which we think could not have fallen into better hands. The preface also which contains a brief statement of the controversy between M. Lavoisier and Dr. Priestley, on the existence of phlogiston, will, we are persuaded, be read with pleasure.

BOTANY.

Art. 31. *A Catalogue of the British, Medicinal, Culinary, and Agricultural Plants, cultivated in the London Botanic Garden.* By William Curtis, Author of the *Flora Londinensis*. To which are

* See Vol. LXV. p. 491, and Vol. LXVI. p. 503.

prefixed, Proposals for opening it by Subscription. 12mo. 3s. 6d. White, &c. 1783.

At a time when the most lavish profusion is shewn in the encouragement of various schemes of mere amusement, we would hope that the hand of liberality will not be entirely withheld from supporting the spirited plan of this most ingenious and deserving naturalist, for promoting the delightful study of botany in our opulent metropolis. We very lately paid our tribute of applause to his noble publication of *Plates and Descriptions of the wild plants growing about London**. They who have been amused and instructed by this performance, will surely be not less pleased with the view of a large and select collection of the real objects, cultivated for the purposes of science, and with every attention to imitate nature in the circumstances of their growth. In the catalogues of which this small volume consists, the treasures of this garden are arranged under different heads. There is, 1. the catalogue of the *medicinal plants*, distinguished as belonging to the London and Edinburgh Dispensatories; 2. of the *culinary plants*; 3. of the *poisonous plants*; 4. of the *plants both useful and noxious in an agricultural view*; 5. of *British plants* arranged according to their *times of flowering*. This is enlivened by a set of elegant mottoes for each month, taken from our poets. The volume closes with an alphabetical list of the *English names*. A plan of the garden is annexed; and the book cannot fail, of being an useful and agreeable *vade mecum* to those who frequent this new Eden.

M E D I C A L.

Art. 32. *Observations on Hepatic Diseases*, incidental to Europeans in the East Indies. By Stephen Matthews, Surgeon in the East India Company's Service. 8vo. 5s. bound. Cadell. 1783.

We are always disposed to pay considerable deference to a practical work, founded on the dictates of experience, though, at the same time, the Author may be deficient in many of the qualities necessary to form a good writer. We are aware, however, that knowledge acquired by *experience* is often pretended by those, whose total want of comprehensive and methodical views of their subject, or small share of natural sagacity, renders them absolutely incapable of either receiving or communicating useful instruction from the variety of objects that may pass before their eyes. We are sorry that this remark is applicable to so many of the medical adventurers whose works come before us.

The present volume begins with a chapter *on the Causes of Hepatic Diseases*; in which, however, the writer has not thought it necessary to explain what he means by this term, or to establish its propriety. He contents himself with observing, that *bilious symptoms* are blended with most of the diseases prevailing in the East Indies; so that under the word *hepatic*, he seems to include all the peculiar endemic disorders of that climate. The primary cause which he assigns to this morbid disposition, is *relaxation*; the operation of which is concisely accounted for, in the following notable aphorism: 'When the *vis resistendi* of any body is accelerated or abated, either progressively or retrogradely, we are to expect accumulations, with other inconve-

* See *Monthly Review* for January last.

niences that will naturally follow." And so much for his chapter on *causes*.

Some subsequent chapters are employed in a cursory account of the principal settlements of the Company, with respect to salubrity of air and situation.

Part II. commences with a general view of the *bilious fever, hepatic flux, and hepatitis*; under which three species the Author arranges all *hepatic diseases*. These species, however, are not discriminated with any degree of accuracy; and are rather represented as different forms or varieties of the same original morbid affection, than as essentially distinct. The Hepatitis, indeed, is somewhat more correctly treated of, by prefixing a long quotation from Dr. Cullen on this subject.

Then follows a particular account of the *bilious fever*, with its symptoms, prognosics, and method of cure. Here we have an opportunity of estimating the writer's precision and correctness in stating a merely practical point, which his *experience* must have enabled him to speak of with some certainty. It is an important matter, viz. the propriety of *bleeding* in this disease. In his *general view*, in a former chapter, after describing what he calls the *prognosics* that require the lancet, he says, "If by the first five or six ounces of blood drawn we do not find the pulse rise and be more full, with a little decrease of the other symptoms, it will be advisable to repeat it." In his *particular account* of the very same disease, he gives the following rule: "If the pulse do not rise on the first four or five ounces being drawn, and the pains become more acute, we are by all means to desist, and not venture to reduce the patient by too great a loss of the vital fluid."

Now is the inexperienced practitioner to take the advice of Mr. Matthews in p. 44, or in p. 91. ? After he has determined this point, if he wants further directions; when his patient is brought into eminent danger, in order, as Mr. M. expresses it, "to repulse and thwart the *diagnosics*, which are always very elevated in this stage of the disorder," he may learn when "it is proper to make free with camphor, opium, cinnabar of antimony, or tartar emetic." And thus he may become as successful in his practice, as the *experienced* Mr. Matthews.

We imagine our Readers will now very readily excuse us from analysing the remaining part of this volume; graced and protected as it is with the scientific parade of *experiments, cases, and dissections*.

Art. 33. *The Philosophy of Physic, or Phlogistic System; in which Phlogiston supplied in an Aerial Form by the Ingesta, and regulated in its Agencies and Evolutions by atmospherical and tonic Reaction, is considered as constituting, actuating, and supporting the Vital Power, or Stimulant Susceptibility; and hence a concise Plan of Medical Practice is proposed on fixed Principles, which result from a general and particular View of Causes and Effects.* By T. DEWELL, Surgeon. 8vo. 1s. 6d. Marlborough printed, sold in London by Murray. 1784.

A great part of this pamphlet (although we have carefully perused it) we do not understand; and a part of what we do understand, we cannot assent to. Phlogiston, according to Mr. D. "is the universal agent, and *inquiscent* medium" (we can only guess at the meaning of *inquiscent*). "The matter of electric fluid, of phlogiston, light, heat, and *elementary fire*, is the same inseparable element; under different modi-

modifications and appearances; dependent on quantity, combination, diffusion, and action.' The identity of phlogiston, and elementary fire, we happen to have much reason to doubt; at least we cannot admit of a system founded upon that *identity*, until we have better proofs of it.—We have received an intimation, that the Author is preparing a second edition; if he should there express himself more intelligibly, we will with pleasure enter farther into the merits of his new theory.

Art. 34. *Observations on the Jail, Hospital, or Ship Fever.* By Robert Robertson, M. D. A Surgeon of his Majesty's Navy. 8vo. 5 s. boards. Murray. 1783.

This work chiefly consists of meteorological diaries, journals, sick lists, tables, cases, &c. which are incapable of abridgment or analysis. We shall confine ourselves, therefore, to the general doctrine, which it is the purpose of all these materials to confirm and illustrate.

The author seems to coincide in opinion with those who admit only one kind of idiopathic fever, varied in symptoms and degree by circumstances. Accordingly, as appears in the title-page, he reckons the *ship fever* (on which he principally treats) as precisely the same with the *jail* and *hospital fever*. Impressed with this idea, he has given in one part of his work, what he calls a diurnal description of the fever; or a history made up of the aggregate of a great number of cases; in which, those who conceive the *natural period* of a disease to be of moment in establishing its character, will be surprised to find fevers terminating so soon as the third day, ranked along with those which rage to the 40th and 50th. On the same principle, *infection*, which is an evident circumstance attending some fevers, is by him equally attributed to all; and he adduces some facts to prove its being the unsuspected cause of several instances of fevers on board ships.

With respect to the method of cure, the whole stress of it, according to this writer, lies in an early and copious exhibition of the bark. This is enforced by cases, by comparative tables of success in different modes of practice, and is, in short, the main point insisted on in the whole volume. Other physicians, particularly Drs. Clark and Millar, have urged the same thing; and this additional testimony from a person of experience and observation certainly should have its weight. We are sorry, however, to be obliged to remark, that the total want of order, method, and neatness of composition, in this publication; the quantity of trifling and unnecessary matter with which it is loaded; and its numerous repetitions and prolixities; render it the most unpleasant repository of some useful facts we remember to have seen. Records of real practice are certainly the source of every thing useful in physic; but without selecting the important facts from the unimportant, methodizing and resolving them into general propositions, the whole is a chaos of confusion, burthening the memory, and fatiguing the attention to no purpose.

It gives us concern to find a gentleman who appears to have filled his station with diligence and ability, complaining, that after upwards of twenty years service of the public, he quits it with a ruined constitution, and in worse circumstances than he entered it. This complaint

complaint is so general among that very useful class of men, the navy surgeons, that we are surprized it does not meet with due attention. If justice to the sufferers be not sufficient to obtain their redress; a regard to the health and lives of those committed to their care, the whole body of seamen, most loudly demands it. For what exertions of industry and genius can be expected from persons, who are devoted to poverty and neglect?

Art. 35. *A System of the Practice of Medicine; from the Latin of Dr. Hoffman.* In two Volumes. By the late William Lewis, M. B. F. R. S. Revised and completed by Andrew Duncan, M. D. Fellow of the Royal College of Physicians in Edinburgh, &c. &c. 8vo. 2 vols. 12s. boards. Murray. 1783.

Among the papers of Dr. Lewis of Kingston, the well-known author of many valuable publications, was found a manuscript abridged translation of the practical part of Hoffman's *Medicina rationalis systematica*; a work, of the merit of which no one acquainted with the study of physic can be ignorant. This was judiciously put into the hands of Dr. Duncan, for his revision and finishing; who, after bestowing a good deal of labour in comparing it with the original (which convinced him of the accuracy with which it was performed), and making various additions of diseases omitted by Dr. Lewis, has given it to the public in its present form. We perfectly agree with him in thinking it one of the most valuable repositories of medical knowledge extant; and as such heartily recommend it to the notice of the profession.

RELIGIOUS.

Art. 36. *Vicarious Sacrifice: or the Reality and Importance of Atonement for Sin by the Death of Christ, asserted and defended against the Objections of Dr. Priestley, in his Appeal, Familiar Illustration, &c. with an Appendix.* By R. Elliot, A. B. formerly of Bennet College, Cambridge. 8vo. 2s. 6d. Johnson. 1783.

Mr. Elliot, though an Arian with respect to the doctrine of Christ's divinity, vindicates the atonement on the most rigid plan of Calvinism. He acknowledges that 'God was the first mover in the great work of redemption,' and that 'it was his own good pleasure and love to men which provided a ransom, and raised up a deliverer.' This ransom, however, he considers as a compensation for the broken law, and a plenary satisfaction to divine justice—imputable to the elect, and ultimately available to them only. Mr. Elliot's very peculiar sentiments on this subject, may be collected from the following paragraph. 'Christ as man, and as man alone, obeyed and suffered: therefore as man he made a full atonement for our sins. It is indeed as contrary to reason, as to scripture, to suppose that any other nature but that which is human, could make a proper atonement for man's offence—(the Trinitarians who deny this, have given great handle to the Socinians to cavil at, and deny the doctrine of Vicarious satisfaction—) therefore when the scriptures inform us, that Christ was strengthened by an Angel, and that the Father himself was with him and supported him; yet the atonement made for our sins is never ascribed to the Angel, nor to God, but to the man Christ Jesus; who alone died for our sins, and gave himself to God a ransom for us. They therefore who teach and maintain that Christ could not make atonement for the sins of men, if he were not the

eternal

eternal God, do greatly err. They speak not as the oracles of God for we are reconciled to God by the death of his Son.'

The Author writes with temper and moderation; and appears to be influenced by the most upright and pious motives, in the defence of what he esteems the most important article of the Christian faith.

Art. 37. *A Letter to Dr. Priestley*: occasioned by his History of the Corruptions of Christianity: wherein his Socinian Errors are fully confuted by Arguments drawn from the Holy Scriptures. By Edward Sheppard, A. B. Rector of Bettiscomb, Dorset, 8vo. 1s. Bath. Printed for Hazard.

There is no fighting Dr. Priestley with small arms. Like the Leviathan, in Job, *he counteth Darts as Stubble, and laugheth at the shaking of a Spear*, even in the hand of a Reviewer.—Himself is a castle, and must be CANNONADED.—At last, however, he hath found his match. 'Had you attacked, says his present antagonist, any matters of doubtful disputation, whether doctrinal or practical, I should not have thought it worth while to have come forth to oppose you; but as you have impiously dared to lift up your impotent arm against the bulwarks of Christianity, I could not forbear mounting the walls and levelling my scriptural artillery against you.' The Doctor hath long stood firm; but if he can stand all this, it will most clearly demonstrate what his enemies have frequently asserted, that he deals with the Devil, as much as ever Friar Bacon, or Dr. Faustus did.

Art. 38. *A practical Exposition on the Lord's Prayer*; considered, as designed for Instruction as well as Use; as a Rule of Duty as well as a Form of Prayer. By Jos. Brockwell, M. A. Rector of West Mersea, Essex. Small 8vo. 1s. Walter. 1783.

This little piece deserves our recommendation, as it is so well calculated to promote the great ends of Christian devotion, by inspiring the heart with the fear of God and the love of mankind. The language is easy and perspicuous, and the sentiments inculcated, are weighty and rational. The whole is adapted to the use of Christian families; and at the same time calculated to assist individuals in their retirement, for the purposes of devout recollection and private worship. We have read it with more than common satisfaction, and cannot help repeating our approbation of it.

Art. 39. *The Grounds of Faith in Jesus Christ* briefly stated, and shewn to be a solid Foundation for Peace and Joy unspeakable: with an earnest Recommendation of Catholic Christianity, and the Communion of Saints; addressed to a candid Society of Christians at the close of his ministrations amongst them. By Micajah Towgood. Small 8vo. 1s. Buckland. 1784.

The very worthy Author of this useful tract hath been many years distinguished in the west of England for his abilities and eminent piety: and hath long been looked up to as the Father of the Dissenters, and the most powerful advocate of their cause, as well as one of its brightest ornaments. The following address, 'to the' united congregations of Protestant dissenters in the city of Exeter, is a pleasing transcript of the Author's gratitude and piety. 'When at the evening of life I look back and survey the goodness and mercy which have carried me through more than SIXTY YEARS service in the Christian sanctuary, and now granted me a retreat, with peculiar

marks

marks of affection and esteem from so respectable a society as the united congregations of Protestant dissenters in this city, I bow with grateful adoration, and feel myself lost in wonder and praise! The very obliging manner you have taken, not only to express, but to substantiate the expression of your kind regard, and to transmit its remembrance to our posterity, lays me under a debt which I shall be continually paying to the end of my life. And as you have been pleased to request some memorial on my part of the important relation in which I have long stood, I know not what better testimony to leave of my unfeigned concern for your present and future everlasting felicity, than by calling up to your review, and solemnly conjuring your serious attention to the general objects presented in the following address.* These objects consist of a concise but comprehensive view of the leading evidences of the Christian faith; the obligations under which the gospel hath brought us; and the privileges to which it intitles us.

Mr. Towgood hath avoided saying any thing on some of the much disputed doctrines. His intention is of a Catholic nature. We see plainly, however, from some incidental expressions, that he neither runs into the extreme of Calvinism on the one hand, nor Socinianism on the other. We admire the spirit of this little piece, and while charmed with its candour, are edified by its piety.

Art. 40. *A Call to the Jews.* By a Friend to the Jews. 8vo. 3s. 6d. Johnson, 1783.

This adventurous *Knight of the most ancient order of Ebion* (not a *patebald* and *pye bald* knight of the second order, a sort of "*half said fellowship!*"* but a sturdy champion of the first), is not like our modern *errants*, who are so bo'd, and yet so timid all the while, that old orthodoxy is at a loss whether to fear them, or to laugh at them. No, as he is 'willing to wound,' he is 'not afraid to strike.' He doth not leave you to guess at his future purposes by ambiguous hints: but opens his design, all in broad language, and comes forward in broad daylight; asks no quarter, and provides no retreat. Having (to recount his achievements in his own chivalrous style) 'explored the cloud-capt summit of the mount of metaphysical fancy, inhabited by that idol, the God-Messiah [*of the Athanasians*]' and levelled him and his temple with the ground, he passes downward to the middle and less misty region of the mount occupied by the Demi-god-messiah [*of the Arians*], and having overturned likewise his image and altar, pursues the declivity till he comes to the lower region, and meeting there the statue of the Virgin man-messiah [*of the Socinians* for the present] mother-full and fatherless, he consigns him also to the same fate with his fellows.* Thus having demolished in his passage down the perilous declivity every Pseudo-messiah, whose destruction was the great object in view, our *dread doing hero*, at last happily arrives on *terra firma*, or (as he translates it, for the benefit of the unlearned) steadfast level ground. Yet on such ground he steps firmly, and proceeds boldly: laughs at Athanasians and Arians; and draws into the vortex of his ridicule, his better friends the Socinians, with their 'undeniable woman-sprung creature, born from the womb of a virgin,'

* Shakspeare.

unimpregnated by the previous instrumentality of masculine generation (that *opprobrium Socinianismi!*) and sparing not even 'Master Matthew,' nor his 'Dreams,' like a true Ebionite, he gives up all he doth not like; and after saying the same thing over and over again, even to disgust and weariness, he advertises his intention to accompany any Jews who may wish to make unto themselves a captain to return to Jerusalem, where this *Friend of the Jews* is willing to become as good a Jew as the best of those whom he may have the honour of conducting thither;—where, in time, the most glorious buildings will be erected and fitted up, and furnished for the reception and residence of the saints.—And what would they have more?

— a better world you fix?

Then give *humility* a coach and fix.

Art 41. *The Explication of the Vision of Ezekiel*; which tends to unfold all Prophecy, and several other parts of Scripture, which are not in general understood. 8vo. 1s. Rivington. 1783.

Art. 42. *A Continuation from the First Book*. By the Author of the Explication of the Vision of Ezekiel, including Solomon's Song. 8vo. 2s. 6d. Rivington. 1783.

Art. 43. *The invisible Geography of the World*: or an Explanation of the Bible, continued by the Explainer of the Vision of Ezekiel. Book III. 8vo. 2s. 6d. Rivington. 1783.

There is more precious stuff to come forth in due time. But *ne quid nimis*; 'you have a great deal too much for one time in your head already. One precious stone found in a heap of earth is rejoiced over, but my books are crammed with so many at once, and being not polished by the face of the time may be mistaken by some, whose light is dark, for worthless things. But to find them is one profession.' That profession, unfortunately, doth not happen to be our's! so that we are obliged to take all those *precious stones* upon trust.

Art. 44. *A Friendly Dialogue*: between a common Unitarian Christian and an Athanasian; occasioned by the Behaviour of the former during some part of the Public Service: Or, an attempt to restore Scripture Forms of Worship. 12mo. 3d. Johnson. 1784.

After having been so often disgusted with narrowness and bigotry, it is a sort of relief to hear an Athanasian converse in so fair and amicable a manner, as is here supposed; for the tracts which have passed under our review on this side of the subject, have generally discovered a rancour and bitterness of spirit, for which, with all the candour we wish to maintain, it is impossible to offer any kind of apology. The dialogue before us is agreeably written, and well supported. None, surely, will conclude, that the *behaviour* by which it is said to have been occasioned, means any thing contemptuous, or rude; but a silence, and visible disregard, during some parts of the service, supposed to be inconsistent with the doctrine of the gospel. We have nothing farther to add concerning this little performance, than to insert the advertisement and preface. In the first it is said, 'The following little tract being now reprinted by the editor, with very considerable alterations, it is no more than justice to the author, to observe, that he is no longer answerable for the contents of it. His learning, and his christian spirit and temper, deserve all praise;

Rev. May 1783.

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his name is not mentioned, but his works will follow him. J. D. The short preface informs us, that, "The dialogue is designed for the use of common christians, who, by experience, are found competent judges of the doctrine here pleaded for, when it is delivered in its native simplicity, as it was first preached by Christ and his Apostles. Plain scripture facts are adapted to all capacities, and cannot be overthrown by all the learning and sophistry in the world. It is to be hoped, that there are among us many rational christians, who will distribute such little tracts, in order to help forward the glorious work of another reformation, which, though the times are favourable in many respects, is very much obstructed by irreligion on one side, and superstition and enthusiasm on the other."

ART. 45. *Short Strictures on Infant Baptism: being the Substance of a Discourse lately delivered on that Subject.* By John Carter. Printed at Norwich, 1780.

This defence of Infant Baptism (in which we find nothing new either in point of argument or illustration) produced a controversy between the Author, who it seems, is an Independent minister at Matishall in Norfolk, and a Baptist minister of the name of Richards, whose reply to the above strictures we have not had an opportunity of perusing. This reply, which assumed the style and title of a Review, was answered by Mr. Carter in the following pamphlet.

ART. 46. *The Reviewer reviewed: or a Reply to the Rev. Mr. Richards's Review of the Strictures on Infant Baptism: In the course of which some thoughts are delivered on Mr. Wilson's Scripture Manual.* By John Carter. 8vo, 1s. Norwich. Booth. 1781.

The principal subjects (to say nothing of incidental ones) that are discussed in this performance are the following: on the mode of administering the ordinance of baptism—the nature and use of this ordinance—our Lord's declaration respecting little children—his coming to fulfil the promises made to the fathers—the identity of the Abrahamic and Christian covenants—our Lord's baptism—Testimonies of the ancients in favour of infant baptism—the households of Lydia, the jailor and Stephanus.

The design of the whole is to prove, that the word *baptize* doth not necessarily signify immersion: that the ceremony is not to be restricted to adult persons, any more than the ceremony of circumcision which it came to supersede: that we may *infer*, by a train of natural and obvious deductions, that the children of believing parents were from the very beginning regarded as members of the visible church by virtue of this initiating rite: and that this inference is fully and clearly established by the testimonies of the ancients, and the practice of the primitive church.

The authorities produced are those of Justin Martyr, and Irenæus, in the second century (called by the Author the *first century after the Apostles*, in order, we suppose, to give it a more ancient look), and Tertullian, Origen, Cyprian, and the Council of Carthage in the third. With respect to the testimony of Justin, it requires very considerable ingenuity to make it in any view an argument in favour of infant baptism. There is a passage in Irenæus more to the purpose: but the passage is equivocal; and nothing can with certainty be deduced from it in favour of that species of infant baptism which is generally

merally contended for by the pædobaptists of modern times. The testimony of Tertullian and Origen, and Cyprian, is entirely in favour of the common practice. But that testimony is thought to prove too much: for if it be admitted in one case, why not in another? and if it be indiscriminately admitted, to what lengths of absurdity and superstition will it not carry us? It is on this testimony that the right of infants to *communion* hath been contended for by some very ingenious and learned writers, particularly Mr. Pierce of Exeter; and of late by Dr. Priestley; and the arguments they have advanced on this subject are, to say the least of them, shrewd and plausible. An anti-pædobaptist knows how to dispose of them; but let us see how Mr. Carter manages this delicate subject: "I know indeed, says he, it is objected that "Cyprian (who was president of the council of Carthage) speaks also of infant-communion in the Lord's supper, and consequently that the divine original of the latter may as well be argued from him as that of the former, [viz. infant-baptism]." We own the objection would have some weight in this case, if it went upon the authority of the fathers as our foundation for infant-baptism: but that is not the ground. We argue for infant-baptism on the authority of the New Testament. The ancients, we believe, practised it, and we have adduced (as *we* think) some proofs that they did so: but we are not bound to believe that all that the ancients practised had the same divine warrant, unless we could make it out that the church is infallible; and as this is not the case, it obliges us to reject whatever they may from time to time adopt that has not the same foundation for its usage. Upon this principle we discard the Cyprianic innovation of giving the Lord's supper to infants, and cite their council as an historical fact in respect of infant baptism as a testimony that it prevailed amongst the ancient fathers at that time; as *we* judge it had done before in the preceding century, and as we also firmly believe it did in the time of the apostles!"

This mode of reasoning reminds us of the satyr in the fable, that blew *hot* and *cold* out of the same mouth; a circumstance which made him a very suspicious being with the plain honest countryman, *απο τε γυνι αποτασσομαι συ της φιλιας οτι εκ τε αυτη στοματι το θερμο κ' το ψυχρον εξωγει.*

ART. 47. *Observations on Infant Sprinkling; or an Answer to a certain Publication intitled "The Reviewer reviewed." In a Series of Letters to Mr. Carter. By William Richards. 8vo. 9d. Keish. 1781.*

Mr. Richards affirms, that the word *baptize* can only mean immersion, whether considered originally or derivatively: that there is no authority for translating the term in a qualified sense (such as *sprinkling* or *pouring* on) in any Greek author, and that scripture determines its sense in favour of those who plunge or dip the whole body, or any member of it, in water; so that there must be an *immersion* to constitute baptism, whether that immersion be total or partial. But a partial immersion is the immersion of the *whole* part; so that if the hands or the feet be baptized, it can only mean that those parts of the body are wholly immersed, not merely sprinkled; and if the word be applied to the human body in general, without a limitation or a restriction to

particular parts, it must of necessity signify a total immersion of the body.

We cannot *wholly* subscribe to this opinion; though we acknowledge there are many authorities to support it among the ancients. The word *baptize* doth certainly signify immersion, absolute and total immersion, in Josephus, and other Greek writers. But this word is in some degree equivocal; and there are some eminent Greek scholars who have asserted that immersion is not *necessarily* included in baptism. The examples produced, however, do not exactly serve the cause of those who think that a few drops of water sprinkled on the forehead of a child, constitute the essence of baptism. In the Septuagint it is said, that Nebuchadnezzar "was *baptized* with the dew of heaven:" and in a poem attributed to Homer (called) *the Battle of the Frogs and Mice**, it is said that "a lake was *baptized* with the blood" of a wounded combatant. A question hath arisen, in what sense the word *baptize* can be used in those passages. Doth it signify immersion, properly so called? Certainly not. Neither can it signify a partial sprinkling. A body wholly surrounded with a mist; wholly made humid with dew; or a piece of water so tinged with and discoloured by blood, that if it had been a solid body and dipped into it, it could not have received a more sanguine appearance, is a very different thing from that partial ablution which in modern times is supposed sufficient to constitute full and explicit baptism. The accommodation of the word [*baptism*] to the instances we have referred to, is not unnatural, though highly metaphorical; and may be resolved into a *trope* or figure of speech, in which, though the primary idea is maintained, yet the mode of expression is altered; and the word itself is to be understood rather allusively than really; rather relatively than absolutely: If the body had been baptized or immersed, it could not have been more wet than Nebuchadnezzar's: if the lake *had been* dipped in blood it could not have put on a more bloody appearance.

Such modes of speech, however improper, strictly considered, were very common with ancient writers, both sacred and profane.

We have not yet seen any thing on this subject that hath thoroughly satisfied us. Hitherto the anti-ædobaptists seem to have had the best of the argument on the mode of administering the ordinance. The most explicit authorities are on their side. Their opponents have chiefly availed themselves of inference, analogy, and doubtful construction.

Mr. Richards (who is a shrewd and sensible writer, and full of zeal for his cause) proceeds to discuss the proposition relating to the *subjects* of baptism. In his idea, the ceremony is burlesqued when it is applied to infants; its intention is perverted, and its end is lost. He contends, that it is a ceremony totally unknown to the gospel, and the purest age of the church; and only deserves to be put on the same footing with other innovations on the purity and simplicity of evangelical ordinances; such, for example, as infant communion, sponsors in baptism, sign of the cross, chrisming, and other appendages of superstition and priesthood, intitled by their antiquity and patronage

* Εβαπτίσε δ' αἵματος λίμνη πορφύρεα. *Hom. Batrach.*

to the same honourable distinction. 'All those rites, says our Author, are, in my opinion, full as edifying, and make altogether as decent and becoming an appearance in religion as infant baptism itself, in whose company they first entered into the world. Those who plead for *that*, ought in no wise, I think, to object to *these*, since they are at least equally useful to mankind, and as honourably descended!'

A Mr. Carter hath chiefly availed himself of the learned researches of Mr. Wall (whom later advocates for infant baptism, particularly under the head of antiquity, viz. *Forsgood, Addington, &c.* have principally, if not wholly followed), so Mr. Richards hath in his turn found a resource in the writings of Dr. Gill, who so learnedly answered him; and Dr. Gill, who was also a very powerful advocate on the same side of the question, though of very different sentiments on some other points of theological speculation. A writer who sometimes (*caput inter nubila condit*) hid his head in the clouds, yet even in the midst of them we might discern an irradiation of learning which the darkness of rabbinical lore could not eclipse, nor the coldness of Calvinistic faith extinguish.

Art. 48. *Remarks on a late Publication, intitled "Observations on Infant Sprinkling."* By John Carter. 8vo. 1s. Buckland. 1782.

This Writer appears once more rather from constraint than good will. But we are at a loss whether to commend his courage or arraign his discretion. He returns to the combat fore—fore all over from the lashes of his fierce and unfeeling antagonist. The chastisement he hath received was enough to provoke the meekest spirit; for when contempt is mixed with conviction, where is the patience that can bear it with silence and submission?

We must acknowledge, that Mr Carter is no match for Mr. Richards; and both of them write as if they thought the same. The cool irony and sly insinuations of the latter are very provoking; and a disputant more collected than the former, might have lost his temper when he found himself treated so disdainfully. We wish Mr. Richards would qualify his acuteness with candour; and recommend the disputant by the christian. He may plead provocation on his part; but provocation should not have suffered him to forget his better character: and in exposing his antagonist to scorn, he should have reflected that he had something of his own to lose.

We cannot conclude without advising Mr. Richards, if he should write again, to be more careful *how* he quotes, and *what* he asserts.

If he should quote any lines from Mr. Pope, we beg he will take care not to make the poet speak nonsense. Pope never talked of "*arguing backwards*;" nor could he have clearly comprehended the joke Mr. Richards hath made out of this wrong quotation of a passage in his Dunciad. His words are these,

"——— Some take the high *priori* road,

"And reason *downwards* till they doubt of God."

That is; certain metaphysicians began with the cause, and reasoned (*à priori*) *downwards* to the effect; and not, which is the more certain method of proceeding (*à posteriori*) upwards from the effect to the cause.

Mr. Richards at the conclusion of his pamphlet asserts, that Dr. Watts told his friend Mr. G. that *he wished infant-baptism was laid aside!*

This anecdote however proves to be in a great measure groundless, as will appear from the following letter from Dr. Gibbons to Mr. Carter.

"REVEREND SIR,

"I find it has been asserted in a late publication that Dr. Watts declared to me, (so I am said to be the person referred to, though only the initial letter of my name, and not my name at length, is printed) that he *wished infant baptism was laid aside*. It is not a little disagreeable to me, that what I mentioned casually in conversation, without the least apprehension I should hear of it again, in the public manner I have done, should have come into the press, and thence be communicated to the world. But, as this has been the case, it may not be improper, nay, it may have become necessary, for me to give a plain account of the matter, which I shall do, with the strictest regard to truth, and without the least tincture of partiality.

"The Doctor and myself were one day, perhaps two or three years before his decease, in a free converse together, when (I cannot recollect how the subject was introduced) he expressed himself to this purpose, 'That he had sometimes thought of a compromise with our Baptist Brethren, by their giving up their mode of baptism, immersion, on the one side, and our giving up the baptism of infants on the other, as he had not observed any benefit arising from the administration of the ordinance to them.' This was the whole, from what I remember, the Doctor said upon the point, which, in my opinion, falls much short of a declaration from him, that he *wished infant baptism was laid aside*.—I have to add, he gave me, perhaps it might not be more than a few months before his death, a *written defence of his upon Baptism*, in which he largely argues for its extension to the infants of believing parents; and at the end of it, he expresses himself, 'that though the reasons we have for the practice of baptizing children are not so strong and evident, as if we had some express precept, or plain indubitable examples of it, yet there seems to be a considerable force in the proof, that it is a Divine ordinance, sufficient to incline me to chuse this side of the question, and to practise accordingly.'

"It may not be improper to observe, that, if the Doctor had wished to have had infant-baptism laid aside, how came it to pass, that perhaps some years after the above-recited conversation, he should give me, as my own property, *A Discourse in Defence of Infant Baptism*, and this with *an annexed Declaration* of his opinion and practice in favour of it? Or, if he had, in some of his last weeks or months of his life, as he was in possession of his understanding, even on his death-bed, as I myself was a present witness, decided in his own judgment, against the baptism of infants, why had he not spoken to me concerning the Discourse he had given me expressly in support of that practice, or at least have desired me to strike out the profession of his sentiments on the head, at the close of it?

"Though it is far from being pleasing to me, to be obliged to communicate the above account, for the reasons I have suggested, yet, feeling myself under a kind of necessity to do it, I have no objection against your shewing what I have written to any person who may be desirous of knowing the truth of the affair, nor, if you think proper, of printing it.

I am, your sincere Friend, and Servant,

"London, June 22, 1782."

THOMAS GIBBONS."

We shall not decide on the controversy; nor will we enter into the comparative merits of the disputants. We are sorry to see good men lose their temper on subjects that none but the most ignorant bigots can deem essential to the interests of religion. But alas! *hæc nugæ in seria mala ducent*: especially when the zeal of party becomes the ruling principle. The subject, unimportant as it is in itself, whether considered in a speculative and theoretical, or a political and practical light, hath produced the most fierce contentions; and given occasion to some more candid persons to lament that the ordinance which is designed to introduce us into the mild and gentle dispensation of

of the gospel should become the occasion of animosity! and that "*the waters of strife*" should begin to flow at the very fount where we renounce *the world, the flesh, and the devil*.

If our disputants had reflected on one text in the Proverbs, they would have saved themselves and us a good deal of trouble. "The beginning of strife is as one letteth out *water*, therefore leave off contention before it be meddled with."

Art. 49. *Remarks on the Monthly Review of the Letters to Dr. Horsley, &c. &c.* By Joseph Priestley, LL. D. 8vo. 6d. Johnson, 1784.

In the opinion of the impartial Public, we have already so decided a superiority in the late controversy with Dr. Priestley, that we think it would be quite superfluous to pay any particular attention to these unimportant remarks on the Review.

As to the name of the gentleman whom Dr. P. has thought proper to introduce into this pamphlet, as his *Reviewer*, we shall observe an inviolable silence; nor can our readers be surprized when we decline all *eclaircissement* on the subject.

Whether the Doctor is right or wrong, (as a gentleman he *cannot* be thought *right*) in regard to the name which he has thus brought forward, it is a matter of small importance to the Public,

We have only to add, at present, that little notice will ever be taken, in our Journal, of such unwarrantable attacks; as it cannot be expected that we should *now* deviate from the rule which was laid down at the commencement of our work, of "never answering to *names*, whether *real* or *presumed*." The freedom of a Reviewer's observations can only be secured by the veil that conceals his person.—It seems indeed, necessary, in most cases, that critical and controversial works should be anonymous, where it is practicable; for the discovery of names is ever apt to divert the reader's attention *from what* is said, to *him* who has said it; and will conduce more, by exciting favour or resentment, to warp the judgment, than to advance the cause of truth, or to promote the interest of learning.

N. B. The gentleman who hath been particularly engaged in the late controversy with Dr. Priestley, had no hand or concern whatever in the foregoing article; which is only to be considered as conveying the general sentiment of the corps of Monthly Reviewers.

S E R M O N S.

I. *A Discourse on Predestination.* By the Rev. John Walker, A. B. late of Immanuel College Cambridge. 8vo. 6d. Lowndes 1783.

It hath been frequently said that predestination militates against the justice and mercy of God; but we never heard it asserted before, that the Doctrine is entirely subversive of his *Omniscience*. This is a new attack on it: and from a quarter too the least expected; nay, it is attacking it from a quarter which hath been presumed to contain its chief fortress. But the rev. John Walker though he appears in general to claim the prerogative of *affirming* and *asserting* without condescending to give his reasons or bring his authorities, hath in this instance (being *something new*) produced both the *why* and the *wherefore*; and we think the proof to be as singular as the position.

Should it, says he be demanded on this occasion, how the admission of a Doctrine of this nature militates against the idea we are taught to entertain of Omniscience, I answer, if the Deity predetermines actions, there can be no honour due to him for predicting them. Hence must we cease to admire that attribute which we can so readily account for? This is an *inverse ratio* of all reasoning: and it hath the peculiar advantage of being secure from all reply!

II. *Faith and Works*. Preached at St. Luke's, Chelsea, Feb. 29. 1784. By Richard Sandilands, Ball. Coll. Oxon. Chaplain to the Right Hon. Viscountess Dowager Hereford. Published at the desire of the Parishioners. 8vo 1 s. Cadell.

The design of this very seasonable discourse is highly commendable, viz. to illustrate the scripture doctrines of FAITH, and of WORKS; and to demonstrate, from the scriptures themselves, in opposition to the Enthusiasts of the age, that the *former*, without the *latter*, is insufficient for our eternal salvation.

FOREIGN CATALOGUE.

DIVINITY.

Art. 1. *Apparatus Hebræo-biblicus, seu Mssci. editique Codices Sacri Textus, quos possidet, novæque Var. Lect. Collectioni destinat* JOH. B. DE ROSSI. Parmæ. 8vo. pp. 80. 1782.

WE mention this tract, though of so old a date, merely to acquaint our readers, that the learned Author is now printing by subscription, the *Variantes Lectiones* he there engaged to publish. The work is to consist of 4 Vol. 4to. the first of which will appear in the course of next month. We have it from the best authority, that the Author possesses not fewer than 479 manuscripts, and 243 printed editions of biblical books in Hebrew; of which scarce any of the former have been collated by Dr. Kennicot; or were even known to him.

L A W.

2. *Loix penales*. Penal Laws. By M. DUFRICHE DE VALAZE', Alençon. 8vo. 1784.

The character given of this book, in one of the best French journals, is much in its favour.

P H Y S I C.

3. *Des Maladies des Femmes*. Of the Disorders of Women, by M. CHAMBON DE MONTAUX, of the Medical Faculty of Paris, 2 Vol. 12mo. Paris: 1784.

This work relates chiefly to the disorders incident to women, in consequence of parturition. According to the character given of it by the commissioners who reported upon it to the Royal Society of medicine, it should be one of the best treatises yet written on the subject.

MATHEMATICS, and Natural Philosophy.

4. *Memorie di Matematica e fisica della Societa Italiana*. i. e. Mathematical and Philosophical Memoirs of the Italian Society. Tom. I. 4to. pp. 853. Verona. 1782.

Actuated by a spirit of patriotic emulation, the principal Italian Philosophers have at length resolved upon a general national society, which, though unchartered, unprotected (as far as we

can learn) by any public authority, seems yet to bid fair, if we may judge by this first publication, to vie with many more splendid establishments. The society is divided into two classes, the mathematical and the philosophical, and no new member is admitted without the unanimous consent of the class into which he desires to be incorporated. We hear of no regular meetings, and probably there are none, the members residing in various, and some in remote parts of Italy. Their intention is to publish a volume every two years.—The following is a list of the valuable Essays contained in this first volume.

Part I.

1. *Barletti*. New principles of the theory of electricity relating to pointed conductors.
2. *Boscovich*. Theory of the new star observed in England.
3. *F. Fontana*. On the elasticity of aeriform permanent fluids.
4. ——— On the solidity and fluidity of bodies.
5. ——— On light, flame, heat and phlogiston.
6. *G. Fontana*. On the measurement of light in general.
7. ——— On the descent of heavy bodies along the convexity of curvilinear tubes.
8. ——— On the logarithms of negative quantities, and on imaginary quantities.
9. *Landriani*. Description of a new rain-gauge.
10. *Mascati* and *Landriani*. Researches and observations tending to improve the barometer.
11. *Lorgna*. On the summation of series.
12. ——— On fluxions.
13. *Morozzo*. On the purple precipitate obtained from the gas procured from tin.
14. *Riccati*. On the sonorous vibrations of cylinders.
15. *Saluzzo*. On the decomposition of sal ammoniac by means of lime.
16. *Spallanzani*. On the reproduction of the heads of snails.
17. *Ximenes*. On some improvements in the windlass.

Part II.

18. *F. Fontana*. On heat, respiration and fixed air.
19. *Lorgna*. On Cardan's rule.
20. *Malacarne*. On the encephalus of birds.
21. *Malfatti*. On a problem of chances of D. Bernouilli.
22. *Zeviani*. On the use of bark in the small-pox.
5. The Grand Master of Malta has lately established in that island an Observatory under the direction of the Chevalier d'Argos. The advantages of its situation must render this a welcome piece of intelligence to the promoters of astronomy, and in fact we have already reaped some benefit from this establishment, the Chevalier having been the first who discovered the late comet, seen by him on the 22d of January last, near the tail of the whale.
6. A III. and IV. Volume of the *Baron DE MARIVETZ* and *M. GOUSSIER's Physique du Monde* (Cosmological System) are published. The Public are intitled to a continuation of our account of this work; the Ist and II^d Volumes of which have been reviewed: Vide M. R. Vol. LXVIII. p. 260 and 577. In our next Appendix, which

which will appear on the 1st of August next, we propose to resume our particular review of this article.

CHEMISTRY.

7. PROF. CRELL, of Helmstädt, a name too well known to need any of our commendation, has, ever since the year 1778, published a periodical work, giving an account of all chemical discoveries and improvements. It appeared at first under the title of *Chemisches Journal*, (Chemical Journal) of which there are six parts. It then received the name of *Neueste Entdeckungen in der Chemie*, (newest discoveries in chemistry) of which 12 Parts were published at the end of the last year: and it is now continued under the title of *Chemische Annalen* (chemical annals) of which two numbers are published, and which are to be continued monthly. The same Author compiles also another periodical work, intitled *Chemisches Archiv* (Chemical Repository), in which he proposes to collect all the chemical tracts dispersed in the several publications of all the philosophical societies of Europe. The first number appeared towards the latter end of last year, and two numbers are intended to be published annually.

NATURAL HISTORY.

8. *Essai d'une Théorie sur la Structure des Cristaux*: An Essay towards a Theory of the Formation of Chrystals. By the Abbé HAUV, Prof. of Belles Lettres in the University of Paris. 8vo. with 8 Plates. Paris.

This work has procured to the Author the honour of being admitted a member of the royal academy of sciences. Till we can judge for ourselves, we must take this as a presumptive proof of the merit of his performance.

9. *Tremuoto accaduto nella Calabria*. i. e. An Account of the Earthquake that happened in Calabria and at Messina, on the 5th of February 1783. By MICH. TORCIA, Keeper of the Archives to his Sicilian Majesty. 8vo. pp. 31. Naples, 1783.

A short, accurate, and well written account of that dreadful catastrophe; so says one of the best Italian journalists.

ARCHÆOLOGY.

10. *De Inscriptionibus Palmyrenis, quæ in Museo Capitolino adferuntur, interpretandis, Epistola F. Aug. Ant. Georgii Eremitæ Augustiniani*. Romæ. 8vo. pp. 176. 1782.

The public is indebted for this letter to the learned Prof. Adler, who during his stay at Rome took an exact copy of these two inscriptions, (which have already been published by Gruter, Barthelémy, &c.) and communicated them to father Georgi, who has here engraven them, and given a new interpretation of them. This tract we hear is inserted in the fourth Vol. of the *Museum Capitolinum* lately published, but of which we have not yet seen a copy.

CLASSICS.

11. PHÆDRI *Fabularum Libri V. cum notis et Supplementis* GAB. BROTIER. *Accesserunt Parallela Joannis de la Fontaine Fabula.* 12mo. Paris. 1783.

This is a continuation of Barbou's neat edition of the classics which consists now of 68 Volumes: critics seem to be better pleased with the

the industry of the editor, than with the erudition and taste of the commentator.

TRADE and Finances.

12. The two directors of the Commercial Academy at Hamburg, Prof. BUSCH and M. EBELING, have just published the first number of a *Merchant's Library* (*Handlungs Bibliothek*) in which they propose to collect all political, historical, and geographical information relating to trade, that may appear interesting to them. Eight numbers are to be published annually. We are so well acquainted with the merits of the editors, that we cannot doubt of the utility of this work. This number contains much matter relating to our East India Company. We have already of Prof. Busch, a work on the *Influence of the Circulation of Money on the political Economy of a State*. 2 Vol. 8vo. printed at Hamburg, 1780, which we are persuaded will be read with profit, even after Steuart's and Smith's elaborate publications have been carefully perused. If ever (as we fully intend) we retrograde in our accounts of good German books, this is one of those we shall think ourselves bound to enlarge upon.

HISTORY and Geography.

13. *Histoire Générale et particulière de la Bohême*. General and particular History of Bohemia. By the Abbé ANDRÉ. 8vo. Prague. 1783.

This is the first volume of a work that is to be continued. The history of Bohemia is here brought down to the reign of Premislaus I. Anno 890. The Author is a Frenchman, who superintends the education of a young nobleman at Prague, and who is said to have had access to the best documents.—The foreign journals commend this work, and the specimens they have given us of it are written with spirit. But we have just reason to be always upon our guard against French historians; and in fact we do not find that this Author has authenticated his narrative by any references to the sources from which he has derived his information.

14. *Lettres Édifiantes et curieuses, écrites des Missions étrangères*: Tom. XV and XVI. 12mo. Paris. 1783.

Many of our readers may not yet have heard, that a new Edition of this well known work has been recently published. These two volumes are supplementary to that edition, and contain several interesting pieces which never before appeared in print.

15. *Les Livres Classiques de l'Empire de la Chine*. The Classical Books of the Empire of China, collected by Father NOÛT; to which are prefixed, Observations on the Origin, Nature, and Effects of moral Philosophy in that Empire. 2 Vol. 12mo. Paris. 1784.

16. *Délassemens de l'homme sensible*. i. e. The Recreations of a Man of Feeling, or various Anecdotes by M. D'ARNAUD. 12mo. Paris. 1783.

We have now the first part of the fourth vol. of this collection, which is to be continued monthly. It consists of historical examples of virtue, not all perhaps sufficiently authenticated, but which will be read with pleasure by those who have not yet lost the edge of generous sensations.

sensations. We think we may particularly recommend this work to young persons entering into the world.

P O E T R Y.

17. A XXVIIIth Vol. of the *Annales Poëtiques*, mentioned in our last Month's Catalogue, is just published. It contains Anecdotes and detached Pieces of Mademoiselles Deshoulières and Villedieu, of Flechier, little known as a Poet, and of Boursault and le Pays.

N O V E L S.

18. *L'Isle Inconnüe*. The Unknown Island: or Memoirs of the Chevalier de Gastines, published by M. GRIVEL, Member of the Academy of Dijon and Rochelle. 4 Vol. 12mo. Paris. 1783.

A novel in many respects similar to, and in some perhaps as useful as our Robinson Crusoe. The chief difference is, that a female is also cast away upon the desert Island, that the hero marries her, and that they people the Island. The Author is known by a former work, intitled, *Theory of Education*, which we hear has been well received.

A farther Account of Aerostatic Experiments, continued from our Review of March last, p. 228.

XI. **A** Gas balloon which had been sometime preparing by order of the academy of Dijon, was at length completed, and launched on the 25th of April last, from the garden of an abbey in the town of Dijon. We have not yet learnt its dimensions, and only know, that its power of ascension was estimated at 550lb. and that a great part of the inflammable air with which it was filled, was procured from potatoes, by distillation, which was found to be lighter than that produced from metals, in the proportion of 6 to 7.—M. de Morveau and the Abbé Bertrand, were named commissaries, by the academy, for conducting this experiment; and they actually ascended in a gondola annexed to it. As this is the most important expedition since that of Messrs. Charles and Robert, our readers will no doubt wish to learn some particulars concerning it, and nothing will probably gratify them more, than the account which the navigators themselves have given in an affidavit, drawn up immediately on their landing.

“Being apprehensive,” say the commissaries, “lest the very high and boisterous wind that rose a few moments before our departure, and which had already blown us several times from the height at which we were held by ropes against the ground, should endanger our apparatus, and throw us upon the town (the place of our ascent being at the foot of one of its highest steeples*) we thought it expedient to discharge all our ballast, and even a part of our provisions, weighing between 75 and 80lb. When we had ascended beyond the roof of the church, and were set free by those who held the ropes below, we soared

* The wind was west, and the steeple of the abbey church was to the eastward.

with very great rapidity, and soon saw the steepie a great way below us†.

“ Perceiving now, by the form of our balloon, that the air it contained was exceedingly dilated, both by the heat of the sun, and on account of the diminution of density of the circumambient medium, we opened at once both our valves; but their apertures not being sufficient to emit a proper quantity of the fluid, the balloon burst at the bottom near the appendices, the rent measuring about 7 or 8 inches in length. This accident, so far from alarming us, served rather to remove our apprehensions.

“ We now felt ourselves in a perfect calm, and in a manner stationary; and yet we soon perceived that we were got to some distance from the town.

“ At 5h. 5' we passed over a village of which we had no knowledge: we there dropped a note fastened to a bag filled with bran, bearing a little streamer; we therein gave notice that we were perfectly well, that the barometer stood at 20 inches 9 lines; the thermometer $1^{\circ}\frac{1}{2}$ below 0 (about 28° of Fahr.); and the hygrometer at 59° of Mr. de Retz's, and $24^{\circ}\frac{1}{2}$ of Mr. Copineau's scale.

“ We dropped two other notes, which we were obliged to write with a pencil, the cold not allowing us the use of the pen. At 5h. 11', the thermometer stood at 3° below 0 (nearly 25° of Fahr.) and it had in the whole of our ascent sunk 14° (about $31^{\circ}\frac{1}{2}$ of Fahr.).

“ We observed by a stop watch the time of the fall of one of the notes. It was no doubt somewhat retarded by the streamer, for although its descent was almost vertical, it yet took no less than 57" in reaching the ground.

“ The intense cold affected our ears, and this was the only inconvenience we experienced; and even for this we were amply indemnified by the sensations which Mr. Charles has so well described. We have only one observation to make upon his lively representation, which is, that so far from its being exaggerated, it appeared to us rather too faint when we saw the clouds floating beneath us, and secluded us in a manner from the earth. We then jointly repeated the motto affixed to our aerostat, *furgit nunc Gallus ad æthera*.

The sun, after exhibiting to us a magnificent parhelion, was now near setting; and perceiving by the flaccidity of the lower part of our balloon that it was time for us to descend, we began to look out for a proper landing-place. We concluded, from the direction of the compass, that we could not be far from the town of Auxonne; and, in fact, a large mass of buildings which we perceived about 25° to our right, proved to be that place. We

† They were launched at 4h. 58m. P. M. then

then had recourse to all our expedients in order to steer towards that point. Our apparatus for this purpose had been greatly damaged by the blast of wind at our departure. The rudder was unhinged, one of the oars had snapped near its handle, and dropped off the moment we attempted to use it in order to accelerate our course. Another oar had been entangled in one of the ropes by which we were at first held to the ground, and we could never recover it. We had therefore only two oars left, which being both on the same side, were perfectly useless during the greatest part of our navigation in the calm, and even after we felt ourselves advancing, although without any perceptible current. But having now entered a stream which carried us towards the east, we worked our oars with great facility for about 8 or 9 minutes: this made us verge so much to the south-east, the point of our destination, that we found it necessary to suspend our work, lest we should exceed our mark, having no means to make us revert to the eastward.

"We were in hopes of landing near the cluster of buildings which we had taken for Auxonne, but our globe lost so much of its gas through the rent, that we saw little prospect of reaching that distance. We were now over a large tract covered with wood, and felt ourselves descending. We had kept what ballast we had left, which consisted of little else than our loose benches, that we might have the means of retarding the fall in case we should find it necessary. We threw out one of these benches, and then descended very gently upon a copse, the name of which we have since learnt, is *Chaignet*, belonging to the countess de Brun. Our gondola had scarce touched the tops of the boughs, when it descended with some force. We laid hold of the boughs in order to come to an anchor, and to avoid our being thrown against some tall trees that rose here and there above the rest of the wood. We tried to descend by hauling those boughs in the same manner as ships are moved by towing, but our efforts were ineffectual. We heard human voices, and we called for their aid to ground us. The people we heard were inhabitants of *Magny-lès-Auxonne*: one of them answered, that he would gladly assist us, *if we would promise to do him no harm*; we dispelled his fears, and his example, as well as our repeated desire, induced at length his companions to assist us. We landed at 6h. 25'.—Among the number of inhabitants who were assembled, two men and three women were seen to kneel to the balloon.

"We had just moored our apparatus, placed somebody to guard it, and dispatched a messenger to Dijon, when we saw a number of people approaching on the road of Magny, who having perceived us at Auxonne were coming to meet us. As many as had room were pleased to sign the present affidavit, which we drew up immediately at the parsonage of Atée, the 25th of April
1784."

1784." Signed DE MORVEAU and BERTRAND, Commissaries; *Bidal*, priest of Atée; *Buvée*, a principal magistrate in the jurisdiction of Auxonne, and 14 more.

To this account, which is all that is hitherto published, we have it in our power to add some farther authentic information. The height to which this balloon ascended is computed to have been about 2000 French toises, (above $2\frac{1}{2}$ English Miles). The distance it went in a straight line was about 6 leagues; the time it remained in the air 1h. 27. It seems, that the persons who held the ropes were exceedingly alarmed at the violence of the wind, and refused to let go, till in a manner compelled to it, by a gentleman appointed to repeat the signals of the navigators, who, by discharging all their ballast, and by every other means in their power, expressed their eagerness to be set at liberty.

One of those who held the ropes was raised above three feet from the ground before he quitted his hold, and in the fall he hurt his shoulder. He has since acknowledged that his intention was to tie the rope to his wrist, and to follow the balloon: had he succeeded, his rashness would inevitably have proved his own destruction, with that of the navigators, and of many of those who were standing immediately under them; since his weight must have drawn the equatorial circle out of its horizontal position, which would have made some of the ropes, to which the gondola was suspended, press so hard against the balloon as infallibly to burst it.

A full account of this experiment, together with a description of the apparatus, &c. with proper drawings have been laid by the commissaries before the academy of Dijon and are now in the press; and we learn that a subscription is already opened for a repetition of the experiment, with the same apparatus, equipped in the same manner.

A Fire balloon, 72 feet high, and 66 feet in diameter, made by Messrs. *Gherli*, at the sole expence of the Count *Andreani*, was launched on the 13th of March last at Moncucco, about 8 Miles distant from Milan. The Count and the two *Gherlis* mounted with it. They continued about 25 minutes in the air, rose above 4000 feet, and landed safely at about 3 miles distance from the spot whence they ascended. This is the first encroachment of Foreigners upon the French privilege of aerial navigation.—The second is a voyage of M. *Dumesnil*, who mounted at Moscow with a large fire balloon; rose out of sight, and was not heard of when the account we have seen came away. The intelligence hitherto received concerning this experiment is so vague, that we cannot lay much stress upon it.

The last number of *Crell's Chemical Annals* (being the fourth for the present year) contains an instructive paper concerning
the

the manner of preparing aerostatic globes, and the precautions used in the construction of one, about five feet in diameter, made at Brunswic under the direction of Prof. Zimmerman and M. Hoyer, which, being launched, soon rose out of sight, and was found, four days after, at a distance of 9 German (near 50 English) miles from the place whence it ascended. It was made of very thin sattin, glazed over four times with a solution of elastic gum in highly rectified oil of turpentine. The methods of preparing this solution, of applying it, and of producing the inflammable air, are all circumstantially described in the paper, and were it not deviating too far from our plan, would have been here communicated to our readers. Those, however, who may hereafter propose to construct balloons will do well to consult the paper itself.

The subscriptions at Paris for other experiments are numerous. The principal are, besides that of the abbés Miolan and Janenet, mentioned in our last; those of Messrs. Gattey, Magnie, and Henry, and of Messrs. Bienvenu and Launoy. We are somewhat surprized not to have yet heard any thing of M. Blanchard's promised expedition.

The king of Prussia, it is said, has prohibited all aerostatic experiments in his dominions, alleging, that the merit of the improvement should be left to the inventors. He is reported to have observed upon this occasion, that Austria and Russia aim at the supreme dominion on land; England at sea; France in the air; and that the only element now left for him is *Fire*.

CORRESPONDENCE.

. T. W. observes that several Scottish publications have not yet made their appearance in our Review; and he thinks them 'entitled to as early notice as the literary productions of our metropolis.' We by no means dissent from the opinion of our Correspondent; but we cannot always procure the publications of North Britain with the same facility as we do those of the South. Some of them are never advertised in the English news-papers, nor consigned (that we know of) to London Booksellers; it is, therefore, no wonder that such distant publications are not regularly brought in by our Collector.

!. We are desired to apprise the Public, that the Editors of the tract relating to the debates in the Royal Society [Vid. last month's Review] were not authorized to insert the name of Mr. Poore in the title-page, nor (if we rightly understand his letter) any of his speeches in the body of the pamphlet, he having had no manner of concern in, or previous knowledge of, the said publication.

ERRATA in our last.

In the Article of TIMOUR's *Institutes*, p. 247, l. 14. from the bottom for 'expansive,' read *expensive*.

P. 152, same Article, l. 7. from bottom, for 'critical,' r. *oriental*.

— 313, *the Note*, for 'he alluded to,' r. *here alluded to*.



THE
MONTHLY REVIEW,

For JUNE, 1784.



ART. I. *An Essay on the Treatment and Conversion of African Slaves, in the British Sugar Colonies.* By the Rev. James Ramsay, M. A. Vicar of Teston, in Kent. 8vo. 4s. boards. Philips. 1784.

THIS Essay took its rise from a letter to the Author of it, from a friend, on the subject of slavery, as practised in the West Indies; and, as we are told by him, it is the result of twenty years experience in that country, and fourteen years particular application to this object. Mr. Ramsay is an old acquaintance, and is known to us by a volume of Sermons, addressed to the Seamen of the Royal Navy, which we commended in the 66th vol. of our Review, p. 589. In the same volume, p. 388, we spoke favourably of his *Essay on the Duties of a Sea Officer*. This book is divided into five chapters, the first treats on the various events in social life; the second is designed to prove that the advancement of slaves would augment their social importance; the third, that the advancement of slaves must accompany their religious importance; in the fourth, the natural capacity of the negroes is vindicated; and in the fifth, a plan is laid down for the improvement and conversion of them. 'Slavery,' says our Author, in his first chapter, 'being the negative of law, cannot arise from it, or be compatible with it. As far (says he) as slavery prevails in any community, so far must that community be defective in answering the purposes of society; and this we affirm to be in the highest degree the case of our colonies. Slavery indeed, in the manner wherein it is found there, is an unnatural state of oppression on the one side, and of suffering on the other, and needs only to be laid open and exposed in its native colours, to command the abhorrence and opposition of every man of feeling and sentiment.'

Our Author then considers the state of slavery amongst the ancient nations, and to shew in how wretched a situation slaves

were amongst the Greeks, he quotes the well-known story of Plutarch and his slave :

‘ Plutarch had ordered the slave to be corrected. The fellow muttered ; and observed, that a man, like his master, who pretended to act the philosopher, and to hold all his passions and affections equally poised, behaved in a manner unbecoming his character, when, on any possible provocation, he fell into such a passion with a poor slave, as could be satiated only by flogging and cutting him unmercifully with a whip. Plutarch, quibbling with the wretch, observes, in answer, that passion generally had marks by which its presence was denoted : an elevated tone, a flushing countenance, a threatening look ; could he have any of these, or the violence that they expressed, who argued the matter with all the calmness of a stoic. And as the executioner had interrupted his strokes, waiting for the issue of the discourse, he coolly bids him proceed in his method of inculcating knowledge by the whip, while he and Syrus discussed the subject philosophically. But a man must have spent some time in the southern provinces of North America, or our sugar colonies, to be able to imagine the scene.’

Mr. Ramsay gives his Readers a curious account of Fletcher of Saltoun's proposal for establishing a species of slavery in Scotland soon after the Revolution, after a series of five successive bad years of harvest, which are well known by the name of the dear years ; Mr. Ramsay, however, reprobates this plan with great humanity, and much power of reasoning ; he seems no friend to the doctrine of ‘ millions made for one.’ He now draws a comparison between the state of slavery in our own and in that of the French colonies ; and we fear he gives the preference to the treatment our neighbours afford them. In the latter end of Lewis the Thirteenth's reign, there was a code of laws made for their regulation, well known by the name of the *Code Noir* ; this was afterwards enlarged and amended by Lewis XIV. By these codes, there is an officer appointed, to whom they may complain in case of ill-treatment, and who is bound to take care of their interests. This officer is obliged too, in virtue of his office, to prosecute any masters who treat their slaves ill, though there is no formal complaint made to him. The code humanely says, ‘ This we will to be observed, to check the abuse of power in the master.’ On a slave's arrival into any one of the French colonies, he is put under the care of a missionary, who instructs him in the elements of the Christian religion, and baptizes him. The master is obliged to acquaint the intendant of the government with every slave that he buys, that a spiritual guide may be assigned him. The slave is freed from his labour during all the holidays of the Romish church, which are still very numerous. The master is commanded by this code, to give his slave a certain allowance of food and clothing, which he is not to diminish, under the pretence of having given him time to work for himself. He is not permitted to mutilate or wound his

his slave; and when by age, disease, or accident, the slave becomes unfit for service, he is to be placed in the public hospital, and maintained there at his master's expence.

The negroe marriages are solemnized with greater ceremony in the French islands than in ours. The marriage is performed by a priest, and not like the connection we permit them to make with us, a mere casual and desultory one, without any attachment, or any retrospect beyond the present gratification. 'The French governors too, says Mr. Ramfay, have liberal appointments from their government, to set them above the necessity, and to take away the temptation of oppressing their people by extraordinary fees from them, in the manner of our West India governors, who, to the disgrace of the government that appointed them, are forced to collect their maintenance in perquisites from those who have business with them.' The British colonies, adds he, 'are also made the property of patent officers, the profit of whose places consists wholly in perquisites, and is in general formed from the principals in England by two or three substitutes in succession, till the immediate possessor be obliged, in his own defence, to commit acts of oppression, to make up his rent.'

'Slaves (says Mr. Ramfay) in the French plantations, are attached to the soil, and cannot be drawn off, as with us, to pay debts, nor can they be sold separate from the ground they cultivate. From these circumstances (says our Author), and from their manners being more communicative, the French, in their colonies, live more in a family way among their slaves than our planters; they become more sensible of their wants and abilities, they naturally contract a regard and affection for them, the slaves are not hurried in their work, and enjoy a greater plenty and variety of wholesome food, than when their allowance of musty flour or weavily maize from America is dealt out to them from a scanty, bruised, tin or pewter measure, by an unfeeling overseer; who perhaps recommends himself to his absent employer by the number of shares into which he has divided the wretched pittance.'

Our Author now comes to speak of the treatment of slaves in the British colonies: colonies composed of men who carried over with them to these countries the rights of British subjects, and a constitution, for its regard to liberty, the boast and wonder of human nature. Surely, men like these must have granted to the miserable beings under their dependance, that protection they have always demanded so loudly for themselves: they surely cannot have been satisfied with calling it freedom, when themselves are free. Hear, however, what Mr. Ramfay says on this subject.

'The English have not paid the least attention to enforce by a law, either humanity or justice, as these may respect their slaves. Many are the restrictions, and severe are the punishments, to which our slaves are subjected. But if you except a law, that Governor Leake

got enacted in Nevis, to distinguish petty larceny in slaves from felony; and a law in Grenada and Jamaica, that obligeth masters to allot to their slaves a certain portion of land for the growth of provisions; and one in this last island, that grants them Saturday afternoon for the culture of it; I recollect not a single clause in all our colony acts (and I perused the several codes with the view of remarking such), enacted to secure to them the least humane treatment, or to save them from the capricious cruelty of an ignorant, unprincipled master, or a morose, unfeeling overseer. Nay, a horse, a cow, or a sheep, is much better protected with us by the law, than a poor slave. For these, if found in a trespass, are not to be injured, but secured for their owners; while a half starved negroe may, for breaking a single cane, which probably he himself has planted, be hacked to pieces with a cutlass; even though, perhaps, he be incapable of resistance, or of running away from the watchman, who finds him in the fact. Nay, we have men among us, who dare boast of their giving orders to their watchmen, not to bring home any slave that they find breaking of canes, but, as they call it, to *bide* them, that is to *kill*, and bury them. And, accordingly, every now-and-then, some poor wretch is missed, and some lacerated carcase is discovered.

The life of a slave is thus depicted by Mr. Ramfay :

‘ The discipline of a sugar plantation is as exact as that of a regiment: at four o’clock in the morning the plantation bell rings to call the slaves into the field. Their work is to manure, dig, and hoe, plow the ground, to plant, weed, and cut the cane, to bring it to the mill, to have the juice expressed, and boiled into sugar. About nine o’clock, they have half an hour for breakfast, which they take in the field. Again they fall to work, and, according to the custom of the plantation, continue until eleven o’clock, or noon; the bell then rings, and the slaves are dispersed in the neighbourhood, to pick up about the fences, in the mountains, and fallow or waste grounds, natural grass and weeds for the horses and cattle. The time allotted for this branch of work, and preparation of dinner, varies from an hour and an half, to near three hours. In collecting pile by pile their little bundles of grass, the slaves of low land plantations, frequently burnt up by the sun, must wander in their neighbours grounds, perhaps more than two miles from home. In their return, often some lazy fellow, of the intermediate plantation, with the view of saving himself the trouble of picking his own grass, seizes on them, and pretends to insist on carrying them to his master, for picking grass, or being found in his grounds; a crime that forfeits the bundle, and subjects the offender to twenty lashes of a long cart whip, of twisted leathern thongs. The wretch, rather than be carried to judgment in another man’s plantation, is fain to escape with the loss of his bundle, and often to put up quietly with a good drubbing from the robber into the bargain. The hour of delivering in his grass, and renewing his task, approaches, while hunger importunately solicits him to remember its call; but he must renew the irksome toil, and search out some green, shady, unfrequented spot, from which to repair his loss.

‘ At one, or in some plantations, at two o’clock, the bell summons them to deliver in the tale of their grass, and assemble to their field work. If the overseer thinks their bundles too small, or if they come too late with them, they are punished with a number of stripes from

from four to ten. Some masters, under a fit of carefulness for their cattle, have gone as far as fifty stripes, which effectually disable the culprit for weeks. If a slave has no grass to deliver in, he keeps away out of fear, skulks about in the mountains, and is absent from his work often for months; an aggravation of his crime, which, when he is caught, he is made to remember.

About half an hour before sun-set, they may be found scattered again over the land, like the Israelites in Egypt, to cull, blade by blade, from among the weeds, their scanty parcels of grass. About seven o'clock in the evening, or later, according to the season of the year, when the overseer can find leisure, they are called over by list, to deliver in their second bundles of grass; and the same punishment, as at noon, is inflicted on the delinquents. They then separate, to pick up, in their way to their huts (if they have not done it, as they generally do, while gathering grass), a little brush wood, or dry cow-dung, to prepare some simple mess for supper, and to-morrow's breakfast. This employs them till near midnight, and then they go to sleep, till the bell calls them in the morning.

Read this, and blush, ye Creoles, who live at ease in our land; who spend in riot and dissipation the profits of your plantations, thus earned by extreme labour, oppression, blood! Read this, ye African traders, who tear from their native country, to be thus inhumanly treated, poor, quiet, harmless beings, who, without our love of gain, and desire of aggrandizement, would happily recline under the shade of their plantations, and enjoy the beauties of nature and of climate which kind Providence has allowed them.

Speaking of their punishments, Mr. Ramsay says, that in general, for the common crimes of neglect, absence from work, eating the sugar cane, and theft, they consist in being whipped at the cart, beating with a stick, sometimes to the breaking of bones, the chain, an iron crook about the neck, a large iron ring about the ankle, and confinement in the dungeon. ~~It~~ ^{There} have been instances of slitting ears, breaking of limbs, ~~so~~ as to make amputation necessary, beating out of eyes, and castration; but they seldom happen, especially of late years, and though they bring no lasting disgrace on the perpetrator, have, for some time past, been generally mentioned with indignation. It is yet true, that the unfeeling application of the ordinary punishments ruins the constitution, and shortens the life of many a poor wretch*.

Our

* In a certain colony, no less than two chief judges, within these thirty years, have been celebrated for cutting off or mashing (so as to make amputation necessary) the limbs of their slaves. In one case a surgeon was called in to operate; but he answered, he was not obliged to be the instrument of another man's cruelty. His honour had it then performed by a cooper's adze, and the wretch was left to bleed to death, without attention, or dressing. When he became convulsed, in the agonies of death, the surgeon was again hastily sent for, and came in time to pronounce him dead. People stared at the recital, but made no enquiry for blood. In the other case the limb was mashed with a

Our Author having now made calculations of the great value of these slaves to their masters, and of the importance of the islands to Great Britain in point of produce, customs, &c. goes on to prove, 'that to meliorate and advance their condition in social, and to encourage and instruct them,' as he says, 'in moral life, would be as politically profitable, as it is religious and humane.'

Our Author's attempt to instruct the negroes in his district, does him credit as a man, and a christian. His narrative of it is written with modesty and candour. He says,

'On his first settlement as a minister in the West-Indies, he made some *public* attempts to instruct slaves. He began to draw up some easy, plain discourses for their instruction. He invited them to attend on Sundays, at particular hours. He appointed hours at home, to instruct such sensible slaves as would of themselves attend. He repeatedly exhorted their masters to encourage such in their attendance, He recommended the French custom, of beginning and ending work by prayer. But inconceivable is the listlessness with which he was heard, and bitter was the censure heaped on him in return. It was quickly suggested, and generally believed, that he wanted to interrupt the work of slaves, to give them time, forsooth, to say their prayers; that he aimed at the making of them Christians, to render them incapable of being good slaves. In one word, he stood, in opinion, a rebel convict against the interest and majesty of plantership. And as the Jews say, that in every punishment, with which they have been proved, since the bondage of Egypt, there has been an ounce of the golden calf of Horeb; so may he say, that in every instance of prejudice (and they have not been a few) with which, till within a year or two of his departure from the country, he has been exercised, there has been an ounce of his fruitless attempts to improve the minds of slaves.

'No master would use any influence with his slaves, to make them attend at the appointed hours. Even some who approved of the plan, or at least durst not, for shame, object to it, and who would have been offended with the man that should have insinuated their disregard to religion, did not think themselves obliged to co-operate, or encourage their slaves to attend on instruction. Nor did this backwardness proceed from a dread of the ill consequences of improvement, but from an indolence in such matters, that cannot be explained to one unacquainted with the country.

'In the bidding prayer, he had inserted a petition for the conversion of slaves. It was deemed so disagreeable a memento, that several white people, on account of it, left off attending divine service. He was obliged to omit the prayer entirely, to try and bring them back. In short, neither were the slaves, at that time, desirous of being taught, nor were their masters inclined to encourage them. But as this refers to a period about eighteen years ago, which, in change of inhabitants, is there equal to a generation, there is ground to hope that the ancient prejudices against the conversion of the negroes may, since that æra, in some islands and in some plantations be a good deal abated.'

sledge hammer, and then it was amputated by a surgeon, and the maimed wretch lived some years.

Our Author labours hard in one part of his book to prove the capacity of the negroes. This we will readily allow him, supposing mankind to be nearly the same in point of intellect, in an equal degree of cultivation. Nobody, however, we think, can attempt to disprove, that because one race of men have blacker skins and larger heads than their neighbours, they are to be treated with ferocious inhumanity, with a barbarity more savage than that with which the beasts of the field are treated by the most unfeeling and thoughtless. Our Author accounts philosophically enough for one part of their understanding. He says, 'that a depth of cunning that enables them to overreach, conceal, deceive, is the only province of mind left for them, as slaves, to enjoy; and this they cultivate, and enjoy the fruits of to a great degree.' He adds, notwithstanding, that individual negroes have shewn an elevation of sentiment that would have done honour to a Spartan.

'The Spectator, No. 215, has celebrated a rude instance in two negroes, in the island of St. Christopher, which on inquiry I find to be true. I will confirm this by the relation of a deed, that happened within these thirty years, for which I have no name. As I had my information from a friend of the master's, in the master's presence, who acknowledged it to be genuine, the truth of it is indisputable. The only liberty I have taken with it, has been to give words to the sentiment that inspired it.

'Quashi was brought up in the family with his master, as his play-fellow from his childhood. Being a lad of towardly parts, he rose to be driver, or black overseer, under his master, when the plantation fell to him by succession. He retained for his master the tenderness that he had felt in childhood for his play-mate; and the respect with which the relation of master inspired him, was softened by the affection which the remembrance of their boyish intimacy kept alive in his breast. He had no separate interest of his own, and in his master's absence redoubled his diligence, that his affairs might receive no injury from it. In short, here was the most delicate, yet most strong, and seemingly indissoluble tie, that could bind master and slave together.

'Though the master had judgment to know when he was well served, and policy to reward good behaviour, he was inexorable when a fault was committed; and when there was but an apparent cause of suspicion, he was too apt to let prejudice usurp the place of proof. Quashi could not exculpate himself to his satisfaction, for something done contrary to the discipline of the plantation, and was threatened with the ignominious punishment of the cart-whip; and he knew his master too well to doubt of the performance of his promise.

'A negroe, who was grown up to manhood, without undergoing a solemn cart-whipping, as some by good chance will, especially if distinguished by any accomplishment among his fellows, takes pride in what he calls the smoothness of his skin, its being unrazed by the whip; and he would be at more pains, and use more diligence to escape such cart-whipping, than many of our lower sort would use to shun the gallows. It is not uncommon for a sober good negroe to

stab himself mortally, because some boy-overseer has flogged him, for what he reckoned a trifle, or for his caprice, or threatened him with a flogging, when he thought he did not deserve it. Quashi dreaded this mortal wound to his honour, and slept away unnoticed, with a view to avoid it.

'It is usual for slaves, who expect to be punished for their own fault, or their master's caprice, to go to some friend of their master's, and beg him to carry them home, and mediate for them. This is found to be so useful, that humane masters are glad of the pretence of such mediation, and will secretly procure it to avoid the necessity of punishing for trifles; it otherwise not being prudent to pass over without correction, a fault once taken notice of; while by this method, an appearance of authority and discipline is kept up, without the severity of it. Quashi therefore withdrew, resolved to shelter himself, and save the glossy honours of his skin, under favour of this custom, till he had an opportunity of applying to an advocate. He lurked among his master's negroe huts, and his fellow slaves had too much honour, and too great a regard for him, to betray to their master the place of his retreat. Indeed, it is hardly possible in any case, to get one slave to inform against another, so much more honour have they than Europeans of low condition.

'The following day a feast was kept, on account of his master's nephew then coming of age; amidst the good humour of which, Quashi hoped to succeed in his application; but before he could execute his design, perhaps just as he was setting out to go and solicit this mediation, his master, while walking about his fields, fell in with him. Quashi, on discovering him, ran off, and the master, who is a robust man, pursued him. A stone, or a clod, tripped Quashi up, just as the other reached out his hand to seize him. They fell together, and wrestled for the mastery, for Quashi also was a stout man, and the elevation of his mind added vigour to his arm. At last, after a severe struggle, in which each had been several times uppermost, Quashi got firmly seated on his master's breast, now panting and out of breath, and with his weight, his thighs, and one hand, secured him motionless. He then drew out a sharp knife, and while the other lay in dreadful expectation, helpless, and shrinking into himself, he thus addressed him: "Master, I was bred up with you from a child; I was your play-mate when a boy; I have loved you as myself; your interest has been my study; I am innocent of the cause of your suspicion; had I been guilty, my attachment to you might have pleaded for me. Yet you have condemned me to a punishment, of which I must ever have borne the disgraceful marks; thus only can I avoid them." With these words, he drew the knife with all his strength across his own throat, and fell down dead without a groan, on his master, bathing him in his blood.'

Mr. Ramfay's plan for the improvement and conversion of African slaves is, first to establish a body of clergy amongst them, with proper stipends, and in proper divisions. 2. To provide schools in each parish. 3. To compile particular forms of prayer for the negroes, and to explain to them the doctrines of the Christian faith in the plainest and easiest manner. 4. To render them objects of civil government, so as not only to be

obnoxious

obnoxious to the penalties of law, but entitled to its security and emolument. 5. To appoint judges like those mentioned in the Code Noir, who should determine disputes between the master and slave. 6. To put their marriages on a better footing than they now are, when a man may have what wives he pleases, and either of them may break the yoke at their caprice. 7. To settle by law the minimum of their allowance. 8. To allow them half a day in the week, as in Jamaica, for their own work, and Sunday to be entirely their own, for the purposes of instruction, and rest from their labours. 9. To consider all plantation slaves, as is the custom at Antigua, as fixed to the freehold, and not liable to be sold or carried away wantonly at pleasure. 10. To make them work by the piece instead of the day; and allowing them to work out their freedom by this extra labour. 11. To make them serve on juries one to another. 12. To oblige masters to give freedom to slaves of merit. 13. To abolish all laws, like those of Grenada and Barbadoes, that fix a penalty on the master who frees a slave. 14. To make some more liberal provisions with respect to Mulattoes. Our Author, in the conclusion of his work, says,

I have now laid before the public what I supposed might bear the light; not all I have thought, not all I have written on the subject. In many points sentiment has struggled with the selfishness of the age, and been obliged to suppress many a generous wish: the feelings of benevolence have been forced to give way to the suggestions of narrow policy; and even a sense of the public interest has been made to yield to private prejudice. Yet, if our slaves were once accustomed to taste only a *few* of the sweets of society, a *little* of the security of being judged by known laws, they would double their application to procure the comforts and conveniencies of life; and, with their additional property, would naturally rise in their rank in society. Many, especially if our plan of working them by task were to take place, would, in time, be able to purchase their own freedom. Their demands for manufactures would increase, and extend our trade; they would acquire a love for the country and government that shewed this attention to them. The labour of such as became free might, for some time, be regulated on the same plan as that of labourers in England. Under the awe of, or rather assisted by, a few regular troops, they might safely be trusted with arms for the defence of themselves, their families, their own, and patron's property. Then would the colonies enjoy a security from foreign attacks, that no protection from Europe can afford them.

The minds of these, our fellow-creatures, that are now drowned in ignorance, being thus opened and improved the pale of reason would be enlarged; Christianity would receive new strength; liberty new subjects. The slave trade, in its present form, the reproach of Britain, and threatening to hasten its downfall, might be made to take a new shape, and become ultimately a blessing to thousands of wretches, who, left in their native country, would have dragged out a life of miserable ignorance; unknowing of the hand that framed them;

them; unconscious of the reason of which they were made capable; and heedless of the happiness laid up in store for them.'

Why our Author should with such success to the slave trade we cannot see. Why take men from situations in which they are happy, to others, where, at least, with all those improvements suggested by our Author, their happiness may be doubtful? Why cannot the inhabitants of the West India islands cultivate the soil themselves? Why are wretches to be transplanted from one part of the globe to another, merely that Europeans may eat sugar, and drink punch?—Our Author's book however, on the whole, appears to be written with great benevolence of intention, and a competent knowledge of his subject. Though he does not write with the ardour and enthusiasm of Rousseau or Reynall, on a topic so interesting to humanity, he seems to be much in earnest; and concludes, like a good christian divine, in this strain: 'May God, in his providence, in his goodness, esteem us a people worthy of a blessing, so valuable and extensive as the social improvement and conversion to christianity of our slaves would indisputably be. In this prayer, every humane, every pious, and considerate reader will join with the Author.'

ART. II. *The History of Henry III. (Last of the House of Valois) King of France.* 8vo. 6s. bound. Dilly. 1783.

HISTORY, in order to be either instructive or interesting, must be written in full detail. For this reason, distinct histories of single periods are particularly valuable, as they give the writer an opportunity of spending the whole force of his industry in collecting, of his judgment in arranging, and of his genius and taste in relating, the facts which belong to the period he undertakes. In writing a work of this kind, the historian ought, however, to be careful, that the portion of time within which he limits his narrative be such as will comprehend some one entire series of events, and give him an opportunity of bringing the principal transactions of the period to an issue.

On this judicious plan Xenophon's *Retreat of the Ten Thousand*; The History of the *Peloponnesian War*, by Thucydides; Sallust's Histories of the *Catilinarian Conspiracy* and the *Jugurthine War*; and many other ancient historical works, are formed. But several modern historians, dazzled, probably, by the splendour of a royal name, instead of being directed in the extent of their period by the nature of the events which appeared before them, have confined themselves to the casual limit of a single life. Instead of taking as the subject of their narrative, one of those æras into which the great revolutions that have happened in every country naturally divides its history, they have chosen to write the history of the reign of some King or Emperor.

Two obvious inconveniences have arisen from this method: the first is, that the Prince, who is often very far from being the chief actor in the transactions of his reign, is brought forward into a more conspicuous place in the picture than he deserves; the other, that the work, considered as a history, is an imperfect piece, abrupt in its beginning, and unfinished at the end.

These defects, we are sorry to observe, are but too strongly marked in the work now before us, written (as we learn by the dedication) by *James Gardin*. The Author relates a detached portion of the French History, and breaks off in the midst of the most interesting transactions, because his hero happens to be assassinated. The piece is executed with that mediocrity of merit which leaves little room either for praise or censure: we shall therefore only select one passage, as a specimen of the Author's manner of writing—the narrative of the assassination of the Duke of Guise.

At length affairs were arrived at an awful crisis. Guise having, by private canvass, assured himself of the support of the deputies, was on the point of introducing into the assembly the business of his appointment to the general lieutenancy of the crown, by and with the authority of the estates. The king, daily losing his influence and reputation, was drove to the last extremity: nor, was he capable of defending the just rights and prerogatives of the crown, but by the death of the bold invader. Though urged to this desperate measure, by the sense of past and dread of future injuries, yet he had hitherto been restrained from putting into execution these vindictive designs, by certain political reflections.

On Sunday the 18th of December, the whole court was assembled in the queen dowager's apartments, congratulating that princess on the marriage of her niece, Catherine of Lorraine, with the grand duke of Tuscany. The monarch at an early hour withdrew into his cabinet, carrying away with him those two or three persons in whom he placed his highest confidence. To these he then unfolded the secret of revenge, long labouring in his bosom, and requested their opinions and advice.

They were unanimous, with regard to the necessity of restraining the daring enterprizes of Guise, but they differed with regard to the means of accomplishing that necessary object.

The marshal D'Aumont, was of opinion, that the king should have that chieftain put to an immediate and violent death. Rambouillet, a lawyer by profession, and a friend to legal forms, was of opinion, that the king should proceed against him with all the formalities of the laws. While the fate of Guise was thus pending between the two expedients of imprisonment or death; the consideration that the power of faction would interrupt all judicial proceedings, and rescue the criminal from the hands of justice, inclined the balance in favour of the most cruel alternative.

Assassination was the result of their deliberations: to be perpetrated, in the following manner;

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‘ The council generally assembled in a large saloon, from whence were private doors leading to the different rooms, occupied by the king. On council days, the front door of the saloon was kept shut, and none suffered to enter, but those who had a seat at that board, or were expressly summoned to appear.

‘ On these days Guise attended, unaccompanied with that suite of friends and adherents, who, on other occasions never left his person. Henry and his private council therefore determined to execute the sanguinary design against that nobleman, when thus unprotected by his powerful and numerous guards.

‘ The next consideration that offered, was the choice of proper persons to perpetrate the deed. Grillon, colonel of the French guards, distinguished for his daring courage and intrepidity, was, for many private reasons, at enmity with the house of Guise. Henry concluding, that this officer would seize with pleasure an opportunity of satiating his revenge, signified to him, in a private audience, the service he wanted him to perform. But the generous feelings of honour, which animated the gallant veteran, revolted at the idea of treachery. “Sire,” replied the *virtuous man*, “as your subject and servant, my life, is at your majesty’s disposal;—as a soldier and a gentleman, I am not to act the part of an assassin—if it is your royal pleasure, I am ready to call the duke of Guise to a fair and equal combat; but to be the executioner of a life, forfeited to the law, is an office, unbecoming either my quality or profession.”

‘ Nor was the monarch either surprized, or offended at the honest warmth of this declaration. The character of Grillon for bluntness, and freedom of speech, being as well known as his gallantry. Henry, therefore, satisfied with recommending the secret to his discretion, dismissed him. The other replying, “that his honour would never suffer him to divulge the secrets of his master,” went his way.

‘ From the hour of this conversation, till the 21st day of the month, Henry was in a state of great perplexity. Lognac, a gentleman of the bedchamber, possessing a graceful person and elegant manners, had attracted the attention of the sovereign, and was advancing rapidly to the rank of minion. Henry disclosed to this person his design and as he had not on this occasion to encounter either the nice punctilios of honour, or the nobler feelings of humanity, he was successful beyond his most sanguine expectations. Lognac readily undertook the enterprize; which he engaged to perform with the assistance of some of the king’s body guard, whose fortunes depended on his protection.

‘ The morning of the 23d day of the month was fixed on for the projected assassination. On the 22d, Henry, entering the council-chamber, requested of the members to assemble early the following day, *that* some affairs of consequence might be expedited previous to the approaching holidays; *that* they might enjoy the festival of Christmas, with minds totally abstracted from public business, and be enabled to attend to their religious duties and domestic affairs, without interruption.

Notwithstanding Henry’s utmost exertions to preserve the secret, some suspicion of his designs transpired. A confused report was imparted to Guise, who instantly consulted with the Cardinal of Guise,

and,

and archbishop of Lyons, what measures ought to be embraced in consequence of that alarming intelligence.

‘ The cardinal insisted with such warmth on the necessity of his brother’s departure from Blois, that orders were instantly issued for that purpose. But the archbishop so strongly reprobated the measure, that these directions were as suddenly countermanded.

‘ This prelate expatiated on the folly of crediting an idle and vague report, unsupported by any probable circumstances. He granted, indeed, that his adversaries might employ similar artifices to defeat his nomination to the general lieutenancy of the crown, by inducing him to retire at the very moment when the estates were disposed to confer upon him that high dignity.

‘ Then enumerating the various changes that his departure would produce—The loss of influence—and subversion of the league; he concluded, “ that even were the danger certain, Guise ought to face it boldly, as the most honourable expedient; rather than by a base desertion of his friends, sacrifice his authority and reputation to personal safety.”

‘ The duke D’Elbæuf arriving at this instant, and learning the cause of the present consultation, approved highly of the archbishop’s advice. He said that Guise was accompanied by such a band of friends equally numerous and affectionate, that the king would not dare to conceive, much less to hazard, the execution of so bold a project. He wondered that Guise should suffer himself to be terrified by a phantom of royalty, which he had so often insulted with impunity, and ever held in the highest contempt.

‘ Guise, thus animated by the presumption of his nearest friends and connections, resumed his wonted intrepidity. He determined to wait the conclusion of the estates; and heard with unconcern those whispers of impending danger, which continued to circulate through the court.

‘ On the evening of the 22d, Henry directed Larchiant, captain of his guard, to reinforce his guard the following morning, and station a party at the door of the council-chamber. He particularly instructed that officer to arrange this service with such circumspection, as not to awaken any suspicions in the mind of Guise. Larchiant, eager to gratify his sovereign, embraced the following expedient:

‘ The guards being much in arrears, he formed a memorial to the council in the name of the soldiers, requesting payment of the sums due. Having collected a large party of the guards, he waited upon Guise, on the return of that nobleman from the royal apartments. Presenting to him the petition, he supplicated his support at the council-board: and added, that he and his men would take the liberty of waiting on him again, the following morning, to remind him of their requests.

‘ To this address, Guise with his accustomed affability and politeness, replied, “ that he would pay every attention to their memorial.”

‘ On the 23d Henry rose early in the morning, and under the pretence of business, dismissed his attendants in waiting. Revol, the secretary of state, and Bastide, a man of uncommon bravery, were
early

early in the cabinet by the king's appointment. Saint-Pris, an old domestic, was stationed in the royal bed-chamber; the Count de Therms, a relation of Epemon's, was in the wardrobe. Two pages, Lognac and his accomplices, were posted in the anti-chamber to the cabinet.

While these arrangements were making, the council was assembling. The cardinals of Gondi and Vendome, the marshals D'Aumont and De Retz, the keeper of the seal, Messrs. D'O and Rambouliet. The cardinal of Guise, and archbishop of Lyons, were already present. The duke of Guise at length arrived. He was accompanied by Larchiant, and a body of soldiers to the door of the saloon. These forming themselves into two ranks remained without; waiting, in appearance, for an answer to their petition.

The castle-gate was instantly shut; a circumstance which occasioned a foreboding in the town, of the melancholy scene going to be acted. Pelicart, secretary to Guise, writing upon a scrap of paper; "If you are yet alive make your escape," folded it, in an handkerchief.—He dispatched a page in all haste to the castle, and intrusted him to say, that his lord had left the pocket-handkerchief behind him upon his toilet. But the messenger was not permitted to enter.

Guise, on his arrival, sat down by the fire. He was seized with a kind of fainting and weakness, which he soon shook off. Whether this indisposition was occasioned by a sudden thought of danger rushing into his mind, in consequence of the various warnings he had received; or, by the presentiment of an impending misfortune, when (as some pretend) nature, prophetic of the future, shudders and recoils with the dreadful apprehension; or whether, as his adversaries alleged, it proceeded from a too free indulgence the preceding night, in his amours with a certain lady of the court; are points which the historian cannot determine*. Having soon recovered his wonted spirits, Guise was summoned by the King to attend him in his closet. Rising from his chair, he saluted the lords of the council with that grace and politeness which distinguished this accomplished nobleman, and passed into the anti-chamber. Here, instead of the usual attendants, he was surprised with the view of Lognac and his accomplices.—Proceeding forwards to enter the cabinet, he stooped down to raise the curtain. The assassins instantly assaulted him while in that bending attitude. Without uttering a word, he fell dead upon the spot; having been only able to half unsheath his sword.

The cardinal of Guise, and archbishop of Lyons, were immediately arrested: they were conducted to a private chamber; and were strictly guarded.

The cardinal of Bourbon, who, from age and infirmities kept his bed, was also arrested. The prince of Joinville (now become duke of Guise); Charles of Lorraine, duke D'Elbauf; Charles of Savoy, duke of Nemours; and Anne of Este, duchess of Nemours, and mother of the Guises, were likewise arrested.

The castle gates were then opened, and the garrison largely reinforced. Richlieu, grand prévôt of the hotel, was detached into the town. He seized upon the lieutenant of Amiens, the count of Brisac

And Du Bois-dauphin, who were the first confidents of the deceased. He took the president de Neiulli ; la Chapelle Marteau ; Compan and Cott Blanch ; these were the deputies from Paris, and chief incendiaries of all the commotions and insurrections in that capital. Pelicart, Guise's secretary, was taken, and the papers belonging to that chief. These discovered all the secrets of the party ; and contained an account of the sums of money received from Spain, which amounted, according to report, to upwards of two millions of ducats.

Many others, marked out by the cabinet for destruction, escaped the present danger, either by a timely flight or by concealment.

'The body of the deceased was covered with a green cloth, and laid, till farther orders, in a private room.'——

Thus perished Henry of Lorraine duke of Guise, respectable for an illustrious ancestry, but more distinguished for his own eminent and superior abilities. He was quick of comprehension ;—prudent in council ;—vigorous in enterprize ;—intrepid in action. He displayed, in every extreme of fortune, the greatest equanimity. He possessed an impenetrable secrecy ;—a profound dissimulation ;—his genius was pliant, lively, enterprizing, and fertile in expedients. He was capable of the most arduous affairs, and in every respect equal to the times in which he lived.

His manners were popular ; his liberality extreme. His conversation was insinuating, and calculated to captivate the affections and approbation of the public.

He excelled in every personal accomplishment and attraction.

His countenance expressed a rare assemblage of dignity and of sweetness.—His constitution was robust—his body was inured to fatigues ;—capable of enduring, by the habits of patience and temperance, every hardship of a military life. His strength, dexterity, and agility were so powerful, *that*, covered with all his armour, he could swim against the current of the most rapid streams.—In all athletic and military exercises he vanquished the most experienced teachers.

The vigour of his body, and the powers of his mind, thus co-operating together, formed a character, which not only acquired the admiration of the public, but even won the esteem of his enemies.

Nor were these shining perfections unaccompanied with a mixture of human frailty and error. Duplicity and dissimulation were qualities congenial with his natural disposition. Vain-glory and ambition, were passions which influenced every action of his life. He early embraced the government of the Catholic faction. Afterwards, the necessity of counterplotting the secret artifices of the court involved him in great and extraordinary projects of ambition ; which, added to a vain and rash presumption in his own abilities and influence, conducted him incautiously to his ruin.'

How wretched must have been the state of that government, which required the assassin's dagger to protect it ! how weak, as well as wicked, the prince who could form the design of defending himself by such vile means ! How savage the manners, or object the spirit of the people, who could suffer the base design to be carried into execution under the royal mandate, without vindicating the injured rights of humanity ! Such outrages

as these had never been committed, had mankind been careful to instruct their governors, that the laws, which they frame and execute, are no less binding upon themselves than upon their subjects.

ART. III. *Forms for Public Devotion*: As used at Lancaster Chapel, and adapted (as all public Services should be) to the Use of rational Christians of any Denomination. By John Baxter Pike. 12mo. 2 s. 6d. sewed, Goldney, 1784.

THIS Author pleads with modesty and candour, for the use of precomposed forms in the public worship of God, at the same time that he utterly condemns the practice of those 'who have been so outrageously fond of them,' as even to impose them on the consciences of their brethren. Others, he observes, 'justly disliking these impositions, have renounced all forms, and insisted only on free or extempore devotion. The truth probably lies, as it usually does, in the middle way. Liturgies for public and general service, are easily proved to have great advantages; and as particular circumstances or occasions may require, free prayer may also become, at sometimes, peculiarly proper; and therefore a plan, which unites the advantages, and avoids the material inconveniencies of both, seems most desirable.'

Mr. Pike approving as he does the use of forms; at the same time firmly maintains the right of private judgment; 'In matters concerning religion and the worship of God, every man is free, and independent on all mankind; being accountable only to the great Lord of conscience.' He thinks it not in the least necessary, or even desirable, that different societies should use precisely the same service,—and knows no sufficient reason to be given, why every pastor of a church (if he and his people were so minded) should not provide a Liturgy for the use of his own congregation. 'Even in the obscurest ages of popery, says he, our forefathers enjoyed this liberty, in some degree; for almost every diocese had its own service, till that of Sarum gained the ascendancy, and came into almost general use.'

After other observations of this kind, he proceeds to assign his reasons for disapproving the national form. These are numerous, and chiefly of the kinds which have been so frequently advanced, in justification of the Dissenters. He takes particular notice of a petition in the Litany, that God would give to magistrates grace to execute justice, and to maintain truth. 'What!' says he, 'is the maintenance of truth the province of the magistrate? Then may the complicated hardships of persecution return;—if, in any future time, narrow-minded bigots

rife to authority, and set up any human criterion as the standard of truth. But God forbid we should ever pray for this! No: let every one sincerely search after truth, and God, to whom alone he is in this respect accountable, will forgive his errors:—The civil magistrate hath nothing at all to do in the matter.'

The following account of this performance we give in the Author's own words; 'I have instanced but few, out of very many defects in the Church-service; but these are, I think abundantly sufficient to justify my attempt, in offering the following forms to the service of those who may approve them. I have endeavoured to adapt them to the use of all rational Christians; but here let me be rightly understood: I mean all who agree in the great and essential matters of our faith; be their difference of sentiments in other points what it may; and these *essential* matters are certainly clearly revealed, and expressed in their *plain and obvious* sense; so that they who run may read, and understand; but under the term *rational Christians*, I by no means include some, who profess and keep the Christian name, yet so subtilize and refine away the sense of the Sacred Volume, as in effect to deny the Lord who bought them, and count the Blood of the covenant little better than an unholy thing. These services will not suit such persons, with whom, in a religious capacity, I have nothing to do, but to love, pity, and pray for them; that while they profess themselves wise, they may not be found most egregious fools. I hope a catholic spirit appears in the following forms; as God is my witness, I desire to love, reverence, and esteem all who love and serve him, be their difference of sentiment what it may: Nay in this respect also I see no necessity for uniformity.'

What particular class of men are pointed out in the above we shall not enquire; but we observe that this writer, as he does not appear to be a bigot, neither does he seem to incline to Athanasian or high Calvinistic sentiments; the prayers are generally, if not entirely, concluded without any doxology; though a constant regard is paid to the mediation of Christ, and acknowledgment made of a hope of acceptance *for his sake*.

In respect to the established church, our Author farther observes; 'as a convincing proof that I entertain no unreasonable prejudice against the church in which I was educated, and differ from it only so far as conscience obliges me to differ, I here declare that I think many parts of the Church-service have great excellence; I have therefore compiled the first form as much as possible out of it; and also borrowed many parts and expressions in the others from thence. I have also taken the same liberty with some other compositions,

Rev. June, 1784.

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and adopted some expressions which I found fit for my purpose.' He farther adds, 'I give a variety of forms to remove the objection which some make to a constant repetition of the same service; as producing a deadness, and negligence in our worship; yet I freely confess the objection has no weight with me, as I think, if the heart is right with God, and deeply impressed with a sense of his goodness, the same form of sound words may be daily repeated with the warmest fervors of devotion. But many of the most sensible and good men think otherwise.' It will perhaps be asked by some persons, whether an early attachment to the use of forms may not have contributed to the favourable prejudice here discovered in their behalf?

The four forms contained in this volume are all drawn up in the same method: beginning with some select and suitable passages of scripture, attended with a short prayer, and followed by a brief address to the people before the reading of the scriptures: Then succeeds The Adoration, (a part of worship in which it is said our English Liturgy is totally deficient) in which the minister and congregation alternately take their parts: Another address to the people previous to the confession of sin, and the declaration of God's forgiving love: The Thanksgiving: The petitions, in several parts; the people at the close of each pronouncing their Amen: The service concludes by what is called, the Dedication, accompanied by a warning to the thoughtless and impenitent. Beside this general order, there are proper places directed for singing, and others in which the Creed, the Decalogue, or the beautitudes, with other precepts of Christ, are to be introduced. To all which is added, an office for the communion, and an invitation to it, together with several Scripture Benedictions. The Creeds are, that commonly called the Apostle's, with some little variations, the Nicene with greater alterations, and another and longer, formed solely in the words of scripture.

The composition of these offices, appears to us on the whole to comport with the design: humble and devout, generally expressed with the plainness requisite to such a performance, and in a manner satisfactory to thoughtful, or in the Author's words, rational Christians. We observe in some parts particular and humane petitions for oppressed Africans, harassed and enslaved, (sad contradiction!) by those who profess the doctrine of JESUS!

We conclude, from the Title page, that these forms are used at Lancaster Chapel, in the Strand, London. At the end of the preface the Author says, 'If a Church should be settled, who approve the use of these services, I propose, in concurrence with their advice and assistance, in all matters of order and discipline

discipline as well as doctrine, to take the *scriptures* only for my guide; and though I would love all men, to agree with no man or body of men, further than they agree with Christ.

Whether Mr. Pike meets with success in his attempt or not, he appears to have the satisfaction of having meant well to the cause of religion, and the true interest of mankind.

ART. IV. *Essays on Suicide, and the Immortality of the Soul*, ascribed to the late David Hume, Esq; never before published. With Remarks, intended as an Antidote to the Poison contained in these Performances, by the Editor. To which is added, two Letters on Suicide, from Rousseau's Eloisa. 12mo. 3 s. 6 s. sewed. Printed for M. Smith, and sold by the Booksellers in Piccadilly, Fleet-Street, and Pater-noster-Row. 1783.

IN a short preface to these *essays* we are told, that they are generally attributed to the late Mr. Hume, though not published in any edition of his works; that the celebrity of the author's name renders them, in some degree, objects of great curiosity; that, owing to this circumstance, a few copies have been clandestinely circulated, for some time, at a large price, but without any comment; that the present publication possesses very superior advantages; and that the *notes* annexed are intended to expose the sophistry contained in the original essays.

The Writer of this article knows that the essays here mentioned were written by Mr. Hume. That almost thirty years ago they made part of a volume, which was publicly advertised to be sold by Mr. Millar; that, before the day fixed for publication, several copies were delivered to some of the Author's friends, who were impatient to see whatever came from his pen; that a noble Lord, still living, threatened to prosecute Mr. Millar, if he published the essays now before us; that the Author, like a bold veteran in the cause of infidelity, was not in the least intimidated by this menace, but that the poor bookseller was terribly frightened, to such a degree, indeed, that he called in all the copies he had delivered, cancelled the two essays, and, with some difficulty, prevailed upon Mr. Hume to substitute some other pieces in the room of those objected to by the noble Lord; that, by some means or other, however, a few copies got abroad, and have been clandestinely circulated, at a large price, as already mentioned.

In regard to the present Editor, though we are far from calling in question the uprightness and benevolence of his intentions, yet we cannot applaud his judgment, or think it equal to his zeal. He does not consider, that while he spreads the antidote, he disseminates the poison at the same time, and seems to resemble a physician, who should take great pains to propa-

gate a distemper, in order to have the credit and advantage arising from the cure. These was, indeed, little, very little danger of the essays doing much mischief. The warmest of Mr. Hume's admirers think them unworthy of him, and every competent judge will, we are fully persuaded, be of opinion that they carry their own confutation along with them. A few examples will be sufficient to shew this.

Mr. Hume affirms, that it is as clear as any purpose of nature can be, that the whole scope and intention of man's creation is limited to the present life, and that those who inculcate the doctrine of a future state, have no other motive but to gain a livelihood, and to acquire power and riches in this world.—He tells us that, were one to go round the world with an intention of giving a good supper to the righteous, and a sound drubbing to the wicked, he would frequently be embarrassed in his choice, and would find that the merits and the demerits of most men and women scarcely amount to the value of either.—The life of a man, he says, is of no greater importance to the universe than that of an oyster.—It would be no crime, we are told, in any man, to divert the Nile or Danube from their courses, were he able to effect such purposes. Where then is the crime, Mr. Hume asks, of turning a few ounces of blood from their natural channel?—

Were a drunken libertine to throw out such nauseous stuff in the presence of his bacchanalian companions, there might be some excuse for him; but were any man to advance such doctrines in the company of sober citizens, men of plain sense and decent manners, no person, we apprehend, would think him entitled to a serious reply, but would hear him with silent contempt.

To combat such opinions requires no great abilities; it is but justice to the Editor, however, to acknowledge that his notes contain some pertinent and judicious reflections.

ART. V. *An improved Method of opening the Temporal Artery. Also, A new Proposal for extracting the Cataract.* With Descriptions and Delineations of the Instruments contrived for both Operations. By the Author, when a Student at Edinburgh. To which are now added, a Miscellaneous Introduction, and Cases, and Observations, chiefly tending to illustrate the good Effects of Arteriotomy in various Diseases of the Head. By the same Author. 8vo. 4s. Robson. 1783.

THE author of this volume is Dr. William Butter. Of the introduction, great part relates to the history of arteriotomy, as far as he is concerned in it. We meet here with a curious story, which we have often heard related, but little expected to see confirmed by the Doctor himself. It is, that when engaged in experiments on arteriotomy, which was the subject

of his Thesis at Edinburgh, he made an attempt publicly to open the carotid artery in a patient at the infirmary; which, after the first incision had been made, was prevented by the patient's fainting, from being then accomplished, and was entirely set aside the next day by the interference of the managers of the infirmary. We leave our readers to make their own comments on this extraordinary narration. Another remarkable passage in this Introduction is the author's claim of "having been the first in Scotland who publicly contended, that the lymphatic veins must be a system of absorbents." To this he was led, not by any experiments, but by a train of reasoning, which, now that the doctrine is generally received, appears sufficiently obvious. In confirmation of his claim, Dr. Butter gives an extract from a letter of a Mr. Beveridge, deceased, dated in the year 1758, who mentions having heard the same doctrines with those contained in Dr. Munro's *Treatise on the Lymphatics*, delivered by Dr. Butter some years before.

In the first chapter of the work itself, an improved method of opening the temporal artery is described, together with an apparatus for dressing the wound, illustrated with figures. This was invented and made public by the author twenty-five years ago. The essential part of the *operation*, is the first laying bare the artery by a transverse incision through the integuments, and then opening it with a narrow pointed lancet, in the same manner as a vein in common bleeding; and the essential part of the *after-treatment*, is to apply such a compression only on the orifice, as may prevent a hæmorrhage, but not so press together the sides of the artery, as to obliterate its cavity. The idea is ingenious, but we believe will often fail in both its parts, in the execution.

The second chapter contains *Medical Cases successfully treated*. Of this, the first section is allotted to those in which arteriotomy was employed. The cases are of opthalmy headach, hemi-crania, amaurosis, and fever. In some, the quantity of blood either designedly or accidentally taken away was very large; and to that circumstance, rather than the particular vessel from whence it was drawn, many will attribute the principal effect.

The next section relates to cases in which the *Extract of Hemlock* was employed. In these, the diseases were also of the head and eyes.

In the third section are some cases not reducible to either of the former heads.

A short chapter next ensues, in which *observations* are given upon the diseases occurring in the preceding cases.

We apprehend that neither the cases nor observations will convey much information to a practitioner of common experience and reflexion,

The concluding chapter contains *Strictures on the usual Operations for the Cataract, and a new one proposed*. Of this proposed operation it is enough to say, that the author confesses it has never been tried on a living subject. Why he should think it of importance to "deliver this juvenile production untouched to the public" we do not readily conceive.

ART. VI. *Practical Observations on the Human Teeth*. By R. Wooffendale, Surgeon-Dentist, Liverpool. 8vo. 3 s. 6 d. Johnson. 1783.

WERE we to judge from the number of publications on this subject, we certainly should not conclude with this writer, that 'whatever relates to the teeth is little generally known and understood;' but, it seems, none of these works, according to Mr. Wooffendale's opinion, 'can render the art any material advantage.' We wish this publication may prove more successful in instructing mankind; but we cannot say we greatly expect it; since artists will probably have as good an opinion of their own skill, as of this writer's; and *patients* are chiefly taught this lesson in it, that it is absolutely necessary to have frequent recourse to a dentist. It is, indeed, wonderful to reflect on the new necessities which mankind are continually finding out for themselves. Who would have thought, a century ago, that it would have become necessary 'for a dentist to examine the teeth every month, at least, from six to twelve years of age?' Either nature must have grown very careless in her operations; or our habits of life must have deviated most widely from her intentions; or, lastly, we must have become much more solicitous about every trifling circumstance of external appearance, which is undoubtedly the case.

The chief novelty in this publication, is the author's opinion concerning the effects of the small-pox on the teeth, to which he attributes certain indentures and yellow marks on the enamel of the teeth, frequently met with. This he supposes to happen to those who have that disease in infancy, when the teeth are still hid beneath the gums in a soft pulpy state. Without giving any reasons for this improbable supposition, he is so confident of the fact, that he thinks persons may be known to have had the small-pox by these marks, though neither they nor their friends remember their having had the disorder. If this remark be compared with the following assertion, 'I have frequently seen these marks on both the first and second set of teeth, which causes me to suspect such children have had the small-pox twice,'—it will probably convince every one but himself, that his notion of the cause of these marks is altogether chimerical. And, indeed, he immediately afterwards adds, that he has seen these marks in several people who have been known to

have had the small-pox after the second set of teeth were all out of the gums, when he does not believe it possible for that disease to affect the enamel. Yet, strange to tell! he does not seem conscious that this fact overthrows his hypothesis.

Mr. Wooffendale appears to be a skilful and intelligent man in his profession; and there are some observations in his book that may be attended to with advantage; but as he every where takes care to inculcate the necessity of employing a dentist, his customers may probably think it needless to consult both himself and his book.

ART. VII. *Eight Sermons* preached before the University of Oxford, in the Year 1783; at the Lecture founded by the Rev. John Bampton, M. A. late Canon of Salisbury. By John Cobb, D. D. Fellow of St. John's College. Oxford printed. 8vo. 3 s. 6 d. sewed. Sold in London by Rivington.

AS Dr. Cobb hath given us a kind of syllabus under the title of each discourse, we shall improve the hint by laying before our readers these short compendiums, in order to assist them in forming a judgment of the publication.

Sermon I. *An inquiry after happiness.* Matt. vi. 21.—Tranquillity in life not to be maintained without prudence; nor without the persuasion of the being and providence of God; nor without religion. Rational happiness not found in riches, honour, pleasure, nor in contemplation; only to be found in consciousness, yet not complete without the hope of immortality.

II. *Natural religion.* 1 Cor. i. 19.—Rational systematic religion incompetent to the purposes of the inquiry: Philosophy, or rational systems, being abstruse and speculative, and also uncertain and various. Prudence the only rational religion, truly so called. Competent, as such, in itself, to a moral Agent:—But man is a transgressor; and this religion is not adapted to such a character.

III. *The gospel.* Matt. xi. 28.—The gospel an act of grace; and the religion of sinners. The Christian religion not delivered in a system; does not add to the law of reason, nor supersede the rational law: yet not justly defined as the restoration of natural religion. The argument of its internal evidence limited in its application.—Christ the author of new methods of sanctification.

IV. *Repentance.* Luke xiv. 24.—Repentance requisite to the reception of Christian truth: for the state of the mind of the natural man bars it against the reception of truth.—The duty of repentance not absolute. The mortification of evil propensity implies, not a separation from all false notion; but denial of conceit; and this not in one act, but habitual. What is said of sensual prejudice to be applied to intellectual conceit; and, in like manner, to the conceit of moral excellence.—Reformation effected gradually.

V. *Faith.* Gal. ii. 20.—Faith, a duty peculiar to revelation; but moral qualities rendered doubtful by the words that express them.—What was Abraham's faith?—What was Jacob's?—What the confession required by Christ?—Faith lies in assent, but is not bounded.

bounded therein: assent is the faith of the convert, but the faith of the Christian is conformity.

VI. *Professional Faith.* 2 Pet. iii. 18.—Faith speculative and professional. Assent the first act of such faith. The gospel delivered in parables. All faith originates in repentance. Degrees of professional faith. Knowledge necessary. Christian knowledge has for its objects, the necessary articles of confession, and a clear conception of the precepts.—Difficulties arise in the pursuit; because allegories are difficult to explain and apply; many discourses of our Lord designedly obscure; some doctrines adapted to apostolic times. Difficulties also from the language of the sacred writers, and from the nature of prophecy. But the greatest obstruction to Christian knowledge ariseth from foolish and unlearned questions. Judicious knowledge not found but with modesty; especially in the present state of confession.

VII. *Practical Faith.* James i. 22.—Faith a practical virtue, properly so called. The ascetic's life injudicious. Christian morality not to be learned from systems: laid down in the precepts of sobriety, righteousness and godliness.

VIII. *The Christian's privileges.* Matt. vi. 24.—Professional and practical faith not judiciously separated.—The Christian's qualifications truly excellent.—The state of men taken into the church in primitive and modern times different: this calls for a different mode of institution. The Christian's privileges are free inquiry, wisdom, prudence, settled judgment, peace.

There are some things in the above compendium which may have an odd appearance; and perhaps seem unintelligible; as when it is said, 'Prudence is the only rational religion,' or when we are told that, 'Repentance is requisite to the reception of Christian truth;' whereas it is commonly thought, and surely with justice, that the tendency of Christian truth is to bring men to repentance. It may be supposed that the writer explains himself more fully in the discourses themselves; possibly, however, he has not quite done himself justice in his table of contents.

The reader will perceive that these sermons are rather of the preceptive, than of the declamatory kind; and that they discover the Author's attention and learning. The two first and the last appeared to us the best. But we must acknowledge ourselves to have been a little disappointed, and somewhat inclined to ask, whether the account of repentance is a clear and perfect one; or, whether that of faith, so needful to happiness, is not too speculative and perplexed? and, indeed, whether there is not on the whole, an abstruse and intricate manner of representing subjects, which, under the guidance of scripture, are not in themselves very difficult, as one might indeed suppose would be the case in what is essential to duty and felicity? We sometimes thought it was the Author's purpose covertly to plead for and defend certain principles *reputed orthodox*, while the principles

ciples themselves are kept much out of sight: yet on this we cannot determine. We observe that in one of the discourses Dr. Cobb mentions *forms of confession*, and says, 'These are wisely required, as things are now constituted, that religious communities and national churches may be established on a general uniformity of sentiment:' at the same time he adds, 'the doctrines defined in these confessions are rather conclusions from the word of God, than the important doctrines of religion;' and farther, 'when men of learning and leisure have made such doctrines objects of disquisition, no two of them, perhaps, have framed their notions with an exact uniformity.' Again, in the last sermon, we find him very properly censuring those who have placed the whole duty of a Christian in receiving a particular system as the object of their firm attachment. 'This their system,' he says, 'exclusively of all others, they have distinguished with the appellation of Christian Doctrine, and submission to it, with the honourable appellation of Faith.' Here our Author makes charitable and honourable concessions, while he seems to allow no authoritative rule of faith but the scriptures: but we are something at a loss to comprehend his meaning, since he at the same time speaks of the requirement of *confessions in national churches*, as wise and judicious.

On the whole, there are many useful, and some excellent passages in these discourses; although the writer is not always so perspicuous as might be wished: when particular points are considered, they probably mean little more than what is generally acknowledged, though the expression may have an appearance of somewhat more deep and recondite.

ART. VIII. *A Free and Candid Review*, of a Tract, intitled, "Observations on the Commerce of the American States," shewing the pernicious Consequences, both to Great Britain, and to the British Sugar Islands, of the Systems recommended in that Tract. 8vo. 2s. Lowndes. 1784.

WHEN we perused Lord Sheffield's pamphlet respecting the American Trade *, there was a plausibility in the representations and assurances conveyed in it, that appeared to result from mature information. Nevertheless, several antagonists have since started up to oppose the policy recommended by his lordship, of enforcing the navigation laws in the intercourse to be carried on betwixt our West-India Islands and the new formed American States; and strongly denying the assurances of Canada and Nova Scotia ever being able to supply our sugar islands with the grain and lumber formerly procured from those more southern provinces, now detached from our government.

* See Review, Vol. LXIX. p. 377.

All these publications, including another now before us*, printed by a meeting of the West-India merchants and planters, not for sale, but for distribution to the members of both Houses of Parliament, and to the principal trading towns of Great Britain and Ireland, unite in representing the climate, soil, and productions of Canada and Nova Scotia as wholly incompetent for the purposes proposed: and that as to Canada in particular, the severity and length of the winter up the River St. Laurence, will allow but one voyage to and from the West-India Islands in the course of one year! Such a concurrence of testimony cannot easily be withstood.

The author immediately under notice observes that, 'there were expectations indulged, at the close of our last war, that, having seen the error of colonizing in northern latitudes, and of fixing numerous bodies of people, where they must subsist either upon the *national bounty* (like our own unemployed poor) or by *rival occupations*,—we should have turned our attention to the *Bahama* and *Summer islands*, as the fittest receptacles, in point of *national utility*, for those worthy people, who adhered to the royal standard in our late contest. These spots are universally allowed to be very fertile, and adapted to every kind of tropical production. Even the celebrated *Tinian* (according to Mr. Bruce's account) does not excel some of these beautiful islands; which, notwithstanding our care to reclaim them by the late treaty, seem still destined, by our unaccountable neglect, to remain useless wastes.

'Instead of colonizing these valuable spots, we are now, it seems, once more to employ ourselves upon *peopling* and *planting* such wretched countries as *Nova Scotia* and *St. John's*, where the inhabitants are in danger of being frozen to death for *nine months* in the year, and can scarcely produce bread to eat the *other three*!—What is not less unaccountable is, that the same noble Author, who has taken so much pains to alarm the minds of the public with bugbear terrors and jealousies about the *growing naval power of Maryland* and *Georgia*, should bestow still greater pains towards laying the foundation of *real, substantial naval force*, and future independence, in those northern colonies, in whose commendation he is so *lavish*.'

This, indeed, appears to be the natural tendency of such efforts, should they prove successful as to the immediate objects; if otherwise, all the cost and labour are equally misapplied.

If the motive for imposing restrictions upon an intercourse indispensable to the welfare of the sugar islands, so ill adapted to the circumstances of that intercourse, and to the convenience and interests of those who may enjoy the best opportunities of shewing their resentment at it, be to check the efforts of the American Provinces towards attaining a maritime strength; the author asks, 'Upon what national motive is it, that the *same* proclamation, which

* Considerations on the Present State of the Intercourse between his Majesty's Sugar Colonies, and the Dominions of the United States of America.

prohibits the subjects of the United States from carrying their slaves and lumber to our sugar islands, has nevertheless allowed, invited, and encouraged those very subjects to bring *every* unmanufactured commodity or merchandize whatever, of their *own growth and produce* (not excepting *indigo* and *tobacco*, and only excepting *oil*) *in their own shipping*, upon the same footing as if imported by *British subjects in British shipping* from any *British* plantations?—Thus the American, when he goes to St. Kitt's with his cargo of lumber, finds himself renounced as an *alien*; but when he lands with the same cargo at Liverpool, he is caressed and welcomed, as a naturalized Briton. To carry *such* articles in a Philadelphia or Carolina shallop to a *British sugar island*, creates a tremendous nursery for American seamen, and is a horrible violation of the *principle* of our Navigation Act; but to carry the *same* articles, and a hundred more, to *Great Britain*, in *American ships* of the *largest burthen*, is quite another thing: this is perfectly harmless,—creates no such nursery,—and is not at all adverse to the *principle* of that Act.

On a subject, concerning which opposite representations are made, and principles inculcated, with equal confidence, a decision does not belong to us; nor can we spare room for a detail of the various points of a controversy, that requires a personal knowledge of the places to which it refers. To those who possess this knowledge it must be left; adopting only, as a general opinion, so much of Lord Sheffield's, as intimates, "that little is to be done, and our great care should be, to avoid doing mischief."

ART. IX. *The Letters of Marius: Or, Reflections upon the Peace, the East India Bill, and the present Crisis; by Thomas Day, Esq.* 8vo. 2s. Stockdale. 1784.

AMONG the political writers of the present time there are few who have been more successful than the Author of this pamphlet, who generally commands attention by his choice of subjects, and by the energy of his language. In the publication before us, however, his style does not appear so neat, and so finished, as we have observed it on former occasions. He apologises, in a prefatory advertisement, for this seeming carelessness, by informing his readers, that the sentiments contained in these letters were of such a nature, that if they did not appear in the world immediately, they must have been wholly suppressed; and on this account he was induced 'to publish with a precipitation, which he would otherwise disapprove.'

Mr. Day assumed the name of MARIUS, because he originally intended these letters for the newspapers; but before he had finished the *sixth* of the series, the bulk was so far increased beyond his expectation, that he determined to lay them before the public, in the form of a pamphlet, though the variety of
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their subjects rendered it impossible for him "to give them the uniformity of a continued essay."

These Letters are eight in number, and are addressed to Dr. Jebb, the Earl of Stair, the Earl of Shelburne, and Mr. Burke. We shall present our readers with a concise view of their contents, without entering into any investigation of the propriety of the political tenets which they contain.

The three former are addressed to Dr. Jebb, whom our Author compliments in warm and animated panegyric for his firmness and his patriotism. In the first, Mr. Day particularly celebrates the Doctor's well known exertions in order to promote a reform in parliamentary representation, of which, he strongly urges the necessity. In the second, he vindicates the rights of the people to a voice in every free government, and thus encounters an opposite and common opinion.

' Nor will it, perhaps, be loss of time, if I pause here to answer a common sophism which I have remarked in all the writers on the other side of the question. Government, they, indeed, allow to be a trust, and to be exercised for the good of the people; but as to the actual consent and will of the people themselves, they place it entirely out of the question. They select, with wonderful ingenuity and perseverance, all the instances of popular fury, caprice, and ingratitude, which they can find in history, to contrast them with the most favourable periods of arbitrary government; and then they triumphantly ask, whether all these outrages and excesses compose freedom, while justice, order, and humanity, as naturally constitute servitude? But this is either a wilful, or involuntary confusion of ideas. There can be no doubt but there are periods in the life of every individual, when it might be more conducive to his interest to be under the controul of a discreet friend, than abandoned to the weakness and inexperience of his own judgment. No doubt, but there are many instances in which you could extend the benefits of the medical art, were you able to enforce your precepts of regimen and exercise by a salutary degree of restraint; but will any one argue so inaccurately as, for that reason, to assert, that men would become more free by being subjected to the arbitrary will of a physician, in all that concerned their health; more especially, were one of his subalterns daily to feel their pulse, in order to determine the alterations which took place?

' In truth, nothing can be more inaccurate than to produce the mischiefs which may sometimes arise from liberty, or the advantages which may accidentally result from slavery, as a reason for confounding the ideas. The man is certainly more free than the child, although in many instances it might be for his advantage still to tremble at the ferula; and the American savage, even while he is perishing for hunger in his native woods, than the best-fed negro of the islands. But to argue with any regard for accuracy or logic, the battery should be changed; and it must be maintained, that it is really more for the interest of any nation to abandon its claim to liberty, than to submit to the inconveniences of preserving it. This is the supposition which, under a variety of disguises, has been frequently

quently obtruded upon the press; and therefore I will bestow some consideration upon it, that I may not be afterwards interrupted in the progress of these letters.

‘I have often thought it a wonderful fallacy of some divines to depreciate human reason in order to exalt religion: for, unless that religion be imparted by particular inspiration to every individual, what other method is there of establishing it, than proofs adapted to his reason? The more, therefore, you convince him of the weakness and fallibility of that faculty, the more you must incline him, were he consistent, to doubt his power of judging concerning the particular evidence you propose. But this fallacy does not seem to be confined to the venerable order of the clergy. Politicians practise it at least with equal success, when they descant upon the blindness and ignorance of, what they call, the multitude. The passions of mankind, they tell you, are so strong, and their reasoning powers so weak, that nothing but anarchy and confusion can result from their being permitted to govern themselves. What then is the remedy? Would one not expect that they would bring some god or angel down to take the management of affairs upon himself, and atone for human imperfections? But here they are inferior to their friends the clergy. Instead of this device, they have only the very contemptible one of selecting a small part of the species, who are not only to govern themselves, but all the rest. So that this unavoidable contradiction arises from the supposition; mankind are totally incapable of governing themselves, yet they are not only capable of governing themselves, but millions of others at the same time. Nor is it possible to avoid this consequence, by asserting that certain individuals excel in prudence and wisdom, and therefore are by nature adapted for this purpose: for what are the marks that distinguish these individuals, and who is to judge of their authenticity? If the bulk of mankind is too gross and blind to decide concerning this superior excellence, it must be somebody else that determines for it. But how are we to distinguish these few, that, like the Venetian electors, are to chuse for all the rest; and that without a previous election, or even a form of ballot? If it be merely the few, in opposition to the many, it will be possible to divide the largest number till you reduce it to the smallest; but it is an original idea to suppose that ignorance and stupidity may be divided and sub-divided, till they become knowledge and understanding.’

Much might, perhaps, be urged against these sentiments; but we shall leave the controversy to others, and continue our account.

In the third letter, he insists particularly on the expediency of a parliamentary reform; and he wishes the *matter* to be ‘brought to issue before that public which is appealed to. Marius,’ he continues, ‘is the last and meanest of that body. Should he be foiled, an hundred abler champions are ready to enter the field.’ So said *Mutius Scævola*, in the tent of Porfenna, king of Etruria, when he failed in his design against that monarch, “an hundred young Romans will attempt the accomplishment of the undertaking, in which I have unfortunately miscarried.”

The event was, that the Hettrurian made peace with the Romans; but whether Marius will be so successful, time must determine.

He, however, challenges his adversaries boldly. 'Let them,' he exclaims, 'descend into the field, and prove the falsity of the principles which I have laid down. If they can be confuted, it will save me the trouble of proceeding in my course, and prosecuting an enquiry commenced under such inauspicious omens. Or, as they sometimes affect to despise speculation, and seem to imagine that all the understanding of the world is comprized in the dull routine of parliamentary business and opposition dinners, let them disprove this practical maxim upon which I rest the merits of the cause, "That there is no instance of any body of men which have not abused whatever trusts were reposed in them, to the vilest purposes of selfishness, the instant they were not acted upon by some external force which kept them true to the purposes of their institution."'

'Should these points either not be denied, or being denied should not be adequately disproved by argument, I will take the liberty of stating the manner in which I intend to apply my principles, and the conclusion I shall attempt to establish.

'In the first place, it is my opinion, as has been repeatedly affirmed by a majority of the nation, that the present House of Commons is no representation of the English people.

'And this, I imagine, will be the more easily conceived even by my adversaries, as many of them, rather than grant the force of any argument in favour of public liberty, have chosen to deny that representation was any part of the English constitution.

'In the second place, I assert, that, if the present House of Commons does not really represent the people, the people have no constitutional method of either effectually enforcing or opposing public measures.

'In the third place, I will take the liberty of examining the conduct of those who are called the representatives of the people, particularly with respect to the celebrated East-India business.

'And should I succeed in establishing the principles which I have here advanced, I shall submit it to the understanding of my countrymen, whether, while they are so tremblingly alive to the rights of sovereigns and ministers, it does not become them to have some regard for their own?'

Undoubtedly, but let us remember how frequently,

Incidit in Scyllam, qui vult vitare Charybdim.

The fourth and fifth of these letters are addressed to the Earl of Stair, whom the writer attacks with spirit, on account of the gloomy forebodings which appear in his lordship's political writings, and particularly for his wish, that the *entbanassa* of the English constitution may be a mild despotism.

After censuring Lord Stair as a scoffer at public measures, a railer against public characters, and a secret friend to arbitrary government, he thus describes a true Patriot:

'The real and disinterested friend of his country is indeed loyal, but it is loyalty of another stamp which he professes, and which is the

the principle of his actions. His allegiance to the prince is founded upon the consideration, that royalty is an essential part of that constitution which is the object of all his care and reverence. He considers not the person, but the office of the king. The one is frequently not more respectable than the meanest of his subjects, while the other is immortal and unchangeable. The respect, therefore, which he bears to the throne will never degenerate into any idolatry for the individual who is seated upon it. If he is ready to defend its just rights and prerogatives, it is because those rights and prerogatives constitute the English constitution; and that constitution, with all its defects, is more favourable to public happiness and liberty, than any other which could be adopted. In office, he will treat his sovereign with respect, and perform his orders with alacrity and zeal; so long as those orders contribute to the public benefit, and are consistent with public liberty. He will endeavour to preserve unsullied the noblest of the royal prerogatives, the power of promoting merit and rewarding virtue. Far from him that abject spirit of monopolization, which seizes upon royal favour, as it would do a private patrimony, and prostitutes it to family connections and party leagues. Far from him that servile spirit of flattery, which confounds the office of minister and laureate, and degrades the ruler of a powerful nation into the obsequiousness of a court buffoon. He will endeavour to make the sovereign worthy of the noblest panegyrics; but he will teach him to expect them not from the corrupt echoes of a court, but from the unbiassed acclamations of a grateful people.

‘Alike undaunted amid the tempest of popular clamour and faction opposition, he will keep his eye fixed upon that sacred mean which constitutes the security of sovereign and people. Should there be a measure which his superior genius points out as necessary to the public safety, he will boldly adopt it; despising alike the arts of designing men, and the empty prejudices of a multitude. He will trust to the uniform integrity of his own conduct for a vindication; and to time, which as necessarily establishes the solid fabrics of truth as it sweeps away the empty systems of falsehood. His fame, he knows, is not the transitory beam of either royal or popular favour; it is the result of a whole series of consistent actions directed to one great end, and proceeding from one common principle.

‘That principle may teach him to oppose the encroachments of faction upon the royal prerogative; but it will teach him to oppose, with ten-fold zeal, those temporary paroxysms of delirium which tempt a deluded people to lay their privileges at a master's feet. In the first case, they may indeed endanger all, by grasping at too much; but in the second they give up all, even without the hope of an equivalent. Is the sovereign virtuous? He will be the last either to persuade or to accept the sacrifice. Is he possessed with the common rage of encreasing his power? That day which yields the constitution up to his discretion, renders him a tyrant, and destroys the nation.

‘In what language, therefore, would such a man address the first magistrate of his country, were it necessary to approach the throne? With respect and modesty, but with firmness; with reverence, but
with

with truth. He would leave the interested professions of personal attachment and veneration to those who meant to betray the people by flattering the sovereign, or to expose the sovereign himself by soothing the common prejudices of his station. Should he see the nation almost undone by a disastrous war, in which a favourite and protected administration had borne a principal share, he would not make his commiseration of injured royalty the capital figure of the piece. Well knowing that the sovereign and his family are always the last to feel the weight of public misery, he would reserve his pity for the thousand innocent objects which deserve it better. Could he weep tears more fast or precious "than the Arabian tree", there would not be one to bestow on every victim of such a war as the American has produced. If he is feelingly alive to the temporary embarrassment of a *royal bant* held for a moment at bay, what must he feel for whole provinces that have been for seven years the prey of the bloodiest hunters that ever followed the chase of death? What must he feel for a thousand gallant veterans that line our streets, deform our public ways, and present in vain their wounds, their poverty, their incurable diseases, to those in whose pernicious cause they have contracted them? What must he feel for a nation like the English, which is, with all its faults, one of the most gallant, generous, and deserving in the universe, reduced to universal beggary by a contest which never was national, in a dispute which never interested the public?"

In the sixth letter, which is addressed to the Earl of Shelburne, the reader will find a defence of the late peace, which our Author seems to think the only action of that noble Lord's administration, which he can commend. We must refer those to the letters, who wish to enter more minutely into the subject.

The seventh and eighth letters are addressed to Mr. Burke. The leading subject of them is the late India Bill. Marius, however, particularly insists on the inconsistency and injustice of attempting to seize upon the rights of the India Company, after a renewal of their charter had been granted in 1781, since the allegations against them were for maleadministration prior to that period.

The remarks on a variety of subjects interspersed through these letters, as is the case in most of Mr. Day's publications, are generally ingenious and pertinent; though still there is an unfinished appearance in these compositions, and sometimes a want of perspicuity, which has originated from his having once intended to present these letters to the public, in a detached form. This alteration of his design has prevented his giving a full scope to his abilities, and seems to have curbed the natural ardour of his genius.

ART. X. *Observations on the present State of Denmark, Russia, and Switzerland.* In a Series of Letters. 8vo. 6s. Cadell. 1784.

THOUGH the travels of Messrs. Wraxal and Cox into the same countries which this gentleman hath visited, and hath here undertaken to describe, have in a great measure gratified public curiosity, yet the present work is by no means a superfluous or uninteresting performance. The Author acknowledges, that, in preparing his Letters for the press, he hath curtailed many passages in deference to their prior observations, and hath scarcely hazarded himself in the same track, unless where the objects happened to appear in a different point of view. A declaration, which, from the perusal of this volume, we have had no reason to controvert.

The style in which these letters are written, is not always correct, or classically chaste; but it is in general easy, flowing, and spirited. The reflections and sentiments, though seldom deep, or remarkably acute, are liberal and candid. We perceive in them more of the gentleman writing at his ease, than the scholar or the philosopher; though a vein of good sense and judicious observation runs through all of them.

We will present the Reader with a general catalogue of their contents, and a few extracts, by which he may form some idea of the entertainment he is likely to meet with in the perusal of the whole.

Description of Copenhagen.—A sketch of the history of the famous Revolution, with an account of the present military and naval establishments in Denmark.—An account of Danish finances—Taxes—Modes of levying them:—population, agriculture, and manufactures of Denmark.—The nature and extent of its trade; its foreign settlements, &c.—Character and disposition of the Danish nation.—[Afterwards follow eight letters on the genius and spirit of the nation, in a correspondence from a young student at Copenhagen to his friend at St. Thomas's.]—The Author's arrival at Petersburg:—The natural history of the country:—The commerce of the Russians; state of population, and revenues of the country:—Naval and military force:—The legislation of Peter the First; its effects on the nation;—his character.—Description of Petersburg; institutions and improvements of the present Empress; comparison between her and Peter:—The national character of the Russians.—The Author's arrival in Switzerland; description of Basle.—A tour through various parts of the country; description of Soleure and Bade.—Description of Zurich; of Einsidlen, or Notre Dame des Hermites.—The falls of the Rhine; description of

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Schaffhouse; of Constance; the Lake, &c. &c.; passage of the Lac de Thun by moon-light; an account of the Glaciers; arrival at Rougemont.—Description of Sanenland, and the shepherd's life.—Reflections on the utility and abuse of foreign travelling.—Description of Bienne:—Anecdotes and letters of the famous Roussau; verses [in French] on his death.—Journey from Bienne, through the famous Pierre Pertuis, to Port-au-Prince, through the Munsterthal to Neuchatel.—Journey continued along the western track of the Jura.—Descriptions of Lausanne and Geneva.—A short sketch of the Petit Cantons.—The various forms of the Swiss governments, particularly that of Berne, considered.—A general view of Switzerland.—The Alps.—Agriculture and commerce of the Swiss.—A description of the Fête in honour of the Grand Duke and Duchess of Russia.

The following exhibits a striking picture of an amiable and useful character, found among the simple walks of mankind in Switzerland:

My first day's journey ended at Langenaw, a small village about five leagues south-east of Berne; the road to it through a beautiful country, but which, probably, I should have taken upon credit, had not a more forcible attraction excited my curiosity. Near to it resides the famous Swiss Mountain Doctor, whom you have frequently heard mentioned under this title, and as frequently, I believe, ranked him in your list of quacks and impostors. Possibly you may smile at my easy faith, when I dare assert an opinion strongly in his favour. That he has the talent of discovering all complaints, no one will be ridiculous enough to assert; but that his skill is useful in many cases, those that have seen him ought, at least, to have the candour to allow. I have received the attestations of many people, who have been relieved from their disorders; and the sisters of your friend, who are at this moment under his roof, will give you every satisfaction with regard to his sagacity. But if we consider him as a friend to human kind, and allow that physic, like popery, has a great need of faith to support its dignity, few of the faculty will be found more worthy of their profession. And if the most benevolent heart, the most disinterested practice, and the blessings of thousands and ten thousands of peasants, who owe their health to his penetration, or their fortunes to his goodness, proclaim not the friend of humanity; where shall we find that able physician, who, by virtue of his diploma, can plead a better title, or that honest one who follows the profession with so much real zeal for the welfare of his fellow-creatures? From a practice of fifty years, and an inconceivable flock of strangers that have constantly resorted thither; his generosity has never suffered him to amass more than sufficient to leave his family independent. The whole of his fortune, except that which has portioned the eldest of three lovely daughters, is parcelled out in small sums to the neighbouring farmer, at a very low interest; and though repeatedly offered, I am told, more advantageous terms, by the young heirs of Berne, he has constantly refused all their offers, and adhered to his first principle of promoting

promoting industry, and encouraging the happiness of his * brother peasants.

The 22d letter contains an account of Zurich. As it is one of the shortest in the collection, and as full of entertainment and information (at least for the generality of readers) as those in which the Author hath been more copious, we will present it entire.

* If you are inclined to consult old musty records, few towns will reward your researches so well as that of Zurich. It presents the history † of mankind from the cottage to the council, and the efforts of personal freedom gradually extending the basis of public security. As an Imperial city, it formerly enjoyed many privileges, till a quarrel between the magistrates and people produced a civil war, that had nearly ended in its total extinction. After a struggle of two years, however, in 1337 ‡ the magistrates were banished, and a government was new-modelled under the sanction of the Emperor Lewis of Bavaria. By intrigues, and a pretended submission, the exiles were recalled; till, being again proved guilty of a conspiracy against the state, most of them fell a sacrifice to their treasonable attempts. This massacre (which the jealousy of freedom carried to too violent an excess) brought on them the resentment of the neighbouring nobles; and the Emperor Charles the Fourth, by a bad stroke of policy, refusing to assist them, drove them into an alliance with the four cantons, Lucerne, Uri, Schwitz, and Underwald, on the principles of mutual defence. Albert, duke of Austria, soon found the difference between a brotherly attachment, and an alliance cemented on paper. The marching of troops met with no delays, and the subsistence of them no difficulties. The frequent successes of their arms against him, insensibly formed the grand Helvetic union:

* This truly worthy character exists no more. He died about two years after this Letter was written, and the honours that were paid to his memory are a proof of the truth of its contents.

† The Reader will only find a few necessary allusions to ancient points of history in the course of these Letters. Those who wish to be thoroughly acquainted with the interesting events of this extraordinary people, will be fully gratified in the perusal of their history, that Mr. Muller is now preparing for the press. The first volume, I find, is already translated into English, and will acquit me of the partiality of friendship, in pronouncing it to be one of the most elegant and interesting works Germany has yet produced. The few weeks spent in travelling with the Author, through various parts of his country, I shall ever consider as one of the happiest periods of my life; and the greatest pleasure I shall receive from the good reception of my trifling production, will be that of announcing the merit of this young man to more of my countrymen.

‡ One Rudolph Brun was the principal leader of the popular party, and the letter he drew up with regard to the election and rights of magistrates and people, the observance of which was sworn to, and authorised by his fellow-citizens, may be called the *magna charta* of their constitution.

Glaris and Zug were first conquered by them, and then admitted to an equal participation of their rights. Berne united itself in 1353; Fribourg and Soleure 130 years after; Bale and Schaffhouse in 1501; and lastly, the Canton of Appenzell, having purchased its liberty of the Abbey of St. Gall, joined the twelve associates, and in the year 1513 fully completed the grand confederacy. The nature of this union has already been explained by many writers; and whatever I may have to say upon the subject, I shall consign to the care of some future courier.

Zurich being, from its consequence, ranked at the head of the four cantons it first united with, and always regarded by the others as the founder of their dearest rights, still maintains her pre-eminence; and though, at present, far less considerable than Berne, preserves the superior rank, presides at all the general diets, and, upon any emergent occasion, has alone the privilege of summoning, by circular letters, an assembly of the different cantons. It is something remarkable, that the reformation also first took root in Switzerland, under the famous Zuinglius, at Zurich; and that the same canton, after having raised their countrymen into the dignity of political freedom, should likewise have taught them to renounce doctrines so dangerous to its welfare. But the religious disputes this occasioned, threatened to leave them, in the end, a prey to the surrounding powers, till prudently reconciling themselves to the errors of each other, both parties signed a peace at Arau in 1712, and for a moment forgot the banner of salvation, to unite under those of freedom and their country.

The river Limmat, issuing from the lake, at its northern extremity, divides the town into almost equal parts; built on a gentle declivity, and commanding the river winding through the vale, and the beautiful borders of the lake beyond it. And here, indeed, description must fall short; a constant succession of villages, corn lands, meadows, and vineyards, extend along its fertile shores, for the space of ten leagues, till the landscape closes on the sight by the chain of snowy mountains that separate it from Glaris and Appenzell: And, after a Dutch winter, how inadequate must be your conceptions of such noble scenery!

But as we are on the lake, we may as well proceed to the Loretto of Switzerland, and take a view of this curious monument of priestcraft and superstition. Never were there altars more revered, or ~~poor~~ faith more ridiculed, than within these walls of bigotry and cunning.

Einsidlen, or, as it is now universally called, Notre Dame des Hermites, is about four leagues distant from Rapperschwyl, a neat town on the lake, where one commonly disembarks for the holy voyage. Its origin is said to be owing to a certain hermit named Meinrad, who, being murdered in his cell, was revenged on his assassins, by means of two crows, who pursued them to Zurich, and with their continual cries, occasioned their being seized, condemned, and executed. This miraculous interposition of Providence soon sanctified the relics of poor Meinrad; and some brother saint, watching the disposition of the people, built a chapel for this holy deposit, and all the country pilgrimized to his bones. By degrees he was enabled to lay the foundation of this Abbey, and at his death bequeathed all his

fortune to it. Miracles now became more frequent and authenticated ; and the concourse of pilgrimages to this pious shrine soon augmented the fund of the religious brethren. From this foundation, or perhaps some other even more ridiculous, St. Meinrad may now behold sixty fat Benedictines in possession of immense riches, governed by an Abbot of their own choice, who, from his election, becomes titular prince of the empire. To add force to the imposition, and give strength to the weary pilgrims, the Virgin has been associated in this miraculous business ; and if we may judge from the richness of her chapel, and the immense treasures that decorate her shrine, she certainly has been no weak support to the pious fraud. Near 100,000 pilgrims are computed to resort here annually, to pay their offerings, and purchase appendages of their religion, and witnesses of their faith. With a riband that has touched the blessed Virgin, and a rosary that has been offered to her inspection, they feel themselves recompensed for all their troubles, and fully repaid every fatigue. Happy beings ! I can pity you ; but far be it from me to insult you in your road to peace ! Heaven, that is witness to the sincerity of your zeal, will require from other hands the explanation of the motives ! The whole village resembles a little fair ; and I never saw a place better calculated for an expert carver, and experienced toyman, to make a fortune in. I was persuaded to purchase a safeguard over the lake, and as they told me a few cruizers would insure me from all risk. I willingly paid about an English shilling for a common image of the Virgin to throw into the water, if the waves proved dangerous ; and another half crown for that of our Saviour, which, like a cork jacket, was to keep me from sinking, in case my sins outweighed the efforts of the blessed Mary. With such conductors, a very fine evening, and a competent skill in swimming, you will not wonder at my safe arrival once more at Zurich.

‘ I know of nothing very curious in the town ; in the arsenal, they shew the bow of William Tell ; and in the public library, amidst a heap of religious controversies, is one manuscript, that the recollection of virtue and innocence must render interesting to every Englishman. It contains some letters from the unfortunate Lady Jane Grey to the famous reformer Bullinger ; and, with regard to the handwriting, may perhaps be original, but the wonderful elegance of the Latin, the purity of the German language, and the sweet strain of piety that breathes through the whole composition, make me a little suspicious, that her talents, however wonderful, could never have been equal to such performances at the age of fifteen.

‘ I had here the satisfaction of seeing my favourite Gesner ; he was on the eve of his departure, with the celebrated Vernet, to some romantic part of the country, and should he be tempted, once more, to take the pen in hand, what may not the prettiest pastoral poet, and the best landscape painter of the age, produce, for our future admiration !

‘ Another extraordinary genius here, is a Mr. Lavater, who has written four volumes to teach the world how to read physiognomies. He pretends to discover every moral qualification from the features, and that vice and virtue are imprinted in legible characters on the human countenance, which require only time and experience to decipher.

comes. The next largest is this original system; but, I assure you, it has made many converts: his work is very much commended, and most people think it to contain many curious and excellent remarks. But even so, the partial man the doctrine be to a generous mind, that may lead to a just reflection, and cannot prevent the cruelty of desertion and murder the depravity of society, it is better for us, perhaps, to view mankind disguised, than to discover them naked.

But I can contrast this singular, and I may say trifling character, with one that does honour to his country, and to human nature; who having always maintained the rank of a simple peasant, in which he was born, by the force of application, and natural parts, has worked such a reformation in his small district, and proved, by example, how sacred the duties of every situation are with regard to the welfare of the body corporate, that all his family convey the idea of a patriarchal state, and his neighbours exhibit so many patterns of industry and good fellowship. The * book I send you, with the life and opinions of this wonderful man, will render more words upon the subject unnecessary, and prove how inadequate the extent of a letter is to give a tolerable account of his worth.

The manufactures of this place are in some estimation; those particularly of crape, hold the first rank in point of goodness; and that of china, is carried on with considerable esteem and profit. Quantities of raw silk are likewise wound and prepared here; but it is ridiculous talking to you of trade, who will tell me, that all I can produce would hardly furnish bales enough to fill an Amsterdam warehouse. One circumstance, indeed, that is prejudicial to its progress here, is the cramping spirit of citizenship, which, like our bodies corporate, damps the efforts of industry, and which is more severely felt, as the circle of its operations becomes more contracted. Their academies, and public schools, are better regulated than any I have yet seen; the mode of education at Berne is very imperfect; and I am told that, throughout Switzerland, it is in general hurt by an aristocratical pride, which destroys the equality among the boys, the only nurse of true emulation. I shall be better able to consider this subject hereafter. The manners of the people are plain and simple; and their sumptuary laws not regarded as laws of restraint: I am told, that vice and immorality are no where so severely punished; nor can the noblest birth, or rank, save a citizen from disgrace and imprisonment in the case of adultery. The breaches of duty are here publicly discountenanced, and to preserve consideration, one must add so as to detect it. You may safely, therefore, trust my morals in this town without danger; and after recovering from the fatigues of this day's journey, to-morrow I will accompany you to the falls of the Rhine.

The account of Rousseau is affecting and interesting. It is introduced by the following description of the scene of his last retreat:

* This little town [viz. Bienne], and republic, which are both contained within the circumference of a square league, is situated at the

* *Le Sa-rate R-sique*, translated from the German, KLEINJOGG, of Mr. HIRZEL.

eastern point of a lake that bears its name; extending along the feet of the Jura, till it meets the river Thiel, which joins it at the other extremity, by a navigable stream, to the lake of Neuchatel. The environs are remarkably pretty; the plain before the town is extremely fertile, with a full view of the water to the west; and towards the north, the Jura appears rising above the town, with its vineyards sloping down to the very houses, and its summit rusted with forests. Nothing can be more pleasing and picturesque than the passage from Cerlier to Bienne. The full length of the lake lies before you; every motion of the boat furnishes matter for a new landscape; and I never saw a spot so peculiarly adapted to the efforts of the pencil.

* The few little sketches I have made for you, will help to give you a detail of that variety of beauty which the designs of Aberley, I sent you last year, have so happily grouped together. On a small hillock, to speak in the language of the country, called Jolimont, the prospect presents, on every side, the most enchanting scenery. To the east, the whole lake of Bienne, with its island, towns, and villages; to the south, the river Broy, rolling its waves through an extensive plain, that ends in the distant glimmerings of the lake of Morat, and is finally closed by the Alps and Glaciers; and to the west, the magnificent lake of Neuchatel, with its surface variously chequered by the local accidents of light and shade.

* The bold and fertile island of St. Peter, breaks this expanse of water in the most beautiful manner, and was the last retreat of the unfortunate Rousseau, when driven from his asylum of Motier. It was here that he hoped to finish his days in peace and quiet; and in this sequestered solitude, forgotten by his friends, to pass the short remainder of his life in forgetting and forgiving his enemies. But his persecutions were not yet finished; he was forced to forsake this melancholy happiness, with a heart totally broken by misfortune, and the regret of those who had ever visited him in his peaceful abode*. Every one is acquainted with the cause and motives of his flight from Geneva; from thence he went to Iverdon, where, being pursued and proscribed by the council of Berne, he sought an asylum at Motier, in the Val de Travers, under the immediate protection of Lord Keith, then governor of Neuchatel. Wholly given up to music and botany, he seemed here to have recovered a tranquillity of mind to which he had long been a stranger; and his confession of faith, and final admission to the communion-table, gave his pious neighbours a hope of seeing accomplished a full recantation of his errors.

* Unhappily for him, and perhaps, even more so for Geneva, *Les Lettres de la Campagne* were ushered into the world with all the pride and support of aristocratical influence; several answers appeared,

* Any anecdotes relating to this extraordinary genius will, I doubt not, be acceptable to the Reader. Some that have been communicated to me since the writing of these Letters; and others, that I have collected from an excellent account of Switzerland, lately published by a gentleman of Neuchatel, will, I hope, occupy no unwelcome place in this part of my correspondence.

which only served to confirm the superior talents of the Author †; and the goodness of the cause he supported. It was now that he found himself mistaken in his passion for peace and oblivion; the insults and injuries he had experienced, had left an animosity in his heart that he could not easily vanquish; and, like the banished Bolingbroke, he once more embarked in the debates of his country.

His *Lettres de la Montagne*, in which he seems to have exhausted every resource of his astonishing genius, immediately gave new spirit to the popular party; they triumphed in their turn, and saw the pen they so much dreaded, effectually consigned to neglect, by the manly eloquence of their forgotten and abandoned Rousseau. Thus entered into this political contest, and the anathemas pronounced from the pulpit against a persecuted individual, leading him into doubts about the purity of their doctrine, he drew on himself the resentment of those who had protected him. He was summoned before the consistory, to give an account of his articles of faith; but he only sent a written answer, with the confirmation of the belief he had before professed at his first arrival at Motier in 1762. It was in vain he pleaded a personal contest; the doctrines he established were deemed dangerous; and the clergy of Neuchâtel now losing every hope of their proselyte, applied to the council, who appealed to their sovereign with regard to the book and the Author.

The following admirable Letter, which does honour to his head and heart, was the answer of his Prussian Majesty:

“FREDERIC, by the Grace of God, King of Prussia, &c. &c.

“Friends and trusty Subjects,

“It is with satisfaction we behold, in the humble Report, addressed to us the 4th of this month, relative to the work of Mr. Rousseau, entitled, *Letters written from the Mountain*, the attention you pay to objects you think interesting to the cause of religion. We cannot but approve the zeal of your holy pastors, in wishing to prevent the promulgation of sentiments contrary to the established and received doctrines of your country. And, disposed as we are, to second them in their laudable views, after examining the means most conducive to that purpose, we readily permit you to take what measures you think most necessary to the public good, with regard to the new edition and sale of the said Letters in question; leaving it to your prudence and discretion, to reject every thing that, after mature deliberation, may appear likely to open a future source of discord and division. Our intention, however, is, that the said work should meet with no mark of public infamy; which, besides being adverse to the spirit of moderation, that ought ever to accompany the defenders of truth, frequently gives a greater publicity to the writings it proscribes, and loses, by the act of condemnation, the very end it proposes to obtain.

† These Letters, written with a good design, and admirable both in their style and matter, appeared at a moment when the fermentation of parties began to subside. Like a zealous champion, Mr. Tronchin threw down the glove, at a time when he should have been satisfied, that his most formidable antagonist was driven from the list.

For the rest, we make no doubt, but as you are the first to do justice to the exemplary life and conduct of Mr. Rousseau, you are, at the same time, inclined to permit him peaceably to enjoy the protection of your laws, in the retreat he has chosen, where our will is, likewise, that he should remain in perfect repose. With this we pray God to keep you in his holy protection.

“ By order of the King.

March 30, 1765. (Signed) “ FENKENSTEIN HERZBERG.”

“ There was now only one way left to render this noble lesson of toleration useless. The country was alarmed; he was every day exposed to insults and danger, and thought it best, by a precipitate flight, to avoid the rage of an incensed and misguided populace. After a few months residence on this charming and sequestered island, he was once more ordered, by the council of Berne, to quit their territories. His misfortunes now totally overwhelmed him; he abandoned all hopes of happiness; and the following singular letter, among many, that passed between him and his friend Mr. De Grafenreid, then bailiff of Nidau, is the best proof of his feelings, and the severest reproach he has left behind him to the cruel inveteracy of his enemies.

“ SIR,

Island of St. Peter, Oct. 20, 1765.

“ The wretched situation in which I find myself, and the confidence I have in your goodness, have determined me to intreat you to propose one condition to their Excellencies; which, whilst it releases me, once for all, from the troubles of a turbulent life, will, at the same time, more completely fulfil, in my opinion, the intentions of those who persecute me. I have consulted my age, my temper, and my force; none of them are capable of supporting the fatigue of a long and dangerous journey, or of combating the inclemencies of the season in a foreign country, at a moment when my present infirmities hardly allow me to quit my chamber. After what has passed, I dare not enter the territories of Neuchatel; where, even the protection of the sovereign, and the government, cannot secure me against the fury of a deluded people. You cannot but be sensible, likewise, that thus inhumanly driven from this, I can have no hopes of protection from the smaller and neighbouring states. Reduced, therefore, to this cruel extremity, there appears to me but one resource; and, however dreadful it may appear, I embrace it, not only without repugnance, but with an eagerness to see it accomplished. If their Excellencies will but permit me to pass the rest of my days in prison, in any part of their state they shall judge proper, I will live there at my own cost, and give security for my future subsistence. They may debar me, if they please, from pen and paper, and from every worldly communication, but those immediately necessary, and which shall be carried on by the person to whose care I am entrusted. All I request is, the use of a few books, and the permission, now and then, of taking a few turns in the garden. Do not imagine, from the apparent violence of the expedient, that it is only the result of despair. My mind is, at this moment, perfectly calm, and my determination proceeds from the most cautious and profound consideration. If the resolution I have formed is an extraordinary one, you will allow my situation to be no less so. My calamities are without example; the forms of

life I have, for many years, been exposed to, were enough to have ruined the health of the strongest man: what then must be their effects on a poor infirm being like me, worn out with cares and vexations, and whose only ambition is to die in peace. The passions of my heart are all extinct; I feel only the desire of retreat and repose, and those will accompany me to the habitation of my choice. There, delivered from the idle importunities of the curious, and secured from the fatal contingency of any new event, I shall await the last with patience; and having no communication with the world, have nothing to increase my sorrows. I love liberty, I will confess; but mine is beyond the reach of man, and bolts and bars cannot deprive me of it. This captivity appears to me armed with so little terror, and I am so firmly persuaded, that it will afford me all the happiness I can expect in this life, that, upon that very account, though it would free my enemies from every alarm, I dare not hope to obtain it. But I am willing to acquit myself of every private as well as public reproach, and to try every honest means of assuring my own peace and quiet, and preventing any new dangers my enemies may force me to brave. I am well acquainted, Sir, with those sentiments of justice and humanity, with which your generous heart abounds, and feel how much it will cost it to demand a grace, of this nature, in my behalf. But I trust, that when you have considered every thing, the request I make will appear as a blessing; and the same sentiments which occasion your reluctance, is the surest voucher I can have of your being able to surmount it. I wait the honour of an answer before I take any decisive step, and begging you to accept, at once, my excuses and respect,

“ I remain, &c.”

“ The request was not granted, and the denial was followed by this short and pathetic letter :

“ Sir,

Island of St. Peter, 22d Oct. 1765.

“ I shall be able to quit the island of St. Peter next Saturday, and can so far conform to the order of their Excellencies. But the extent of their territories, and the ill state of my health, will not permit me, the same day, to pass the limits of their power. If they are inclined to punish this mark of disobedience, my life and person are perfectly at their disposal; I have learnt to expect every thing from mankind, and my soul is ever prepared for the worst.

“ Receive, just and generous man, the assurance of my respectful gratitude, and of a remembrance that will for ever be dear to my heart.”

The last Letters in this collection give a ludicrous account of the entertainment of the Grand Duke and Dukes of Russia at Stoutgard. The account, however, being very long, and the scenes described being nearly of the same nature, became tiresome; and though we laughed much, yet we yawned more. If the mild vapour overspread our faculties amidst its gayer scenes, how was it that we kept our eyes open amidst those of a graver and more sombrous hue? We will honestly acknowledge, that it was not without some difficulty.

ART.

ART. XI. *Observations and Experiments for investigating the Chemical History of the tepid Springs of Buxton, &c.* By George Pearson, M. D. 2 vol. 8vo. 8s. boards. Johnson. 1784.

‘THE occasion of these volumes of Observations and Experiments, that are now submitted to the judgment of the public, was the discovery of an error in the opinion universally and confidently entertained, concerning the nature of a kind of air, or *permanent vapour*, that impregnates the tepid waters of Buxton, on which their peculiar efficacy in diseases was believed entirely, or principally to depend.’

Such is the account given by the Author himself of the motive which gave birth to this publication.

He farther observes, in his Preface, that in executing this design, he found that many of his conclusions ‘were rendered vague, or less extensively useful, and that others could not be drawn, for want of a *general chemical history* of this spring water, considered as an elementary substance; and of the other matters, besides the above permanent vapour, that might be contained therein.’ These considerations induced him to enlarge his plan considerably, and to extend his enquiries to matters which may, at first sight, appear not to belong to his subject; but which, nevertheless, may serve to illustrate some of the more obscure points concerning the operations of this mineral water. An investigation into the *structure and contents of the strata whence it rises*, must no doubt be of service in leading us synthetically to the constitution of it: and a view of the *external form and appearance of the mountainous regions of Derbyshire*, and of the *climate of the Peak*, may effectually assist in accounting for some of the effects often imputed to the water alone: while a *chronological relation of the use of Buxton water*, must serve as a fund of experience, the utility of which is too manifest to be here insisted upon. It being generally the case in philosophical researches, that the investigation of one subject leads to the discovery of others that were not immediate objects of enquiry, our Author has not scrupled to intersperse in his work *accounts of some newly discovered or little-known properties of substances relating to several branches of chemistry, and animal and vegetable life*.

After this summary view of the general purport of the work, we shall briefly analyse the contents of it, dwelling chiefly upon those parts that appear to us to have an useful tendency.

Part I. In the *historical and descriptive* narratives, the Author seems to have been very industrious in collecting all that hath hitherto been said both as to the locality and the investigation of the substances that compose the strata of the Peak. The chain of hills that crosses near the middle of our island down to Derbyshire, and
which

which he calls the British Appenine, being described, our Author shews, from the course of the many rivers and rivulets that take their rise in them (in the Peak), that this is the highest spot in the southern part of the island. The number of mines, caves, chafms, &c. in this region, facilitating an examination of the inferior strata, Dr. P. has collected from Ferber, Withering, Bishop Watson, but chiefly from Whitehurst, a very ample description of them.

The section that relates to the *atmosphere* of the Peak, treats, 1. of its *pressure*, which, this region being so elevated, is of course less than in any other parts of England.

2. Its *temperature*, as it affects vegetation, the state of the water as to solidity and fluidity, and our sensations; hence are deduced observations on the seasons in the Peak. It is practically inferred, 'that during the summer months (the part of the year that Buxton is mostly resorted to), alterations are liable to be effected in the habits of diseased persons, if not by the difference of heat to which they are exposed from that of the countries from which they have come, at least by the frequently alternate states of heat and cold of the atmosphere. And that during the other parts of the year, changes may be produced in states of disease by the greater degree of cold of the Peak, than that of most other regions during the same season.'

3. Of the kind and quantity of substances combined with the air in the atmosphere. These substances are water and phlogiston. We find here observations on the purification of the air by vegetation and water, chiefly from Ingenhouz and Priestley. The Peak derives but little advantage from the former of these purifying processes, vegetation being but languid in that elevated region. As to water, the abundance of rain and fogs supply in a great measure the want of lakes and rivers. The comparative purity of the air, in different parts of and in the vicinity of the Peak, was tried by the nitrous test; but the accuracy of the test, as to salubrity, is very justly called in question.

4. Of the kind and quantity of substances impregnating the atmosphere of the Peak in a state of diffusion and mixture. The Dr. offers here many observations on gas, or choke damp (fixed air); on the oil of metals *, or fire damp (inflammable air); and first advances an opinion, that many of the permanent vapours, which choke animals and extinguish flame, are neither fixed nor inflammable airs, but probably a compound of air and phlogiston, which hath of late, though improperly, obtained the name of phlogificated air. We apprehend that when our Author wrote

* By the use of this appellation for inflammable air, the Author betrays the school whence he derived the elements of his chemical knowledge.

this, he had not yet seen Professor Murray's account of his experiments on the exhalations in the Grotta del Cane, published in the Stockholm Transactions for the year 1775, from which he deduced that this moffetta is actually fixed air. The water not combined, but merely diffused in the atmosphere, leads our Author here to enquire into the cause of the humid state of the atmosphere in the Peak. He mentions next the other ingredients that occasionally impregnate the air, such as, among the mineral substances, acids, alkalies, earths, metals, inflammables; of the animal kingdom, the multitude of insects that often swarm in the air; and lastly, the noxious miasmata arising from the putrefaction of both animal and vegetable substances, and separated from the living animals and plants in the performance of their functions.

5. *Of the quantity, frequency, and form of water, passing through the atmosphere to the surface of the earth.* After some general observations on rain, fogs, mists, snow, and hail, our Author delivers here the following practical directions.

'Practitioners, in advising patients to live in certain climates, will find it necessary to consider the influence arising from long continued or daily precipitations of water. Water contained in the atmosphere in a *suspended state*, and also water frequently falling through the atmosphere in a fluid form, to the surface of the earth, will have the effect of uniting with gas diffused through the common air, and consequently from the frequent humid states, and almost daily precipitations of water in rain, we may justly conclude the atmospheric air of this region (the Peak) to be more free of (*from*) impurity arising from gas contained therein, in a state of suspension, than in countries where contrary states of the atmosphere prevail. Moreover, water will combine with, or wash off almost every kind of substance suspended in the atmosphere, excepting water; so that on this account we should expect to find the *moor-land air of this region void of almost all extraneous substances excepting water*; a circumstance never before, as far as I know, suggested.'

6. *Of the motion of the atmosphere.* Under this head we find some general observations on winds, gusts, and storms. And here our Author concludes his investigation of the external form and internal structure and properties of the earth in the Peak.

The Second Part is entitled, *History of the chemical qualities of the tepid waters of Buxton.* And first, we have a section on the *properties of the tepid waters of Buxton, that are discovered immediately by the external senses.* The strata about Buxton, and the situation of the springs, are more particularly described. The temperature of the water is from 81° to 82°. It is perfectly transparent, colourless, insipid, and inodorous; emits air-bubbles, and a steam, and feels hard when rubbed between the hands. In general,

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neral, it appears to the senses to be a *simple or elementary substance, with which is mixed a permanent vapour*. This vapour, which rises in bubbles from the springs, is not gas (fixed air), for the water has no acidulous taste whatever: nor is it either an hepatic air, or any other phlogistic vapour, for it is perfectly inodorous.

The second Section contains *experiments to shew, by means of mixtures of substances, whether this water contains any ingredients, and what they are?* The result of this enquiry is, what had partly been already intimated in the former section, 'that these waters contain *no acid*, excepting perhaps a small quantity of gas, and *no alkali*; that they are impregnated with *vitriolic acid combined with quick lime*, forming vitriolic selenites; but whether united with other substances also, these experiments do not inform us: that they contain *muratic acid combined with some substance*, but with what kind of matter is not ascertained; and also *calcareous earth*: that it is extremely doubtful whether they have any *metallic salt*; but that if they do contain any, it is iron dissolved probably by the acid of vitriol, certainly not by gas; and that they are impregnated with a *permanent vapour*, which is probably air, but *not with any phlogistic substance*.

'The proportion of these substances, dissolved in Buxton water, to each other, and to the water, doth not appear from these experiments by mixture; but from the comparison generally made, of the appearances on mixture with common spring-water, it is probable, that they are not only of the same sort of substances, but in quantity not exceeding that which is usually contained in ordinary cold springs.'

In a third section are related *the experiments made to discover by means of heat the properties of Buxton water*. It appears from these experiments, that this water contains about $\frac{1}{8}$ of its bulk of *permanent vapour*, a part of which is air; but that the kind of vapour with which this air is mixed is not evident, except that it is not gas, or any phlogistic vapour.

That the substance which was found to combine with quick-lime, on the addition of lime-water to Buxton, Matlock, and common spring waters, and to form therewith a white precipitate, is gas: that Buxton water contains about half the quantity of this gas that is found in common spring water, 14 pints of the former water containing about 28 ounce measures of gas: that the quality of the gas contained in Buxton, Matlock, and common spring water, is the same with regard to degree of concentration considered as a species of acid, as this permanent vapour extricated from calcareous earth: That this gas in those waters is combined with quick-lime, or with the compound of gas and quick-lime, and not with simple or elementary water, as was hitherto supposed: That Buxton water
affords

affords on evaporation $\frac{3}{16}$ of its weight, or 16 grains of solid matter in a gallon of water, which sediment is found to consist of sea salt, vitriolic selenite, and calcareous earth, in the proportions of about $1\frac{1}{4}$ gr. of sea salt, $2\frac{1}{2}$ of vitriolic selenite, and $10\frac{1}{2}$ gr. calcareous earth (the total of these we must observe is only $14\frac{1}{4}$ gr. instead of 16 gr.) It was farther proved by this process, that Buxton water contains no acid excepting acid of vitriol, muriatic acid, and gas combined with fixed fossil alkali and quicklime. Lastly, that it does not contain any phlogistic substance separable by heat and evaporation.

On a general review of this investigation, our Author is of opinion, that the virtue of Buxton water, in the cure of diseases, depends chiefly if not wholly (1) on its purity, or small quantity of impregnation, (2) on its temperature, and (3) on the permanent vapour it contains.

The third and last part, which takes up the whole of the second volume, contains an ample series of experiments and observations on the *permanent vapour* that rises spontaneously from the tepid springs of Buxton. From these we learn, that this vapour is elastic, being affected in its dimensions both by pressure and temperature; that its specific gravity is nearly the same, or rather less than that of common air; that it is transparent and colourless in any bulk that can be conveniently viewed together; that it has no taste or smell; that it is sonorous; that when in motion it may be felt, exciting a sensation similar to the motion of the air called wind; and that it possesses the property of viscosity.

This permanent vapour has been found totally unfit for respiration, though not in itself poisonous, animals dying in it as if placed in an exhausted receiver. Fishes are killed in this water, not by the permanent vapour, but by the heat of the water. This vapour extinguishes fire. It was also found that the aerial fluid, which is extricated from Buxton water by the heat of boiling water, consists of about *equal parts* of the vapour which rises spontaneously, and of air. That in a mean pressure and temperature the bulk of this vapour is to that of water as 1 to 64: that vegetation is not impeded by this vapour, and that it is itself no way affected by vegetation: that an animal suffocated by this vapour, does not putrify sooner than an animal killed by some mechanical injury: that none of the acids, alkalies, salts of any kind, alcohol, oils, or solution of soap have any effect in decomposing or altering this permanent vapour: that common spring water and lime water, saturated with common air, do not unite with it: that it is not at all altered by being a long time in contact with water or lime water: and that under some circumstances it mixes with common air, not in a state of combination, but diffused, or in a state of mixture.

The next section treats of the occasion of the peculiar chemical properties of Buxton tepid springs. Allowing that the permanent vapour contained in this water is not gas, as hath hitherto been maintained, but a compound of air and phlogiston, and the same as the choke damp, our author contends, that the latter being known to be the effect of subterraneous fires, it must be admitted that the former is derived also from the same origin. Its heat he ascribes to the fermentation or rather decomposition of iron pyrites, which causes the inflammation of beds of combustible matter; and from this decomposition of the sulphur in the pyrites he derives the compound of air and phlogiston. From this hypothesis many other phenomena are deduced, accounting for the production of warm and tepid springs, of earthquakes, &c.

In the conclusion to the work, the reader will find many practical applications of the facts derived from the above experiments, and directions for the manner of using and keeping the Buxton water; of composing it artificially; and even of collecting from it the permanent vapour to which, and to the temperature, are chiefly ascribed its medicinal virtue, for preserving and administering this vapour independent of the water.

We have thus briefly gone over the contents of this work, the Author of which, no doubt, appears to be a diligent investigator, and zealous for the progress of the profession he has embraced. Considering that this is a first publication, and that (for reasons not assigned, but of which many and those very valid ones may exist) it has evidently been composed with some haste, we can scarcely censure some want of order in the arrangement, and of correctness in the style, which latter has in some places left us in the dark concerning the real sense of the Author. We think ourselves however justified in auguring, that, with a little more practice and leisure, Dr. Pearson may obtain a distinguished rank among the writers of his profession.

ART. XII. *Dramatic Miscellanies*: consisting of Critical Observations on several Plays of Shakspeare: with a Review of his principal Characters, and those of various eminent Writers, as represented by Mr. Garrick, and other celebrated Comedians. With Anecdotes of Dramatic Poets, Actors, &c. By Thomas Davies, Author of *Memoirs of the Life of David Garrick, Esq.* 8vo. 3 vols. 13s. 6d. boards. Davies. 1784.

THESE volumes must be highly acceptable to the lovers of playhouse anecdotes, and dramatic and theatrical criticism, a kind of literary commodity at present much in request; in which the Author, now under contemplation, is a considerable and successful dealer and chapman. There is indeed a certain charm and fascination surrounding the theatre, that gives a grace and lustre to every thing that appertains or relates to it. The pleasure we have derived, from scenes of humour or pathos, confers a consequence on those who have framed or represented them,

And we read the secret incidents of their lives, and touches of their characters, with the same kind of pleasure that we receive from admittance behind the scenes, where every thing appears in a new light, though in fact less advantageous.

Of the first of these volumes, too large a portion, no less than 200 pages, is consumed in animadversions on Shakespeare's King John, and Richard the Second—the last of which is one of the least attractive, and the first not the most considerable, of that great writer's dramas. In the course however of the dramatic and theatrical examination of these two historical plays, many shrewd observations, as well as entertaining anecdotes, are offered to the reader. The verbal criticisms on the text we shall here, and in every part of the work, entirely pass over, as they are, in our opinion, the least happy parts of these Miscellanies. We shall therefore, on these two plays, only observe, that the remarks on the Constance of Mrs. Cibber, the Pandulph of Colley Cibber, the extracts from the old play of King John; as well as the account of the revival of Richard II. with the anecdotes of Haynes, the Printer of the Craftsman, Stevens the button-maker, Dick Yates, Michael Stoppelaer, Mrs. Horton, and Nat. Clarke, are all worthy notice.

On the two parts of Henry IV. are many entertaining remarks and reports concerning the Falstaffs of Lowin, Betterton, Booth, Harper, Quin, &c.; the *Shallow* of Old Cibber, and the *Pistol* of his son; interspersed with some judicious observations on the plays themselves, in which the Critic has, as we think, offered weighty reasons in support of his opinion, that *Falstaff* was originally known by the denomination of *Oldcastle*. We cannot however agree with Mr. Davies, that Jonson or Fletcher meant to emulate or imitate that admirable character in their *Tucca* or *Cacofogo*. *Bessus* indeed is more doubtful.

The merit of Lowin in Falstaff tempts Mr. Davies, rather out of time, to trace the fate of the actors during the civil war; but the matter is entertaining, and, if rightly placed, would agreeably fill the chasm of the history of the theatre.

The remarks on Henry VIII. contain judicious criticisms on the representations of Henry by Betterton, Booth, Quin, &c. and of *Wolsey*, by Colley Cibber, Mossop, and Digges.

The second volume opens with an examination of the composition and representation of Shakespear's *All's well that ends well*; which contains nothing remarkable, except too high a commendation of the character of *Parolles*, and too laboured a depreciation of the *Bessus* of Beaumont and Fletcher. There are so many beauties, and so many defects in the play of *King and no King*, that we are not at all surpris'd, that Garrick thought of reviving it, and afterwards dropt the design. Mr. Davies, however, recites this intention, agitated in the theatrical cabinet,

REV. June 1784.

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with so much importance, that it recalls to our mind a line of Churchill's description of him in the *Rosciad*,

Statesmen all over ! in plots famous grown.

From Shakespeare, the Author of these *Miscellanies* passes to B. Jonson, whom, we think, he treats with too little respect and too much severity. The verses of Leonard Digges are poor authority. Mr. Davies might as well attempt to depreciate Shakespeare from the commendatory verses of Gardiner, &c. prefixed to the plays of Beaumont and Fletcher. The tragedies of Ben Jonson, as well as many other parts of his works, are deservedly fallen into oblivion ; but we heartily concur in the truth of the old distich,

The Fox, the Alchemist, the Silent Woman,

Wrote by Ben Jonson, are outdone by no man !

The plays of B. Jonson, however, afford Mr. Davies an opportunity of speaking of the merits of several performers in them, particularly Garrick and Woodward : of whom we have heard, from tolerable authority, that the manager instructed the actor, in the part of Bobadil, from his remembrance of Jonson's, the player's, Noll Bluff ; a character of Congreve, founded on B. Jonson's Bobadil.

From the cursory notice of the plays of B. Jonson, Mr. Davies reverts to Shakespeare, and properly censures the alteration of *Macbeth* by Sir William Davenant. The truth is, that during the civil war, notwithstanding the labours and silent studies of Milton, literature seems to have slept, and even the works of Shakespeare to have fallen into a temporary oblivion ; so that, afterwards, Davenant, Otway, and even Dursley, produced meagre and deformed plays, in which they pillaged and violated the venerable original. It seems too, that almost immediately on the demise of Shakespeare, that B. Jonson, and Beaumont and Fletcher, possessed themselves of the stage, to the exclusion, in great measure, of the admirable dramas of their glorious predecessor.

On *Julius Cæsar*, Mr. Davies has bestowed two chapters. The play, like every drama of Shakespeare, has its beauties, but not such as to give great pleasure on the stage ; which, as we suppose, was the true reason that Garrick declined reviving it, as well as the *King and no King* of Beaumont and Fletcher.

In the remarks on this play, Mr. Davies enters deeply into *Roman politics*. On the whole he is a partizan for Cæsar, and an enemy to the conspirators. The following passage is remarkable :

‘ We may, with all the appearance of truth, conclude, that the conspirators hated all tyranny but their own ; aristocracy was the idol for which they fought and died ; and that is, of all forms of government, the best suited to men of intolerant principles, and the most oppressive to the people. God forbid that England should be ever governed by a house of lords ! and this I do not say from a want of due reverence to that august assembly.’

In the remarks on King Lear, we are astonished that so sober and judicious a critic as Mr. Davies, should approve of the ridiculous *loves* between Edgar and Cordelia, first insinuated into the play by Tate, and so religiously and injudiciously retained by the actors. From his prejudices imbibed in that *corps*, he must have conceived so unreasonable a partiality for so wretched an alteration, weakening the main interest, and tending to degrade the filial tenderness of Cordelia. In the catastrophe, Tate has some merit; though we wonder that Garrick, who hazarded an alteration of Hamlet, never attempted a restoration of the conclusion of Lear, a scene which he, of all men, was most equal to exhibit; a scene which contains touches equal to any from the hand of Shakespeare.

Among the observations and anecdotes on this tragedy, Mr. Davies commemorates his own performance of Gloster, and his wife's Cordelia. Garrick, however, and Mrs. Cibber are not forgotten, but duly noticed and distinguished.

After a chapter on Shakespeare's Antony and Cleopatra, containing nothing remarkable, except an account of the introduction of *female performers* on our stage, the writer proceeds to some strictures on Beaumont and Fletcher, to which excellent dramatic authors, Mr. Davies, in our opinion, does less than justice. Shakespeare is excellent, super-excellent; but surely his merit is not founded on the inefficiency of other poets. Mr. Davies has very properly said, 'I have ever looked on Beaumont and Fletcher as the disciples, or rather the dramatic offspring of Shakespeare; and such an offspring as will ever reflect great honour on the parent.'

Remarks on performers, as usual, attend this chapter.

The third volume opens with observations on the tragedy of *Hamlet*; on which the Author employs no fewer than a hundred and fifty pages; in the course of which the best things we meet with, are a fair exposure of the incompetency of the Ghost in Voltaire's *Semiramis*, a dialogue between Wilks and Booth on bullying the Ghost, and an investigation of the character of Polonius. We agree with Mr. D. on the guilt of *Gertrude*, as well as on the merits, or rather *demerits* of Garrick's alteration of Hamlet.

The remainder of these *Miscellanies* are employed on the dramatic labours of Dryden, Otway, Lee, Buckingham, Congreve, Betterton, and Cibber. The critical observations on their works, though trite, are in general just; besides which, they serve as the vehicle of much theatrical history and anecdote, particularly the lives of those two stage-heroines, Mrs. Barry and Mrs. Bracegirdle. On the chapter of Cibber, we think the writer too much inclined to severity, relying too implicitly on pamphlets professedly written against him by splenetic authors, the constant revilers of playhouse managers. Our Critic seems to listen too readily to tales of scandal: the living indeed,

he praises profusely, and though he cannot but echo the loud applauses of the general voice in favour of the dead, yet he seizes every opportunity to remind us of the *envy* of Garrick, and the *vanity* and *insolence* of Cibber. His apology to Mrs. Garrick, in the preface to these Miscellanies, is but an addition to the offence given by the *Memoirs*; and to console the family of Mr. Rich, under their feelings for similar liberties, he tells them in a cavalier style, that 'they should consider he was not writing *the lives of the saints*!' This, however, is candour and mildness, in comparison to the insinuation against one of the last Editors of Shakespeare, in the 76th page of the third volume of these Miscellanies. Such a charge made, without proofs of the truth of it, is the most malevolent slander. While we are on this subject, we will inform Mr. Davies, that the friends of Garrick have often seen at Hampton, a very fine picture of Betterton, of which Garrick was remarkably fond. We hope, therefore, in the next Edition of these Miscellanies, to see a due correction of the last paragraph in p. 406 of the third volume. We more particularly notice these circumstances, because critics and biographers are apt to be afflicted with the itch of scandal, of which we perceived some touches in the Memoirs of David Garrick, who still lives in the kind memory of the theatrical world, of which he was once the idol.

Having given a kind of analysis of the whole work, we forbear to fill our pages with *extracts*; not from the fear of their appearing tedious or unentertaining, but because we wish to refer the reader to *the Miscellanies* themselves, which we will venture to recommend to his perusal, as an agreeable source of some instruction and much entertainment.

ART. XIII. *A Voyage to the Pacific Ocean*: Undertaken by the Command of his Majesty, for making Discoveries in the Northern Hemisphere; to determine the Position and Extent of the West Side of North America; its Distance from Asia; and the Practicability of a Northern Passage to Europe. Performed under the Direction of Captains Cook, Clerke, and Gore, in his Majesty's Ships the *Resolution* and *Discovery*. In the Years 1776, 1777, 1778, 1779, and 1780. In Three Volumes. Vol. 1st and 2d. written by Captain James Cook, F. R. S. Vol. 3d. by Captain James King, L. L. D. and F. R. S. Illustrated with Maps and Charts, from the original Drawings made by Lieut. Henry Roberts, under the Direction of Captain Cook; and with a great Variety of Portraits of Persons, Views of Places, and historical Representations of remarkable Incidents, drawn by Mr. Webber during the Voyage, and engraved by the most eminent Artists. Published by Order of the Lords Commissioners of the Admiralty. 4to. 4l. 14s. 6d. boards. Nicol. 1784.

TO this most valuable and splendid publication is prefixed a very elegant and masterly introduction by the Editor,

who, although his name does not appear, is well known to be the very acute and ingenious detector of the frauds published by Lauder and Archibald Bower; also of a learned work entitled *The Criterion* *. In this introduction, the advantages which have accrued from these voyages are pointed out; as they respect improvements in geography; as they do, or may hereafter, respect commerce, astronomy and navigation, botany, and natural philosophy in general.

In treating of the improvements, made by their means, in geography, he is naturally led to a discussion of what we knew before, in that branch of knowledge; and also to state the opinions which were entertained concerning what we had farther to expect.

Under the former of these heads, our Editor naturally premises something concerning the discoveries of *Columbus*, *Vasco de Gama*, *Magalhaens*, *Mendana*, and *Quiros*; as well as the more early Dutch discoverers, *Le Maire*, and *Schouten*, in 1616, *Tasman*, in 1642; and *Roggeveen*, who made the circuit of the globe, in search of discoveries, so late as 1722. But all these, he shews, except *Tasman*, deviated little from one common tract, and therefore discovered, chiefly, the same islands; but which, nevertheless, appeared to them to be different ones, on account of the different errors which had crept into the respective reckonings of longitude; and they, accordingly, called them by different names, to the no small confusion of the geography of this part of the globe. He next proceeds to deliver a succinct detail of the routes followed, and the discoveries which had been made in the five former voyages, undertaken by command of his present Majesty. In which he points out how great a share of the discoveries that have been made, belong to the immortal conductor of that which is recorded in the volumes before us.

Under the latter, the notions of a southern continent, and of a passage from the Atlantic into the Pacific Ocean, either in a north-eastern, or a north-western direction, stand foremost on the canvass; and it has fallen to the lot of our celebrated navigator to shew that neither of them have existence; at least, in latitudes where navigation is possible. From what is here said on the subject of a southern continent, we learn, that M. le Monier has not yet given up the existence of the land, called, by Bouvet, the Cape of the Circumcision †; but has lately printed two additional memoirs on the same subject; the arguments contained in which, as well as those advanced in his former paper, are here confuted, and Captain Cook's conduct, in his search of that land, is justified in the most complete and ample manner.

* For an account of which, see Rev. Vol. X. p. 463.

† See the Supplement to our Review for the latter part of the year 1781, p. 494.

In speaking on the latter of these two heads of speculation, many very interesting circumstances are introduced, relating to the countries and coasts adjoining to Hudson's Bay, Westward, furnished by the Committee of the Hudson's Bay Company; and which throw great light on the customs and manners of the people inhabiting that most dreary and inhospitable clime, as well as on the geography of that side of North America, and of which very little was before, with certainty, known to the public.

Formerly, great complaints were made against this Company, on account of their neglecting to prosecute voyages of discovery; for the purposes of which they at first received their charter, as well as for discouraging all attempts of that nature which were made by others: but it must be acknowledged that the present Governor and Committee have made ample amends for the narrow prejudices of their predecessors; as they have not only done every thing in their power towards obtaining a perfect knowledge of those parts themselves, but have, on the present occasion, most liberally and readily contributed every thing that could be required of them towards making that knowledge public and useful, by communicating such observations, maps, charts, and journals, as were in their possession. We look upon these communications to be so very interesting, not only from their novelty, and the entertainment which they will afford our readers, but also on account of their importance and authenticity, as geographical documents, that we shall make no apology for inserting the following abstract of them:

The great expectations which had been raised by Mr. Dobbs and Mr. Ellis, of finding a passage through Chesterfield's Inlet, from Hudson's Bay into the Pacific Ocean, induced the Governor and Committee of the Hudson's Bay Company, in 1761, to direct Mr. *Christopher*, then master of a sloop in their service at Fort Churchill, but now senior commander of the ships employed by them, to examine that inlet. In consequence of these orders, Captain *Christopher* sailed from Churchill River in the summer of 1761, and proceeded up it until he found he was in a river, by the water growing brackish: he then returned.

To leave, however, no room for a variety of opinions on this subject, he was ordered to repeat the voyage in the following summer; and Mr. Norton, since Governor at Churchill, was appointed to attend him in a cutter. The journals of Captain *Christopher* and Mr. Norton, together with Captain *Christopher's* chart of the inlet, were readily communicated by the Governor and Committee, with leave to extract from them such parts as might be thought useful and interesting to the public. From these authentic documents it appears, that the examination of Chesterfield's Inlet was now fully completed: and found to end in a fresh-
water

water lake, at the distance of about 170 miles from the sea; and that this lake was about twenty-one leagues in length, and from five to ten broad; completely closed on every side, except to the West, where there was a small rivulet. This small stream was likewise examined by Mr. Norton and the crew of the cutter; who landed, and marched up the country, until they found it terminate in three falls, one above another, over which there was not water for a small boat. The stream was continued about five or six miles above these falls, but with many intervening ridges, mostly dry from side to side. Thus ends Chesterfield's Inlet, and with it Mr. Dobbs's and Mr. Ellis's last expectations of a passage from Hudson's Bay into the Pacific Ocean.

Within these late years all the coasts North of Churchill, to this inlet, have also been examined; and it has been found that in all this extent of coast, there is no inlet of any consequence. Pissol Bay, which is situated in these parts, and which the last writer, in this country, on the probability of a N. W. passage from Hudson's Bay, mentions as the only remaining place where such a passage could exist, has been sailed round in an open boat, by Captain Christopher, and found not to run above three or four miles inland.

But besides these voyages, which satisfy us that we must not look for a passage on this side of the latitude 67 degrees North, we are indebted to the Hudson's Bay Company for a journey by land; which throws much additional light on this matter, by affording, what may be called demonstration, how much farther North, at least, in some parts of their voyage, ships must go, before they can pass from one side of America to the other. The northern Indians, who come down to the Company's factories to trade, had brought to the knowledge of our people a river, which, on account of much copper being found near it, had obtained the name of the Copper-mine river. We read much about this river in the publications of Mr. Dobbs; and he considers the Indians account of it as extremely favourable to his system. The Company, being desirous of examining into this matter with precision, directed Mr. Hearne, a young gentleman in their service, and who having been brought up for the navy, and served in it the war before last, was extremely well qualified for the purpose, to proceed over land, under the convoy of those Indians, for that river; which he had orders to survey, if possible, quite down to its exit into the sea; to make observations for fixing the latitudes and longitudes; and to bring home maps and drawings, both of it and the countries through which he should pass.

Accordingly Mr. Hearne set out from Prince of Wales's Fort, on Churchill river, latitude $58^{\circ} 47\frac{1}{2}'$ North, and longitude $94^{\circ} 7\frac{1}{2}'$ West from Greenwich, on the 7th of December, 1770; and all his proceedings are regularly recorded in a well-

written Journal; the publication of which would be a very acceptable present to the world, if he could be prevailed on to give it; as it draws a plain, artless picture of the savage modes of life, the scanty means of subsistence, and indeed the singular wretchedness, in every respect, of the various tribes, who, without fixed habitations, pass their miserable lives in roving over the dreary deserts and frozen lakes of the immense track of continent through which Mr. Hearne passed; and which he may be said to have added to the geography of the globe *. In the month

* As a proof of the inconceivable wretchedness and misery to which these people are subject, we shall give the two following extracts from Mr. Hearne's Journal: one of them is inserted in the work before us, and the other fell, accidentally, into our hands several years ago.

" We arrived at the Copper-mine river on the 13th of July, and, as I found afterwards, about 40 miles from its exit into the sea. On our arrival at the river, the Indians dispatched three men before, as spies, to see if any Esquimaux were about the river: and on the 15th of the same month, as I was continuing my survey toward the mouth of the river, I met the three spies, who informed us there were five tents of Esquimaux on the west side of the river; and by their account of the distance, I judged they were about 12 miles off. On receiving this news, no more attention was paid to my survey; but their whole thoughts were engaged on planning the best method of stealing on them the ensuing night, and killing them while asleep. The better to complete their design, it was necessary to cross the river; and by the account of the spies, no place was so proper for that purpose as where we were; it being fine and smooth, and at some distance from any cataract. Accordingly, after they had put their guns, targets, spears, &c. in order, we were ferried over the river; the doing of which (as we had only three canoes) took some considerable time. It must be observed that before we set out on the west side, all the men painted their targets, some with the image of the Sun, others with the Moon, others with different kinds of birds and beasts of prey, and some had the images of fairies and other imaginary beings on them, which, according to their silly imaginations, are the inhabitants of the different elements, as the earth, sea, air, &c. By a strict enquiry into the reason of this superstition, I found that each man had the image of that Being painted on his target, which he relied most on for success in the intended battle with the Esquimaux: and some were contented with a single representation, whilst others, doubtful, I suppose, of the power of any single being, would have their target covered to the very margin with hieroglyphics, quite unintelligible. This piece of superstition being completed, we began to advance towards the tents of the Esquimaux, always walking in low grounds, and being very careful how we crossed any hills, for fear of being seen by the inhabitants. The number of my gang being so far superior to the five tents of the Esquimaux, and the warlike manner in which they were equipped, in proportion to what might be expected of the poor Esquimaux, rendered a total massacre inevitable, unless

month of June 1771, being then at a place, called by the natives *Conge-catha-wha-chaga*, he found his latitude, by two observations,

kind Providence should work a miracle for their preservation. The land was so situated, that we walked under cover of the hills till we came within 200 yards of their tents, where the Indians that were with me laid some time in ambush, watching the motions of the Esquimaux (for we were in full sight of their tents). The Indians advised me to stay here till the fight was over, with which I would by no means comply: for I thought, when the Esquimaux were surprised, they would fly every way for refuge; and if they found me alone, not knowing me from an enemy, they would lay violent hands on me, when there were none to assist. I therefore determined to accompany them; assuring them at the same time, that I would have no hand in the murder, unless I found it necessary for my own safety. They seemed highly pleased at my proposal, and directly fixed a spear and bayonet for me; but I had no target. By the time this was all settled it was near one o'clock in the morning, when finding all the Esquimaux asleep in their tents, they ran on them, without being discovered, until they came close to their very doors. They then began the cruel massacre, while I stood neuter in the rear, and in a few seconds a scene truly shocking presented itself to my view. For as the poor unhappy victims were surprised in the midst of their sleep, they had neither power nor time to make any resistance; but men, women, and children ran out of their tents, quite naked. But where, alas! could they fly for shelter? They every soul fell a sacrifice to Indian barbarity: in all, near thirty! The shrieks and groans of the poor expiring souls were truly horrible! and this was much increased by the sight of one poor girl (about 18 years old) whom they killed so near to me, that when the first spear was struck into her, she fell down and twisted about my feet and legs, and it was with much difficulty I disengaged myself from her dying grasps. As the Indians pursued her, I solicited for her life, but so far was it from being granted, that I was not fully assured of my own being in entire safety for offering to speak in her behalf! When I begged her life, the two fellows who followed her made no reply till they had both their spears through her, fixed into the ground: they then both looked me sternly in the face, and began to upbraid me, by asking if I wanted an Esquimaux wife; at the same time paying no regard to the shrieks of the poor girl, who was twining round the spears like an eel. Indeed I was obliged, at last, to desire that they would be more expeditious in dispatching her out of her misery, lest, otherwise, I should be obliged; out of pity, to assist in performing that friendly office. The brutal manner in which they used the bodies, which they had deprived of life, is too shocking, and would be indecent to describe, and the terror of mind I was in from such a situation, is so much easier to be conceived than described, that I shall not attempt it. When they had completed this most inhuman murder, we observed seven more tents on the opposite side of the river. It must here be observed, that when the spies were on the look out, they could not see the seven tents just under them, on account of the bank hanging too much over; and only saw

servations, to be $68^{\circ} 46'$ N. and his longitude, by account, $24^{\circ} 2'$ West of Churchill river. They left this place on the 2d, and,

saw the five tents which were on the other side of the river, which is that part was not above 80 yards across. The Indians of these other tents were soon in great confusion, but did not offer to make their escape. The Indians fired many shot at them cross the river; but the poor Esquimaux were so unacquainted with the nature of guns, that when the bullets struck the rocks, they ran in great bodies to see what were sent them; and seemed curious in examining the pieces of lead which they found flatted on the rocks, till, at last, one man was shot through the leg; after which they embarked in their canoes, with their wives and children, and paddled to a shoal in the river. When my Indians had made all their observations on the bodies, as above mentioned, and plundered their tents of all the copper work (which they and the Copper Indians used instead of iron), they assembled at the top of an high hill, standing in a circle, with their spears erect in the air, and gave shouts of victory; calling, *Tima! Tima!* by way of derision, to the surviving Esquimaux, who were standing on the shoal. We then went up the river, about half a mile, to the place where our canoes and baggage were, with an intent to cross over, and plunder the other seven tents. It taking up a considerable time to get all across the river, as we had only three canoes, and being entirely under cover of the rocks, the poor Esquimaux, whom we left on the shoal, thought we were gone about our own business, and had returned to their own tents again. And the land was so situated on the east-side, that the Indians went under cover of the hills, until they were within an hundred yards of their tents; where they saw the Esquimaux busy in tying up their bundles. They ran on them again with great fury; but, having their canoes ready, they all embarked, and reached the shoals before mentioned, except one poor old man; who being too attentive in tying up his things, had not time to reach his canoe, and so fell a sacrifice to Indian fury. After the Indians had plundered these tents of what they thought worth their notice, they threw their tent poles into the river, broke their stone kettles, and did all they possibly could to distress the poor survivors. We found an aged woman at a small distance up the river, snaring of salmon, whom they butchered in the same manner; every man having a thrust at her with his spear."

The other extract is as follows:

"This day, January 11th, 1772, as the Indians were hunting, some of them saw a strange snow-shoe track, which they followed, and at a considerable distance came to a little hut, where they found a young woman sitting alone. They brought her to the tents; and, on examining her, found that she was one of the western Dog-ribbed Indians, and had been taken prisoner by the Arathapescow Indians in the summer of 1770; and when the Indians, who took her prisoner, were near this place in the summer of 1771, she eloped from them, with an intent to return to her own country; but it being so far off, and when she was taken prisoner having come all the way in canoes, with the winding of rivers and lakes, she had forgot the way; and

and, travelling still to the westward of North, on the 13th they reached the Copper-mine River; and Mr. Hearne was greatly surprised to find it differ so essentially from the descriptions which had been given of it, by the natives, at the Fort. For, instead of being navigable by ships, as they reported, it was scarcely, in that part, navigable by an Indian canoe; having three falls in sight at one time, and being choaked up with shoals and stoney ridges, which reached almost quite across it.

Here Mr. Hearne began his survey of the river, and continued it quite to its mouth, near which it was that the Indians committed the horrible massacre recorded in the foregoing note.

and had been in this little hut ever since the first setting in of the fall. By her account of the Moons past, since her elopement, it appears to have been the middle of last July when she left the Arathapescow Indians, and had not seen a human face since. She had supported herself by snaring of rabbits, partridges, and squirrels; and was now in good health, and flesh: and, I think, as fine a woman of a real Indian, as I have seen in any part of North America. She had nothing to make snares of, but the sinews of rabbits legs and feet, which she twisted together for that purpose; and of the rabbits skins had made a neat and warm winter's clothing. The stock of materials she took with her, when she eloped, consisted of about five inches of an iron hoop for a knife; a stone steel, and other hard stones as flints, together with other fire tackle as tinder, &c.; about an inch and an half of the shank of the shoing of an arrow, of iron, of which she made an awl. She had not been long at the tents before half a score men wrestled to see who should have her for a wife. She says, that, when the Arathapescow Indians took her prisoner, they stole upon the tents in the night, when all the inhabitants were asleep, and murdered every soul, except herself and three other young women. Her father, mother, and husband were in the same tent with her, and they were all killed. Her child of about five months old, she took with her, wrapt in a bundle of her own clothing, undiscovered, in the night. But when she arrived at the place where the Arathapescows had left their wives, which was not far off, it being then day break, these Indian women immediately began to examine her bundle; and having there found the child, took it from her, and killed it immediately. The relation of this shocking scene only served the savages of my gang for laughter. Her country is so far to the westward, that she says, she never saw any iron or other kind of metal, till taken prisoner; those of her tribe making their hatchets and chisels of deer's horn, and knives of stone and bone; their arrows are shod with a kind of slate, bone, and deers horns; and their instruments, to make their wood work, are nothing but beavers teeth. They have frequently heard of the useful materials the nations to the East of them are supplied with from the English; but, instead of drawing nearer, to be in the way of trading for iron work, &c. are obliged to retreat farther back, to avoid the Arathapescow Indians, as they make surprising slaughter among them every year, both winter and summer."

He found the river, all the way, even to its exit into the sea, incumbered with shoals and falls, and emptying itself into it over a dry flat of the shore, the tide being then out, which seemed, by the edges of the ice, to rise about 12 or 14 feet. This rise, on account of the falls, will carry it but a very small way within the river's mouth, so that the water in it had not the least brackish taste. Mr. Hearne is, nevertheless, sure of the place it emptied itself into being the sea, or a branch of it, by the quantity of whalebone and seal skins which the Esquimaux had at their tents; and also by the number of seals which he saw upon the ice. The sea, at the river's mouth, was full of islands and shoals, as far as he could see, by the assistance of a pocket telescope; and the ice was not yet (July 17th) broken up, but thawed away only for about three quarters of a mile from the shore, and for a little way round the islands and shoals which lay off the river's mouth. But he had the most extensive view of the sea when he was about eight miles up the river, from which station the extreme parts of it bore N. W. b. W. and N. E.

By the time Mr. Hearne had finished his survey of the river, which was about one o'clock in the morning on the 18th, there came on a very thick fog and drizzling rain; and as he had found the river and sea, in every respect unlikely to be of any utility, he thought it unnecessary to wait for fair weather, to determine the latitude more exactly by observation; but, by the extraordinary care he took in observing the courses and distances, walked from *Congecathawbachaga*, where he had two very good observations, he thinks the latitude may be depended on within 20' at the utmost. It appears from the map which Mr. Hearne constructed of this singular journey; and which, by permission of the Hudson's Bay Company, is copied into the general chart of the world, published with this voyage, that the mouth of the Copper-mine River lies in latitude 72° N. and longitude 25° W. from Churchill River; that is, about 119° W. of Greenwich.

Mr. Hearne's journey back from the Copper-mine River to Churchill lasted till June 30th 1772; so that he was absent almost a year and seven months. The unparalleled hardships he suffered, and the essential service he performed, have met with a suitable reward from his masters. He has been several years Governor of Prince of Wales's Fort, on Churchill River, where he was taken prisoner by the French in 1782; and, last summer, he returned to his station.

The consequences resulting from this extensive discovery are obvious. We now see that the continent of North America stretches from Hudson's Bay, so far to the North-West, that Mr. Hearne travelled near 1300 miles before he arrived at the sea; and that the whole of his track to the northward of 61° of North

North latitude, lay near 600 miles due West of the western coast of Hudson's Bay; at the same time that his Indian guides were well aware of a vast track of land, stretching farther, in the same direction. How futile now appear the arguments of those, who, about 40 years ago, sticckled so much for a North-west passage through Hudson's Bay? And who, we now see, must have employed both the frauds of forgery and perjury in maintaining their arguments, and blasting the character of a worthy and ingenious man*.

This information, though not laid before the Public till now, was well known to the noble Lord who presided at the Board of Admiralty when this voyage was undertaken, and of course regulated the instructions which were given to Captain Cook. These instructions are inserted at length in this Introduction; as well as those given to the late Captain Young, who was ordered to use his utmost endeavours to meet Captain Cook, by going through Baffin's Bay; but his attempts to get into that bay were wholly ineffectual.

The learned Editor next proceeds to give summary accounts of the attempts made by the Spaniards to examine the Western coast of America, North of California; those made also by the Russians for the same purpose, as well as for discovering the Eastern coast of Asia, and the islands which lie between them. And he observes, that the advantages obtained by these voyages would not be unimportant, if they were confined to the advances that have been made in geography, and no other purposes answered thereby but that of putting an end to the fanciful theories of speculative men; which, as he justly remarks, have but too often, already, given birth to impracticable undertakings; and might, hereafter, have been the cause of many more. But these voyages will not only benefit the world by discouraging unprofitable researches, but also contribute greatly to lessen

* Captain CHRISTOPHER MIDDLETON, after having suffered himself (we acknowledge weakly) to be seduced from the service of the Hudson's Bay Company, to go in search of this passage, was driven from his employment in the navy by the blackest and falsest calumnies, and obliged to spend what little property remained to him in the defence of his character and reputation, because he did not find what we now know, with certainty, did not exist. He died, some years ago, near Guisborough, in Yorkshire, in the utmost penury and distress: having, long before, been drove to the necessity of parting with Sir Godfrey Copley's gold medal, which had been presented to him by the Royal Society, in 1742, for his account of Hudson's Bay. His children, four daughters, brought up in ease and elegance by the produce of his labours in the early part of his life, all died, if we remember right, before him; some of them, at least, in a more wretched situation than himself.

the dangers and distresses which were formerly experienced in useful ones, by pointing out such a number of new bays, harbours, and anchoring-places, where ships may be sheltered, and their crews find comfortable refreshments; by detecting the mistakes of less experienced navigators; by rectifying the situation of a number of important places; determining the variations of the compass; detecting currents; and, by accumulating nautical observations for directing a ship's course along rocky and dangerous shores, through narrow straits, amidst perplexing currents, and dangerous shoals. In short the labour of these intrepid navigators must endear their names to the mariners of every country whom trade, or war, may carry into their track: and the hearts of the enemies of Great Britain, when fighting against her, must, no doubt, often, hereafter, glow with gratitude for those, her invaluable sons, from owing their lives and fortunes to these important discoveries.

But the benefits arising from these voyages, our Editor observes, are not confined to natural knowledge alone; for after the great discovery of the vicinity of Asia and America, or at least the full confirmation of it, we may hope, that we shall not be any more ridiculed for believing that the former could easily furnish its inhabitants to the latter: and thus, to all the various good purposes already enumerated, we may add this last, though not the least important, that they have done service to religion, by depriving infidelity of a favourite objection to the credibility of the Mosaic account of *the peopling of the earth*.

'Hitherto,' adds he, 'we have considered our Voyages as having benefited the *discoverers*. But it may be asked, have they conveyed, or are they likely to convey, any benefit to the *discovered*? It would afford exquisite satisfaction to every benevolent mind, to be instructed in facts, which might enable us, without hesitation, to answer this question in the affirmative. And yet, perhaps, we may indulge the pleasing hope, that, even in this respect, our ships have not sailed in vain. Other discoveries of new countries have, in effect, been wars, or rather massacres; nations have been no sooner found out, than they have been extirpated; and the horrid cruelties of the conquerors of Mexico and Peru can never be remembered, without blushing for religion, and human nature. But when the recesses of the globe are investigated, not to enlarge private dominion, but to promote general knowledge; when we visit new tribes of our fellow-creatures as friends; and wish only to learn that they exist, in order to bring them within the pale of the offices of humanity, and to relieve the wants of their imperfect state of society, by communicating to them our superior attainments; voyages of discovery planned with such benevolent views by **GEORGE THE THIRD**, and executed by **COOK**, have not, we
trust,

trust, totally failed in this respect. Our repeated visits, and long continued intercourse with the natives of the Friendly, Society, and Sandwich Islands, cannot but have darted some rays of light on the infant minds of those poor people. The uncommon objects they have thus had opportunities of observing and admiring, will naturally tend to enlarge their stock of ideas, and to furnish new materials for the exercise of their reason. Comparing themselves with their visitors, they cannot but be struck with the deepest conviction of their own inferiority, and be impelled, by the strongest motives, to strive to emerge from it, and to rise nearer to a level with those children of the Sun, who deigned to look upon them, and left behind so many specimens of their generous and humane attention. The very introduction of our useful animals and vegetables, by adding fresh means of subsistence, will have added to their comforts of life, and immediate enjoyments; and if this be the only benefit they are ever to receive, who will pronounce that much has not been gained? But may we not carry our wishes and our hopes still farther? Great Britain itself, when first visited by the Phœnicians, was inhabited by painted savages, not, perhaps, blessed with higher attainments, than are possessed by the present natives of New Zealand; certainly less civilized than those of Tongataboo, or Otaheite. Our having opened an intercourse with them is the first step toward improvement. Who knows, but that our late voyages may be the means appointed by Providence, of spreading, in due time, the blessings of civilization amongst the numerous tribes of the South Pacific Ocean; of abolishing their horrid repasts, and their horrid rites; and of laying the foundation for future and more effectual plans, to prepare them for holding an honourable station amongst the nations of the earth? This, at least, is certain, that our having, as it were, brought them into existence by our extensive researches, will suggest to us fresh motives of devout gratitude to the Supreme Being, for having blessed us with advantages, hitherto withheld from so great a proportion of the human race; and will operate powerfully to incite us to persevere in every feasible attempt, to be his instruments in rescuing millions of fellow-creatures from their present state of humiliation.

Having thus pointed out the numerous and important advantages which have arisen, and may arise from these voyages, both to the *discoverers* and *discovered*; our learned Editor proceeds to enquire into the origin of the inhabitants who people this myriad of islands that are scattered over the great Pacific Ocean, and proves, by incontrovertible arguments, founded on the affinity of their language, manners, and customs, that they have all, originally, sprung from one common stock, and that *that stock* is the Asiatic nation called *Malayans*. He also traces another of the large

large families of the earth, but whose lot has fallen in far less hospitable climes—we mean the Esquimaux; known hitherto only on the coasts of Greenland, Labradore, and Hudson's Bay; and who differ in several characteristic marks from the inland inhabitants of North America. Mr. Hearne, as our readers have already seen, traced this unhappy tribe farther back toward that part of the globe from which, no doubt, they had originally migrated; but it was reserved for Captain Cook to shew that it is the same race which peopled the bays and islands on the West coast of North America, and that they are extended over a space of at least 1500 leagues from East to West, and from the latitude of 50° to the latitude of 72° North.

Having discussed the several points of natural knowledge which appeared to the Editor proper to be admitted into this introduction, he proceeds to make his readers acquainted with the manner in which, and the persons by whom the narrative of the voyage was compiled; and, as this is matter of some importance to the public, we think we cannot give it better than in his own words.

‘ Captain Cook, knowing before he sailed upon this last expedition, that it was expected from him to relate, as well as to execute, its operations, had taken care to prepare such a journal as might be made use of for publication. This journal, which exists in his own hand writing, has been faithfully adhered to. It is not a bare extract from his log-books, but contains many remarks, which, it appears, had not been inserted by him in the nautical register; and it is also enriched with considerable communications from Mr. Anderson, surgeon of the *Resolution*. The confessed abilities, and great assiduity, of Mr. Anderson, in observing every thing that related either to natural history, or to manners and language; and the desire which, it is well known, Captain Cook, on all occasions, shewed to have the assistance of that gentleman, stamped a great value on his collections. That nothing, therefore, might be wanting to convey to the public the best possible account of the transactions of the voyage, his journal, by the order of Lord Sandwich, was also put into the hands of the Editor, who was authorised and directed to avail himself of the information it might be found to contain, about matters imperfectly touched, or altogether omitted, in Captain Cook's manuscript. This task has been executed in such a manner, that the reader will scarcely ever be at a loss to distinguish in what instances recourse has been had to Mr. Anderson. To preclude, if possible, any mistake, the copy of the first and second volumes, before it went to the printer, was submitted to Captain King; and after it had been read over and corrected by one so well qualified to point out any inaccuracies, the Earl of Sandwich had the goodness to give it a perusal. As

to the third volume, nothing more need be said, than that it was completely prepared for the press by Captain King himself. All that the Editor of the work has to answer for, are the notes occasionally introduced in the course of the two volumes contributed by Captain Cook; and this introduction, which was intended as a kind of epilogue to our voyages of discovery. He must be permitted, however, to say, that he considers himself as entitled to no inconsiderable share of candid indulgence from the Public; having engaged in a very tedious and troublesome undertaking upon the most disinterested motives; his only reward being the satisfaction he feels, in having been able to do an essential service to the family of our great navigator, who had honoured him, in the journal of the voyage, with the appellation of friend.*

The following apology is given for the length of time which has elapsed between the conclusion of the voyage, and the publication of the same:

‘They who have repeatedly asked why this publication has been so long delayed, need only look at the volumes, and their attendant illustrations and ornaments*, to be satisfied that it might, with at least equal reason, be wondered at, that it has not been delayed longer. The Journal of Captain Cook, from the first moment that it came into the hands of the Editor, had been ready for the press; and Captain King had left with him his part of the narrative, so long ago as his departure for the West Indies, when he commanded the *Resistance* man of war. But much, besides, remained to be done. The charts, particularly the general one, were to be prepared by Mr. Roberts†. The very numerous and elegant drawings of Mr. Webber were to be reduced by him to the proper size; artists were next to be found out who would undertake to engrave them; the prior engagements of these artists were to be fulfilled before they could begin; the labour and skill to be exerted in finishing many of them, rendered this a tedious operation; paper fit for printing

* These consist of eighty-six most elegant engravings; the nature, size, and subjects of which are as follow:

2	Whole sheets	} Of Maps, Charts, Plans, and Views of Land.
13	Half sheets	
10	Quarter sheets	
32	Folio	} Views of the Countries, Inhabitants, their Ceremonies, Amusements, Manners, Customs, &c. engraved from drawings made on the spot by Mr. Webber.
29	Quarto	

† Lieutenant Roberts was Master's mate on board the *Resolution*; and had been with Captain Cook in his former voyage. He constructed all the charts from Captain Cook's rough sketches, under the Captain's directions. The authorities from which the general chart was laid down, are given in a note.

REV. June 1784.

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them on was to be procured from abroad; and after all these various and unavoidable difficulties were surmounted, much time was necessarily required for executing a numerous impression of the long list of plates, with so much care as might do justice both to Mr. Webber and to his several engravers. When all these circumstances are taken into consideration, we trust we shall hear no more of the delay they have occasioned; and only be grateful to that munificent Patron of science, who not only directed the history of the voyage to be published; but to be published with such a splendid train of ornaments, at the public expence, as will still add to the merit of having ordered the voyage itself to be undertaken.'

We must here conclude our account of this most valuable and magnificent work, for this month: in succeeding numbers of our Review we shall proceed to give the outlines of the voyage, with extracts of the more interesting passages. And we shall endeavour to be as full, in this respect, as possible, in order to gratify the curiosity of such of our readers as have not been happy enough to procure a copy of it. We remember not a circumstance like what has happened on this occasion. On the third day after publication, a copy was not to be met with in the hands of the booksellers; and, to our certain knowledge, six, seven, eight, and even ten guineas, have since been offered for a sett.

MONTHLY CATALOGUE,

For JUNE, 1784.

POLITICAL.

Art. 14. *Letters to the Majesty of the People*, and a Declaration of those Rights of the Commonalty of Great Britain and Ireland, without which they cannot be free. By Major Peter Labilliere. 8vo. 6d. Laidler. 1784.

ABBE' RAYNAL remarks, in honour of the English language, that it is the only one which has expressed the idea conveyed in the phrase, '*majesty of the people*;' and Major Labilliere is so struck with the force of his expression, that he has entered into a correspondence, not with the ~~author~~ but with the *attribute*, or *quality* ascribed to their aggregate dignity! This may be overlooked in a foreigner, as we may suppose him to be by his name; but if he is a foreigner, he has imbibed a larger portion of the spirit of patriotism than even the generality of true born Englishmen. It has indeed gained such an ascendancy over his mind, that it has baptised every other inmate except piety; and these two associates have formed a coalition strong enough to put to shame every other coalition whatever. These letters, '*the epitome of fifteen years study*,' have, if we rightly understand their author, already appeared in one newspaper;

and from the refusal of the rest to admit them, he draws an inference not much to the advantage of these diurnal vehicles of intelligence; for he asserts, 'that the rejection of his letters affords the strongest and clearest proofs of the moral and political depravity of the newspapers, whose publishers 'ought to have been happy, in the present distracted situation of the nation, to have ushered in the new year with bold truths, and a plan of a blessed union of Christian and civil liberty, which, when adopted, the names of Whig and Tory will be lost in the dignified one, of a Christian patriot and citizen of the world.'

We cannot attempt to enter minutely into the subjects of these letters; but we are of opinion, that there is so much simplicity of character, and so much goodness of heart discoverable, that even the reader who dissents in opinion from the author, may peruse them with some degree of pleasure. We are rather surprised, that the Editors of the daily papers should have refused to insert them; but whatever were their reasons, they surely could not deny to this zealous writer the title which he assumes, *of a real friend to the people, a christian soldier, and a christian watchman.*

Art. 15. *Observations Politiques, Morales & Experimentales, sur les Vrais Principes de la Finance*, &c. i. e. Observations, Political, Moral, and Experimental, upon the true Principles of Finance: with an Essay on the Means of reforming the Finances of Great Britain; and a Sketch of a Plan for a Loan, by which the British Government may be provided with Supplies for discharging the Arrears of the last War, without imposing any Duty, Tax, or Excise. By J. V. D. Hey, Privy Counsellor of Commerce to the King of Prussia, and late Clerk of the Treasury to the State of Zealand. 8vo. 3s. 6d. Debrett, &c. 1784.

This work is offered to the Public as the mature result of the observation, study, and experience of forty years. The Author professes to lay down the true general principles, both political and moral, of the science of finance; to suggest the means by which the affairs of a state, burdened with public debts, may be retrieved; and particularly, to point out a method, by which the British government may discharge the arrears of the late war without fresh taxes, and at the same time establish a system, which will produce an annual reduction, and at length the entire annihilation, of the national debt.—As the Author is preparing for the press, an English translation of this work, we shall content ourselves for the present with barely announcing it to the Public.

Art. 16. *Letters to a Member of the Present Parliament*, upon the extraordinary and unprecedented Transactions in the last House of Commons. 8vo. 1s. 6d. Debrett. 1784.

Here we have a defence of the Coalition, a justification of the conduct of the ministry formed by it (particularly with regard to their famous East India bill), an invective against the present ministry, and a strong censure of the dissolution of the late parliament. These points are considered on principles that have been frequently urged both in the senate and in print, and therefore the Public are no strangers to them.

Art. 17. *Candour's Appeal to Independence*; or an Address to the Independent Members in the ensuing Parliament, and in particular to some of those who were also in the last. 8vo. 1s. Stockdale.

This loose declamatory writer is an advocate for the present ministry, and had he been the first who stepped forth in their cause, he might perhaps have gained some attention; but we have had all this, and much more to the same purpose, again and again, long ago!

Art. 18. *Address to, and Expostulation with the Public.* By John Earl of Stair. 8vo. 1s. 6d. Stockdale. 1784.

Lord Stair still continues to warn us of our desperate circumstances, and to complain of 'the cold hand of neglect laid on' himself; from which it is but natural to suppose, that a few rays of court sunshine might ripen his ideas so as to produce fruit not quite so harsh as they have hitherto brought forth. Indeed every crop is more sour than that which preceded; for whereas in his lordship's former state of the public debts*, the necessary peace establishment was fixed at sixteen millions, he now raises it to eighteen millions, from 'new lights and farther consideration;' such a correction seems to argue, that these sums are formed on loose computations rather than from accurate calculations, and to leave room for farther consideration from new accessions of light; and even Dr. Price, in his late Postscript, thinks the sum too large. To make up the great difference between this income and our expenditure, Lord Stair is for applying to the late numerous and warm addressers, to support the present minister, 'the offspring of their addresses, the child of their prayers,' with gratuitous contributions; rating their professions of support according to their abilities, thus:

From the city of London, the great emporium, centre, and repository, of the wealth of the world, as a sum that will not be missed	—	—	£10,000,000
From Westminster, the city of palaces, the temple of refined luxury, where pleasure is pushed to the very confines of its opposite, pain	—	—	5,000,000
From the rest of the opulent addressing counties, cities, and boroughs	—	—	15,000,000
Without an aid of this kind his Lordship does not see how 'this all-praised youth' is to pay ten shillings in the pound to the public creditors, taking years of peace and war together.			

Contributions from the public, the desertion of Canada, the sale of Gibraltar, and a duplication of the land tax, compose the principal articles in Lord Stair's *present* system of ways and means: and even these are proposed with so desponding an air, that we rather incline to wait for some of those 'less humiliating plans,' that he still doubts *not* are ready to be produced by the contending parties for the ministerial government.

L A W.

Art. 19. *Rayner's Cases at large, concerning Tithes*: Containing all the Resolutions of the respective Courts of Equity, particularly those of the Exchequer, taken from the printed Reports, and Manuscript Collections, mostly by Sir Samuel Dodd, late Lord Chief

* See Rev. vol. LXVIII. p. 442.

Baron, never before published; together with all the Appeals in the House of Lords, to and in Trinity Term, 22 Geo. III. To which is prefixed an Introduction, comprehending a concise View of the whole Law of Tithes; with Observations on several Cases of Appeal, that have been adjudged within the last Ten Years of his present Majesty's Reign; likewise a full Vindication of the Clergy respecting these Suits for Tithes: also an Appendix of Acts of Parliament, with Readings, particularly on Stat. 13 Eliz. chap. 10. and chap. 20. on which Acts, and the Construction of them, depend the whole Learning respecting, and the Validity of, all Alienations of Ecclesiastical Livings at this Day. The Whole upon an entire new Plan, and digested in a Chronological Series; with proper Tables of the Cases, &c. and a complete copious Index to the principal Matters. By John Rayner, of the Inner Temple. 8vo. 11. 1s. 3 vols. bound. Richardson and Urquhart. 1783.

The general principle of the tithe laws is simple and unequivocal. Notwithstanding this, the frequent perplexity of their operation, arising from causes which, probably, were not foreseen, has been productive of many serious evils. To unravel this perplexity, and, consequently, to prevent the evils it might produce, no method seems more effectual than that which has been adopted in the volumes before us; in which are exhibited the opinions and decisions of the first lawyers on almost every possible case in which tithes can be an object of litigation. The account of the whole law of tithes, which is given in the introduction, and which the author modestly speaks of as comprehending only a concise view of his subject, is ample and satisfactory. It is divided into seven chapters, five of which are confined to the subject itself, the other two are only relatively connected with it; namely, the sixth and the last. Of these, one contains, 'Observations on some special Cases of Tithes, decided in favour of the Clergy, during the present reign.' The other is, 'A Vindication of the Clergy from the aspersions cast on them, on account of their suits for tithes.'

Respecting the cases themselves, they must in great measure be taken on the credit of the compiler; on whom, indeed, we repose with much confidence, as in all those cases which have come within our own knowledge (and they have not been a few), we have every reason to applaud his fidelity and accuracy.

Subjoined to this work is an index, which may be thought to require some pruning: it is equal to the tenth part of the bulk of the whole three volumes, and contains, at least, 160 pages. It is not impossible, however, that a scanty index to a work of this kind might, with many people, be more objectionable than the bulky one we complain of; and, perhaps, in this instance, the proverb, of two evils to chuse the less, it may be advisable to reverse.

M I S C E L L A N E O U S.

Art. 20. *History of the Disputes with America*, from their Origin in 1754. Written in the Year 1774. By John Adams, Esq. 8vo. 2s. 6d. Stockdale. 1784.

The avowed design of this pamphlet is to 'pursue the tories through all their dark intrigues and wicked machinations, and to shew the rise and progress of their schemes for enslaving America.' The con-

duct of Barnard and Hutchinson is treated with great freedom and asperity; nor is the indignant Author less sparing of the characters of some eminent statesmen in England, under whose influence they projected and pursued the inauspicious system of American taxation. Mr. Adams foretold the consequence of obstinately adhering to it; and the event hath too well verified his predictions.—They were, however, PREDICTIONS WHICH REQUIRED NO INSPIRATION.

Art. 21. *An Appeal to the Fellows of the Royal Society*, concerning the Measures taken by Sir Joseph Banks, their President, to compel Dr. Hutton to resign the Office of Secretary to the Society for their foreign Correspondence. By a Friend to Dr. Hutton. 8vo. 1s. Debrett. 1784.

A plain, and as far as we can judge, dispassionate detail of the transaction which gave rise to the late dissensions and debates in the Royal Society; an account of which, as represented by the gentlemen of one side of the question, we have already given in our Review of the Narrative *, &c. The facts are here stated nearly in the same manner as in that publication—one circumstance only excepted, of which indeed we had intimated our suspicion that it had been there misrepresented, namely, ‘that the President had suggested that the council itself might be a competent committee for examining into the conduct of Dr. Hutton.’ The author of the present appeal, who certainly does not mean to spare the President, does not however tax him with so gross an insult upon common sense and common equity.

Art. 22. *An Answer to a Letter* lately addressed to her Grace the Duchess of Devonshire. 4to. 1s. Crowder, &c.

The letter to the Duchess of Devonshire, here alluded to, was noticed, with a degree of approbation, in our Review for last month. That performance, however, meets with no approbation from the author of this answer to it; who is of opinion that the noble lady deserves no kind of censure for the part she condescended to act during the Westminster election. On the contrary, he contends, that it was an act ‘particularly virtuous’ in her Grace, to exert herself in the service of so good a cause as that in which she so laudably engaged; ‘a cause of the utmost consequence to the national welfare;’ a cause which justly ‘demands the strenuous assistance of all those who have the least opportunity of serving it;’ that ladies, as well as the hardier sex, owe a duty to the welfare of their country; and can never be ‘justly reproached for occasionally stepping aside from what may be literally called their proper sphere, providing † they have an opportunity of rendering themselves useful. Under this persuasion,’ adds the writer, ‘I am sure the Duchess of Devonshire has acted. May her conduct, therefore (he exclaims), be an example for others! who, despising the illiberal remarks of the vulgar, will undauntedly step forth whenever their country shall need their assistance.’—Should this party defence of her Grace be deemed insufficient to exculpate her conduct, in the eyes of those who have no ideas of *political gallantry*, we fancy it will be in vain to look for a more efficient apology.

* See Rev. for April, p. 298.

† Probably the author wrote *provided*.

Art. 23. *An Epitaph on the late illustrious Earl of Chatham.* 8vo.
6d. Davies. 1784.

Every man has characters, the one dictated by friendship, and the other by enmity; one takes the right hand of truth, the other the left; and as monuments are erected, and their inscriptions written, generally by a man's warmest friends, no one upon reflection will consider an epitaph as an authority for more than the chronological order of personal anecdotes. There are few, we believe, who are disposed to dispute the abilities of the late Earl of Chatham; but there are many who are sensible, from a general view of things, that a man is sometimes driven forward, and sometimes backward, by adventitious circumstances that coincide with, or counteract, his personal endeavours. When the motto in the title page of this epitaph, ushers it in by a declaration of the eulogist, that

‘ He was a man, take him for all in all,
I ne’er shall look upon his like again.’

We are naturally prepared to expect the utmost stretch of panegyric. There are more reasons than one to be given, why a personal declaration of that kind will be verified; but should it be intended to imply generally, that there never will be such another man, we cannot do better than borrow a reply from the author of the *Dramatic Miscellanies* on a similar occasion: ‘I know very well,’ says this amusing writer, ‘that some of the surviving companions of Quin will pronounce it theatrical treason to suppose, *that it was* possible for this character (*Falstaff*) to survive their departed friend. But nature is not so niggardly in her productions. The rising generation may see new Garricks, Barrys, Cibbers, and Quins.’ In like manner, we venture to affirm, notwithstanding the adopted exclamation of Hamlet, that from the dedication of this epitaph, the writer of it has already another Pitt in his eye!

As to the epitaph itself, it is in sober truth a dry, laboured, prolix, biographical eulogium, far beyond the compass of any masonical record, though composed under some such idea; as will appear from the commencement of it, which unluckily reminds us of an epitaph of a far different complexion.

‘ Here continue
Inseparably to mingle with their original dust,
The sacred remains of a
Patriotic,
Disinterested,
And incorruptible Statesman;
Who was the terror of France,
The admiration of Europe,
The delight and glory of the British empire.’

Lord Chatham’s public conduct is celebrated through 246 such measured lines, ending with an exhortation to venerate the memory

‘ Of the right honourable and truly illustrious
William Earl of Chatham.’

Art. 24. *Lowndes's London Directory for the Year 1784.* Containing an alphabetical List of the Names and Places of Abode of the Merchants and principal Traders of the Cities of London and Westminster, the Borough of Southwark, and their Environs, with the Number affixed to each House. Also separate Lists of the Lord Mayor and Court of Aldermen, Commissioners of Excise and Customs, Bank, South-Sea, and East India Directors; Russia Company, Royal Exchange Assurance, Sun-fire, Union, Hand in Hand, London, and New Assurance Directors; to which are added, a correct List of all the Bankers of London, and a particular Account of public Stocks. 8vo. 1s. Lowndes. 1784.

This is the twenty-third Edition of a *useful* work; an epithet which is merited by few of the daily, weekly, monthly, yearly swarms of literary insects, moths, butterflies, maggots, and bugs, with which this country is perpetually infested. The publisher assures us, in his prefatory advertisement, that in order to render this Directory as complete as possible, persons are actually employed in enquiries at every reputable house in London, Westminster, Southwark, and the environs.—Indeed, without this industry, we do not see how it is possible to render a publication of this kind so correct and useful as the present work appears to be.

Art. 7. *A Guide to Stage Coaches, Diligences, Waggon, Carts, Coasting Vessels, Barges, and Boats, which carry Passengers and Merchandise from London to the different Towns in Great Britain.* Describing the Number of Miles to each Town, and the Days and Hours when the Carriages set out from the Inns, &c. in and near London. With an Account of the several Wharfs, Keys, and Stairs, where Goods and Passengers are usually received, and conveyed in Vessels Barges, or Boats, to the different Parts of the Kingdom. Also the Rates paid to Carmen for the Carriage of Goods: together with their Orders and Ordinances, as settled by the Lord Mayor, &c. The whole useful to Gentlemen, and designed as an Assistant to Warehousemen and Shopkeepers, who send Bales or Parcels into the Country. To this Edition are added, The Rates of Hackney Coaches, Chairmen, and Watermen. 8vo. 1s. Lowndes. 1784.

The same marks of diligence and industry appear in these, as in the preceding lists.

Art. 26. *Letters from a Mother to her Children,* on various important subjects. 2 vols. 12mo. 2s. Marshall. 1784.

These little volumes are intended to fix on the minds of children as early regard to the principles of piety and morality, and form an habitual attention to them. They are written as from an affectionate mother, and contain sentiments highly proper, with arguments very persuasive and affecting, and likely to influence young minds. The author trusts 'that the great scarcity of religious books, tolerably adapted to the capacities of children, will prove a sufficient excuse for this publication.' The writer further observes, that 'the necessity of rendering *serious* subjects *pleasing*, if they are in any degree expected to be *beneficial* to the youthful mind, will, it is hoped, obviate every objection that might, by the most scrupulous, be raised to the manner chosen to introduce them.' We acknowledge we do not perceive any

reason for complaint in this respect. The different topics are introduced in an agreeable manner, by circumstances which may be likely to draw greater attention : if an objection might be hinted, it is that their cast is something too much of the grave kind, and not sufficiently cheerful ; though at the same time conveying the most necessary and useful truths, and not destitute of a manner suitable to the purpose.

DRAMATIC.

Art. 27. *The Double Disguise*, a Comic Opera, in two Acts. As performed at the Theatre-Royal in Drury Lane. The Songs set to Music by Mr. Hook. 8vo. 1s. Bell. 1784.

An unpretending trifle, which we suppose that the industry and skill of the performers, with the addition of some tolerable music, supported for a few nights on the stage. In print its days cannot be long.

Art. 28. *Selima and Azor* : a Persian Tale in Three Parts. As performed at the Theatre Royal in Drury Lane. 8vo. 1s. Bell. 1784.

The most satisfactory account that we can give of the piece, is to transcribe the advertisement prefixed to it :

‘ The following little piece (which is an imitation of the French *Zemire & Azor*), was the production of some leisure hours, in a journey which the author made a few years ago : He was absent from England at the time it was brought on the stage ; and he is very sensible, that the uncommonly favourable reception it met with from the Public, must be principally owing to the great justice done the piece by the managers, and by the performers : but most particularly to the taste and judgment of Mr. Sheridan, in several judicious alterations, and to the excellent music of Mr. Linley, to both of whom the author has pleasure in making this public acknowledgment.’

This imitation of *Zemire & Azor*, is said to be the production of a person of fashion, and he writes like a man of quality.

Art. 29. *Edwy*. A Dramatic Poem. 8vo. 1s. 6d. Dilly, &c. 1784.

It is pity that this story, one of Milton’s subjects for the English Drama, should have been reserved for the unskilful hand that has at length undertaken it. The piece possesses neither the interest of a drama, nor the elegance of a poem.

EDUCATION.

Art. 30. *The Children’s Friend* : Translated from the French of Mr. Berquin, Vols. V. VI. 18mo. 1s. each. Cadell, &c.*

We beg leave to recal our reader’s attention to this excellent work (now publishing in small volumes once a fortnight), of which a particular account was given in the Review for March. Mr. Berquin, we are informed, has received from the French academy their annual prize (in value 50 guineas) granted to the author of that composition which shall be adjudged the most useful publication of the year. The reward was judiciously bestowed ; and we hope the author of a work of such

* The whole of the original work, in French, is now published complete, in 24 vols. sewed. Those who chuse to have them half-bound, in 12 vols, are to pay 1l. 4s. single vols. at 1s. each.

uncommon merit, will not fail to obtain, likewise, the general countenance and favour of the British public.

Art. 31. *Cobwebs to catch Flies*: or Dialogues in short Sentences, adapted to Children from the Age of Three to Eight Years. In Two Volumes. 12mo. 2s. Marshall.

These lessons are very well contrived for teaching children to read; they begin with pieces consisting entirely of words of three letters, and go on to words of four, five and six letters; and of one, two, three and four syllables. The dialogues, if not very entertaining or instructive, are however level to the capacities of children.

CLASSICS.

Art. 32. *M. Val. Martialis Epigrammata in XII Libros digesta: ut uni sic omnibus Poetis facem præferente Jacobo Elphinstonio. Londini.* 8vo. 5s. White, Dilly, &c. 1783.

Of this new edition of Martial, Mr. Elphinston thus speaks in his *Hypercritic**, after mentioning his own translation of the Roman Epigrammatist; 'Nor will the English work be the less welcome, that it is now accompanied by the original; *cum Introductione ad Poetas, præcipue ad MARTIALEM*; being the first Latin edition of Martial, that ever enjoyed the light of arrangement; with which that of the new English version exactly corresponds: and exhibiting, in like manner, the completest collection of MARTIAL's works, that propriety ever can admit.'

Such is Mr. E.'s own account of this edition; and as we believe him to be an honest man, we shall take his word, without comparing the order of the Latin epigrams with that adopted in his translation. It would, however, be unpardonable in us to omit taking notice of Mr. Elphinston's kindness towards the subscribers to his version of MARTIAL, in now printing this new edition of his works; for we are convinced, that there is *no other possible method* which *he* could have adopted of rendering his translation intelligible.

BOTANY.

Art. 33. *Translation of the Vegetable System of Linnæus*; by a Botanical Society at Litchfield. 8vo. 2 vols, 8s. sewed. Leigh and Sotheby. 1784.

We have only to announce the publication of two more parts of this work, viz. the second of Vol. 1st, and the first of Vol. 2d. For our account of the undertaking, see *Review* for May 1783.

N. B. Since the above was written, we have seen an Advertisement of the Translation, complete, in 4 vols.

Art. 34. *Observations on the Oheeroo, a Palm Tree, &c.* 8vo, 32 pages; no Price mentioned. Printed by G. Bigg. 1784.

This comes from a visionary Behmenite, who would prove you, that "the righteous shall flourish as a palm-tree."—Now as none of the Asiatic palms are vigorous enough for his purpose, he takes a trip to *Utopia* (doubtless in an air balloon), describes a swinging one †, as *unique*, nuts, nubs, maggots and all, to be found *only* in *that* country, called the Oheeroo (a learned native writes it, O-queer-o), and then

* See our last Appendix, p. 595.

† A print of the tree is prefixed. The Author says it is called *Oheeroo* by the Arowacks, a tribe of Indians on the coast of Guiana.

shows you, how you shall flourish—What is Sir Joseph Banks to this *most profound Naturalist!*

N. B. The Public are, probably, obliged to the same writer, for the "Observations on one of the names of God." See p. 485.

NOVELS.

Art. 35. *The Magdalen*: or the History of the first Penitent received into that charitable Asylum. In a Series of Letters to a Lady. With Anecdotes of other Penitents, by the late Dr. Dodd. Small 8vo. 2s. 6d. Lane.

In the Dedication to Mr. Harrison, Chaplain to the Magdalen Hospital, this publication is said to contain '*Historic Facts*.'—They may be so. But whether facts or not, they have the merit of being natural, interesting, and pathetic. We have some doubt, however, as to the moral tendency of some particular parts of it, though there is no part that *positively* offends against the strictest rules of virtue and religion. The methods of seduction should be touched with a wise and delicate hand, lest, instead of guarding the weak, we should instruct the wicked.

Art. 36. *Female Sensibility*; or, the History of Emma Pomfret. Founded on Facts. 12mo. 2s. 6d. sewed. Lane. 1783.

We cannot better characterise this work, than by presenting the Reader with part of the introduction to it. 'Whoever expects to find, in the following sheets, warm descriptions of romantic adventures; improbable events, which never did, and never can happen; pompous accounts of bleeding heroes and of sceptred tyrants, will be disappointed. "This is an artless tale, told in an artless strain." The story is wrote only to the heart; and is plain, simple, and unaffected.'

While we write *probatum est* to this account of the work before us, impartiality, and justice, both to the original Editor and the Public in general, oblige us to remark, that it is only an *adopted issue*, to which the foster-parent, for the sake of passing it on the world as a *new production*, hath thought it expedient to give a *new name*. In short, this novel is literally the same with one entitled *Henry and Emma*, and which may be found in a work published by Noble, under the title of *Sketches from Nature*. We know not on what principle of justice or propriety this species of literary imposition can be vindicated or excused.

MEDICAL.

Art. 37. *An Essay on the most efficacious Means of treating Ulcerated Legs*, in which the topical Applications in general Use are considered, and some new Methods for Relief proposed; with particular Observations on the Safety of healing Old Ulcers. 8vo. 1s. Nicoll. 1783.

The hints thrown out in this short piece are rational, but we imagine will not be new to those who have thought or read with any attention on the subject.

RELIGIOUS.

Art. 38. *Sketches of History*: In Six Sermons. By William Godwin. 12mo. 2s. 6d. sewed. Cadell. 1784.

The subjects of these discourses are, 'The resignation of Aaron; The degeneracy of Hazael; The arraignment of Jesus; The crucifixion'

fixion of Jesus; The resurrection of Jesus; The character of Jesus.³ These sermons present many just and useful sentiments, in no unpleasing dress. The manner and expression are sprightly and striking, and some passages can hardly fail of securing, at least, a present attention. They are declamatory; but the declamation is not destitute of thought, or good sense: they are picturesque, and therefore entertaining; and they are short, which may prove to some readers a recommendation. To convince our reason may be the surest path to amendment; but the passions are not to be neglected. On the whole, it may be hoped, that these sermons, though not entirely faultless productions, will prove beneficial to their readers. Variety, in this branch of composition, is, no doubt, desirable; that different tastes and tempers may be addressed in such a manner as is most likely to engage their attention. These discourses approach nearer to the animated style of the French orators, than the generality of compositions for the pulpit, in this colder climate.

Art. 39. *The Mandate of his Grace the Archbishop of Paris, ordering the Te Deum to be sung in all the Churches of his Diocese, in Thanksgiving for the Re-establishment of Peace.* Translated from the French. 8vo. 6d. Coghlan.

Christian charity will deem the Prelates on both sides to be very good men, who accommodate their religious duties as gracefully as they can to their political obligations. Thus, when their earthly masters find it convenient to quarrel, it is incumbent on them respectively to call upon their heavenly Master to assist their efforts in destroying the beings and works of his creation: and when their said masters have exhausted their strength in carnage and devastation, they then, in their more proper character, and it may fairly be presumed, more cheerfully, as ministers of peace, hail the cessation of warfare with thanksgivings. *Te Deum* is accordingly sung in Latin on one side, while a form of prayer is read in English on the other; and the purposes of these customary solemnities are equally well answered at each season, by the effect they have on the minds of the people.

The Archbishop of Paris writes like a sensible worthy man, and exhorts his flock to their moral and pious duties, in the style of a true Christian pastor. As a literary composition, we can say little concerning it, not having seen the original.

Art. 40. *Reflections on the State of the Established Religion, the Clergy, and the Universities; and the Means of improving them: in a Conversation between an eminent Prelate and a learned Friend. Communicated by the latter, in an Epistle to a celebrated Dean. With an Appendix and Notes by the Editor.* 4to. 2s. Rivington. 1783.

The Points to which these reflections are principally directed are, the laxity of discipline prevalent in the Universities; the inattention that is there paid to theological studies, and the consequent ignorance of scriptural knowledge in the generality of candidates for Orders: evils that have been long seen and lamented. Though this dialogue, the speakers in which are Bishop Burnet and Dr. Whitby, furnishes not any specific plan for their remedy, it suggests several hints that might be adopted, and, indeed, ought to be attended to, in every system of education which has religious information for its object.

Art.

Art. 41. *A Letter to Mr. Richard Cumberland, occasioned by his Letter to Richard Lord Bishop of Landaff.* By the Rev. Edward Barry. 8vo. 1s. Bew. 1783.

The Author seems conscious that his 'style is not so critically arranged in classic order' as it ought to be. We should have been the more disposed to overlook this defect, if the letter had not been equally defective in every other requisite of good composition. If Mr. Cumberland was petulant, he was acute, sprightly and ingenious. It is intolerable when petulance is joined with insipidity, and when absurdity and affectation are as predominant as incivility.

Art. 42. *Some Account of the unfortunate Convicts*, particularly John Ash, who suffered in Newgate, March 4, 1784. By a Clergyman. 8vo. 6d. Rivington.

Ash was condemned for personating Thomas Eaton; and selling out 750*l.* 4 *per Cent.* Eaton's property; a species of forgery and imposture which is become very common. It should seem, therefore, that hanging is not a punishment severe enough to operate effectually, in the way of example. The pious author of this account of Ash's penitence, should, we think, have expatiated on the heinousness of the offence, as well as on the certain salvation of these unhappy wretches, *through the merits of Christ*. Something is, surely, due to the intention of the laws, in the infliction of punishment, as well as to pious compassion, for the worst enemies of Society; who, after a life of profligacy, are sent out of the world in the character of Christian heroes. The possible effect of which, on their surviving associates, is obvious.

Art. 43. *Observations on one of the Names of God in holy Scripture.* 8vo. 1s. Trapp. 1784.

Some honest, well-meaning man, as we conceive, here presents his reveries. We do not say that his head is deranged; but he seems involved in mysticism; overwhelmed, perhaps, by consulting too closely the lucubrations of some Behmenists; one of whom he mentions as the *divine* Swedenborg. 'My reason,' says he, 'for communicating some of my impressions on this great name (Jehovah), is because on the 31st of July, 1780, I felt a most potent impression of the wondrous attribute of self-existence; in short so much that I was like thunder-struck by it; and since this time I have only longed after the holy Scriptures, and frequently receive that divine nourishment from them, which very few of the human race can form an idea of.—For several months after the above date, I thought myself unworthy to write or speak any of God's names, especially that high name, which Christians usually, but I think improperly, write *Jehovah* (he writes *Jehowah*), but being afterwards tossed on a tempest of hapless loves, cares, losses, frettings, follies, and vicious sins, this high reverence has been and is much obliterated.' These few lines will give the reader some proper notion of this writer. He addresses his work to Edward Thompson, Esq. with the following short note; 'Sir, I beg your protection of these unprotected observations.' Far would we be from saying any thing which should lessen the highest reverence for God; but as to this pamphlet we do not see that it can at all contribute to information or improvement.

S E R M O N.

Piety, Benevolence, and Loyalty recommended.—Before the University of Cambridge; Jan. 30th, 1784. Published at the Request of the Vice-Chancellor and Heads of Colleges. By Peter Peckard, A. M. Master of Magdalen College. 4to. 1s. Cambridge, printed. Sold by Cadell, &c. in London. 1784.

This sensible and worthy Author introduces his discourse in the following manner: 'Though many generations have now passed over since those bloody scenes were exhibited, which ended in the fatal event of this day, yet great rancour of mind still unhappily attends the contemplation of those distant transactions. Inasmuch that on this subject all candour of examination, and impartiality of decision, together with all equability of temper, seems to be banished from the hearts of men. And although, when things are brought to such dreadful extremes, by contending parties, it is probable that there must have been great faults on both sides; yet if truth should extort a censure of either for their indefensible proceedings, calumny and clamour instantly begin their operations. Here, the censor is an enemy to royalty, and the constitution of his country: there, he is a friend to despotism, and a subverter of the natural, and civil rights of mankind.'

There is certainly too much justice in the above reflections; at the same time we would wish to believe that each party do at present form more wise and equitable views of the subject than formerly they have done, and are growing daily more friendly to one another, and to the real interest and liberty of their country. The preacher, however, makes a very proper use of his remarks, when he adds, 'This then being the case, I shall industriously avoid a particular discussion of this most unhappy subject; but since the time of humiliation for past offences cannot be an improper season to be reminded of present enormities, let me entreat your attention to our real state and condition under those general heads of social, religious, and political duty enumerated in the text; which, how lightly soever they may be esteemed, are nevertheless articles of most important obligation upon us, whether as men, as Christians, or as subjects, in a civilized society. *Honour all men, love the brotherhood, fear God, honour the King.*

Mr. Peckard accordingly proceeds judiciously to illustrate each of the precepts, in a manner to which, we apprehend, very few, if any, attentive readers will object. Under the first direction he is naturally led to speak concerning the slave-trade, which, it may be concluded, he utterly condemns. He introduces here, in a note, a very high, but just, character of Ignatius Sancho, whose printed Letters* are well known.

The picture which is drawn of our own country, under the above mentioned heads, is indeed very unpleasing, we wish it may have any effect to persuade us heartily to attempt a removal of the deformity, and a prevention of those evils which such a state of things appears to prognosticate.

The discourse (together with that delivered on the 5th of November last, and since printed †) is dedicated to the Rev. Samuel Hey, A. M. President of Magdalen College; in this address the Author says concerning each of the above sermons, 'They contain a sort of outline, or rough sketch of my sentiments on some very important subjects. My whole view in them is to recommend the great principles of Christian morality, of reverence to the Supreme Being, and of dutiful submission to political government; with a due regard for civil and religious liberty, as founded on the Gospel of Christ, and the principles of the Revolution. I have not advanced any thing, but what, after serious consideration, appeared to me to be true. So far as the points recommended appear to you in the same light, I shall wish for your attention to them in the education of youth, committed in great measure to your care, but no farther.'

This dedicatory letter is concluded in the following terms: 'In all human probability, this will be the last public act of my life. The course of nature, my advance in years, the indications which I perceive of declining strength, all intimate to me that my continuance with you cannot be of long duration. So long as I shall remain with you, I shall be happy to co-operate with your endeavours in the care of the young men entrusted to us, whose parents wish for a virtuous, rather than a fashionable education. When I shall be removed hence, I shall leave you in the well assured hope, that you will not only persevere, but recommend it to your own successors and mine, to follow us in those paths which lead to the satisfaction of conscience, and to virtuous reputation.'

These are sentiments worthy the Master of a College, and a tutor of youth.

CORRESPONDENCE.

§45 We have received a letter, signed *Justice*, the writer of which taxes us with misrepresentation in our account of *the Narrative of the Dissentions and Debates in the Royal Society*, and intimates a suspicion of the writer of that article having been influenced by mercenary motives.—The insult is too wanton to be seriously repelled, we shall therefore dismiss it with only asking the pseudonymous writer, whether being (as we are satisfied he is) one of the confederates in the opposition, he is conscious of being himself so far unprejudiced as to be allowed to tax those who may differ from him in opinion, in so illiberal a manner, with *serdid views*.—We know ourselves to have been influenced by no motive whatever but the love of truth and science; and we therefore freely spoke our mind, without the least regard to persons or parties.

We have perused a letter †, signed *Clitander*, inserted in the Whitehall Evening Post, of the 11th instant, which appears to us to be nothing more than an amplification of the above-mentioned epistle from *Justice*, and probably is the production of the same pen: the reason

† See Review for April last, p. 315.

‡ Addressed, 'To the Gentleman, who in the Monthly Review for April, reviewed the "Authentic Narrative of the Dissentions and Debates in the Royal Society."'

just now assigned for not answering the former, may be applied to this.

§§ *Electricus* complains of his being unable to procure a copy of *Rapport de Messieurs Cofnier, Darcey, &c. sur les Avantages reconnus de la Nouvelle Methode, &c. &c.* * mentioned in our Review, Vol. LXIX, p. 425. The difficulty of procuring foreign books is a matter of very general complaint in this country; and is, perhaps, a grievance more felt by the Monthly Reviewers, than by any individual; which is one reason for our having the greatest part of our Foreign Articles *written abroad*, and transmitted to us by the post. The character of the book here referred to, was one of those foreign communications; a circumstance that will account to *Electricus*, for the impracticability, in a great degree, of our complying with his request, of a more ample detail (in our Review) of the contents of *so important a work*. We are always ready to oblige any Correspondent who solicits favours that are in our power to grant; but in this instance, the matter is rather *beyond our reach*. It is hoped, therefore, that this correspondent will vouchsafe his candid acceptance of our foreign articles, *such as he finds them*.

* Published at Paris.

* * The FOREIGN Catalogue has been omitted this month, to make room for the account of Capt. Cook's last Voyage, just published by government.—With respect to this article, it was natural for us to suppose that the curiosity of our Readers would be much gratified by our very *early* attention to a work of such great importance, and which has been given to the world under such extraordinary circumstances. See our detail and abstract, p. 460—474.

The FOREIGN Catalogue will be resumed in our next.

§§ Dr. Savage's list of *Errata* in the Reviews for March, April, and May, is thankfully received, and will be made use of in drawing out the general *Errata* of the volume—*N. B.* A considerable number of the slips marked by our kind Correspondent, belong to *extracts* from the authors reviewed; which extracts being usually printed from the books, to save the trouble of transcribing, it frequently happens that the press errors are transferred from the originals to the copies.

ERRATA in last Month's Review.

- P. 375, last line but one, in the article of Toplady's *Posth. Works*, for
 'his spirit, r. *this* spirit.
 — 396, last line but one (in the Controversy relative to Baptism), for
 'christening,' r. *christism*.
 — 397, (in *Do.*) par. 2, l. 5, for 'Gill,' r. *Gale*.
 — *Ibid.* par. 3, for 'mixed with conviction,' r. mixed with *correction*.

* * The general *Errata* of the whole present volume of Review will be given with our next Appendix, which will be published on the 1st of next month.



A P P E N D I X
TO THE
M O N T H L Y R E V I E W,
VOLUME the SEVENTIETH.

FOREIGN LITERATURE.

A R. T. I.

Nouveaux Memoires de l'Academie Royale, &c. i. e. New Memoirs of the Royal Academy of Sciences and Belles Lettres of Berlin for the Year 1781 *, together with the History of the Academy for that Year. 4to. Berlin. 1783.

HISTORY OF THE ACADEMY.

THE first article we meet with in this history, is a Letter from the Electoral Academy of Manheim to the Academy of Berlin, relating to the improvement of *Meteorological Science*. It is evident that this science cannot be carried to any considerable degree of utility or importance, otherwise than by multiplying observations, as much as is possible, in the different parts of the globe, and by an assimilation of the methods and instruments employed by observers. This latter circumstance is of the utmost consequence; for accurate and certain results can never be obtained by comparing observations made with different instruments, and in different methods. This has engaged the *Meteorological Society*, lately erected in the Academy of Manheim, to send, what they call *harmonical instruments*, into different parts of the world, in order to the formation of a universal correspondence of operations, and communication of discoveries, in this line of natural knowledge. This is the subject of the letter before us.

The other *historical* contents of this volume are as follows: *Extract of a Letter* from M. ROME' DE L'ISLE to the Secretary of the Academy, concerning the study of *Crystalline forms*, and

* For the preceding volume, see Appendix to Monthly Review, Vol. XLVII. p. 542.

its tendency to improve our knowledge of those substances that compose the solid part of our globe.—*The Report* of M. ACHARD, concerning the physico-chemical *Opuscula* of the Chevalier Landrian.—*A Letter*, communicated to the Academy, from Professor *Moscatti*, containing the account of an *Electrical Vegetation* lately discovered. It is produced in the following manner: a pretty large piece of camphire is placed on the conductor of an electrical machine; its upper surface is kindled: after burning, for some time, it is extinguished, and the conductor is charged. The upper surface of the camphire is then immediately covered with a kind of moss, which increases, during some seconds, and is soon disengaged and dispersed in the air, if the electrical machine continues in motion. But the vegetation may be preserved for some time, if that motion ceases, and if, after letting it cool five or six minutes, it is placed under a glass bell or receiver. M. *Moscatti* makes mention also of an experiment, which tends to prove that electricity contributes to the formation of hail.—*Extracts of Letters from the Abbé TOALDO to M. John Bernoulli*, concerning some subjects and experiments, relative to natural philosophy. In one of these letters the Abbé mentions a singular electrical machine, which he had seen at Venice, of the invention of a painter, whose name is *Magiotto*, who has contrived a manner of increasing the size of the electric, by constructing a circular surface, composed of segments of glass, framed in a wooden wheel. By this method he forms disks of three, four, five feet diameter; with which a demi-rotation produces surprising effects. Every other electric of a single piece is necessarily limited; but here the surface may be extended *at libitum*. M. *Maggiotto* has published a pamphlet in which this contrivance is particularly described.—In another letter, M. *Toaldo* mentions an experiment made by Professor *Cavalli* at Padua, which ascertains a certain active power in the rays of the moon. Two vessels, filled with water, were exposed during several nights, to the light of this planet, one of which was secured against the direct operation of its rays by a screen placed at three feet distance, while the other was exposed to it. The result was, that the water in this latter vessel lost, by evaporation, in the space of nine nights, two lines and a sixth more, than the vessel which had been screened from the direct rays of the moon. This experiment has been repeated with success, by the Abbé *Bertholin de St. Lazare*, and is surely worth the attention of natural philosophers. We do not know so well what to make of a new kind of barometer, or weather-prophet, mentioned in the extract of a letter from M. *James Bernoulli* of Basil, and which was thus discovered: The Provost of a place called *Burglen*, observed, that a long piece of iron-wire which he had placed in his garden, for some use not here specified, produced, at certain times,

times, a sound similar to that of a number of bells, so distant as to have their respective notes confounded in one indistinct murmur. Having given a peculiar degree of attention to this object, he observed that this tremulous sound issued from the wire when the weather was upon the point of changing; and that it ceased entirely, when the weather became permanent, whether it was fair or rainy.—In another letter M. *Bernoulli* mentions the fortuitous discovery of a singular effect, produced by the passage of the electrical fluid through a piece of fine sugar, supported between two points of metal: the sugar becomes phosphorical for a minute and a half, and sometimes, in the experiment, it bursts and is scattered through the room in lucid particles. It would probably continue in its phosphoric state, if, immediately after its electrification, it were conveyed into an exhausted receiver.—We pass over the other articles of the historical part, relative to hygrometers, conductors, mathematics and astronomy, as they are very short, and some of them of little moment.

M E M O I R S.

EXPERIMENTAL PHILOSOPHY.

Mem. I. *Experiments on the Ore of Cobalt, by Calcination.* By M. MARGRAFF. This memoir is not susceptible of abridgment.

Mem. II. *An Account of several Electrical Experiments, made with different Views.* By M. ACHARD. This memoir is divided into four Parts. In the *First*, M. Achard refutes the opinion of those philosophers, who suppose, in the electrical fluid, the existence of an *acid*, which is separated from it, when it is kindled and appears under the form of a spark. From two decisive experiments, made upon an infusion of turnfel, whose colour underwent no change from 2000 discharges of the Leyden phial, he concludes, that, in the inflammation of the electrical fluid no acid is disengaged from it, and that therefore this fluid cannot be ranged in the class of sulphureous substances. This seems to favour the hypothesis, which identifies the electrical fluid with the phlogiston. In the *Second* Part; our academician gives an account of several experiments, which prove that *positive* electricity produces, in many cases, the effects of *negative* electricity. This, indeed, is singular; for if the accumulation of the electrical fluid produces positive electricity, and its diminution, negative electricity, it would seem natural to conclude, that the respective effects of these two electricities must not only be different, but even opposite: they, however, appeared evidently the same in four experiments. In the first, when M. ACHARD electrified a syphon *positively*, the water issued out from its narrow extremity, not drop by drop (as before its electrification), but in a continued stream; and when he electrified, *negatively*, the

conductor on which the tube or syphon was suspended, the effect was the same. The second experiment proved equally decisive. Three Leyden phials were half filled with moistened earth, and covered with a wet flannel, on which was placed cress-seed. Two of the phials were electrified hourly, the one positively, the other negatively; the third was not electrified at all: and the result was, that the cresses grew with equal success in the two electrified phials, and that their vegetation was equally vigorous and progressive, and much superior to that of the grain placed on the phial which was not electrified. In the third experiment, made on the seed of silk worms, and in the *fourth*, made on the evaporation of water in three metal cylinders of the same dimensions, the effects of positive and negative electricity appeared entirely the same.

From this sameness of the effects of positive and negative electricity on organized bodies, M. ACHARD is much disposed to conclude, that these effects do not depend upon the condensation or rarefaction of the electrical fluid, but upon the repulsion arising from the want of an equilibrium in that fluid, contained in different bodies. Several experiments, here described, are employed to support this hypothesis, which opens views, with respect to the manner in which electricity acts, very different from those which have been hitherto entertained.

In the *Third Part*, M. A. proves, by several experiments, that electricity accelerates the fermentation of vegetables, and the putrefaction of animal substances, that are deprived of life.

In the concluding *Part* of this memoir, we have an account of two experiments, made with a design to discover in what manner the air, when electrified without sparks, is affected by the electrical fluid. By the *first*, he proves, that the air, when charged with electricity without the sparks, is neither phlogisticated, nor loses aught of its salubrity, as is the case when electrification is accompanied with sparks in a certain quantity of air. The *second* was made in order to decide the following question; ‘Is the volume of a mass of inclosed air augmented, when it is charged with the electrical fluid; or diminished, when it loses a part of that fluid by negative electricity?’ The result of the experiment, made with the Leyden phial well closed, and a glass tube passing through its cover, bent below in a direction parallel to the vertical surface of the phial, and plunged at its extremity into a small vessel filled with water, decided this question in the negative. And from this and other experiments, it appears evident to M. ACHARD, that electricity, whether positive or negative, neither augments nor diminishes the elasticity of the air—that the electrical matter with which the air, when electrified positively, is charged, is lodged in its pores—and that the quantity of that matter, which it loses by negative electricity,

tricity, occupied previously only the interstices of the air, without tending, in the least, to remove its parts at any distance from one another.

Mem. III. *Concerning an artificial Emphysema formed with different Sorts of Air.* By M. ACHARD. The artificial emphysema, or inflation, is a surgical operation, practised by the inhabitants of Guinea, in the marasmus, the rheumatism, and in hypochondriac complaints, in the following manner: an incision is made in the skin as deep as the *membrana adiposa*, and a tube conveyed into this membrane, through which air is blown, in any quantity required. As the cells of this *adipose* membrane communicate with each other through the whole body, a general swelling or emphysema is produced by this operation. In this situation, a potion, composed of the juices of lemons, of several plants, Guinea pepper, and *aqua vitæ*, is administered to the patient; after which, he is obliged to run till he is quite tired, and then he is put into bed, where he sweats copiously. A strong dose of the potion is given three or four times a day, until the *emphysema* has subsided, and the cure is performed. The inflation, occasioned by the introduction of the air, as above mentioned, begins to diminish the third day, and about the tenth disappears entirely.

M. Gallandat, from whose *memoir* * our academician has taken this relation, and M. Negre, surgeon and man-midwife at Middelburg, performed this operation on several dogs, and were surprised to find, that it was neither dangerous nor very painful, as the animals, on which it was practised, made no resistance while under it, and received no damage from it. They were only blind-folded.

M. ACHARD, imagining that this operation might become an object of public utility, formed the design not only of repeating M. Gallandat's experiments, but also of extending them by practising the *insufflation* with different kinds of air. This he has effected in a series of experiments, here related, in each of which he directed his principal attention to two different objects—to the *effect*, which the air, introduced by insufflation into the *adipose membrane*, produces upon the *animal*, and to the *alterations* which the *air undergoes* in this membrane, after having remained in it for a certain time. The experiments, sixteen in number, were made upon dogs, chickens, partridges, pigeons, finches, quails, and frogs, with common air, nitrous air, inflammable air, dephlogisticated air, and with fixed air drawn from chalk by the vitriolic acid.—With respect to the first object of his researches, the effect produced upon the animal by

* Published in the Abbé ROSIER's Journal for the Year 1779, p. 229.

this operation, the principal results of M. Achard's experiments were as follows: The *emphysema*, or inflation, effected by *common, fixed, and inflammable* airs was attended with no dangerous or noxious consequences, though the last seemed to render the animals dejected and languishing for several days, until it was entirely absorbed by the animal humours. This absorption is effected with the greatest abundance and facility, when the insufflation is practised with fixed air; and our academician takes occasion hence, and from the salutary effects of this air in diseases that arise from putrefaction, to recommend the method of administering it by insufflation, as likely to prove more efficacious and salutary in medical practice, than the use of it in clysters and potions, which is the present method. What he says on this head deserves the attention of those physicians, who are desirous of extending the limits of their art, and improving their practice by new discoveries.—Of all the different sorts of air employed by our Academician in the formation of the *emphysema*, the nitrous air alone proved invariably mortal.

As to the *alterations* which the air undergoes in the adipose membrane, our Author observes, previously to his examination of the fact, that they may proceed from two causes; 1st, from the animal emanations with which the infused air may be charged; or, 2dly, from the absorption of a component part of it, which must necessarily occasion a real decomposition. As to the fact, it appears from the experiments, here related, that common air, injected into the adipose membrane, is charged with phlogiston, and is consequently decomposed; but it appears, at the same time, that this phlogistication of the air takes place, in different degrees, in different animals; and that the longer it remains in the adipose membrane of any animal, the more it is phlogisticated, though this progress must have certain limits, which our Academician's experiments have left undetermined. Dephlogisticated and common air produce the same effects upon animals, and undergo the same alterations in the membrane above mentioned: fixed air is absorbed, in this membrane, with great facility, and in large quantities; and inflammable air undergoes, in it, a real decomposition.

Mem. IV. *Concerning the Effect of Scents upon the Air.* By M. ACHARD. In this memoir the indefatigable Academician begins by describing accurately the eudiometer he employed to discover whether fumigations (*i. e.* scents raised by fire) diminish or increase the salubrity of common air. And as it was necessary, in the course of his experiments, to prevent the intrusion of any foreign cause, which might act upon the air and affect it, at the same time with the vapour or smoke of the scents, he burned his odorous substances not upon coals, as is usually done, but on a red-hot iron, which he placed on a metal ring

in a bucket, of which the bottom was covered with water. A receiver was placed over the scent and the red-hot iron, and the water prevented the entrance of external air. In order to determine and compare together the effects of different scents upon common air, he previously ascertained the degree of its phlogistication with all possible exactness; and, that he might be perfectly assured, that the alteration of the air, in the experiments he was about to make, could have no other cause than the vapour of the odorous substance, he made a previous experiment on the red-hot iron, to see if it could produce any alteration in the mass of air, with which it was inclosed, and found that it produced none at all.

From 26 results of the experiments made with an equal number of the ordinary scents, our Academician draws the following general conclusions:—That all scents phlogistificate the air in a small, but not in the same degree;—that among the solid odorous substances the resinous phlogistificate it the least, generally speaking; for to this rule there are exceptions;—that none of the substances*, employed in these experiments, phlogistificate the air to a degree, which renders its respiration mortal or even dangerous;—and that, of all the odorous substances, whether solid or fluid, employed by our Academician in the course of his experiments, vinegar phlogistificates the air in the smallest degree, and thus merits the preference.

It is particularly worthy of observation, that, in all these experiments, the ingenious Academician took care, that the odorous substances should not be lighted into a flame, and should only heat the iron to the degree that was necessary to make them smoke, because it was natural to suppose that the air would be copiously phlogistified by a real inflammation. To verify this supposition, he repeated some of the preceding experiments, with this difference, that he heated the iron to a degree that inflamed the odorous substance under the recipient, and found,

* The scented substances employed by M. ACHARD were, juniper, gums of storax and myrrh, the leaves of dried roses, flowers of lavender, compositions of odorous substances, mastic, incense, gum sandarach, scented powder, the root of the *Iris Florentina*, benzoin, cloves, amber, coriander seed, rosemary, white cinnamon, gun-powder, thyme, tobacco, cascarilla, labdanum, boiling vinegar, and boiling spirit of wine.—It is easy, says M. Achard, to shew, whence it comes that resinous odours are less noxious to the air, than the scents proceeding from wood, bark, leaves, fruits, or flowers, as these latter, when decomposed by heat, yield fixed and inflammable air, whose mixture with common air, must necessarily alter its quality, whereas fire does not develope or disengage the air of resinous substances, but only attenuates them, by volatilizing the essential oils, which they contain, without decomposing them.

that the phlogification of the common air, not perfumed, was to that of the air, in which benzoin had been *inflamed*, in the proportion of $10\frac{1}{4}$ to $15\frac{1}{2}$, whereas in the same experiment, made without the inflammation of the odorous substance, the proportion was as 14 to $15\frac{1}{2}$. This experiment shews how abundantly odorous substances, when they are inflamed, phlogificate the air; and this was farther confirmed by the immediate sudden extinction of lighted candles, when placed in common air, in which sweet powder and benzoin had been burned with inflammation.

It is almost a general opinion, that perfumes dry the air, but M. ACHARD thinks they must rather render it humid by the watery particles they contain; and he has proved this to be the case by several experiments, made in an apartment, where he had placed a hygrometer constructed upon the principles of M. Lambert. The result (which is all that we have of them in this memoir) amounts to what follows;—that all scents and perfumes, without exception, add, more or less, to the humidity of the air, the resinous perfumes in the least degree;—the vapour of wood, bark, leaves, fruits, and flowers (as may be easily conceived) in a larger measure—vinegar most of all, in consequence of the volatilisation of the aqueous parts with which the saline acid particles are always combined, even in vinegar that is the most concentrated.

The general conclusion deduced by our Academician from all the experiments mentioned in this memoir, is, that perfumes do not increase the salubrity of the air;—that, on the contrary, they phlogificate it, though not in a degree, that can render its respiration either mortal or dangerous.—Nevertheless, he was nearly caught by the trial: for, having observed that a pigeon passed its time very well in a thick scented vapour during twenty minutes, he filled a large receiver with amber smoke, and popped his head into it, to try the experiment upon himself. At the first *inspiration* he felt somewhat disagreeably;—but it was no great matter: at the second, he began to cough,—at the third, he was almost suffocated, and was very glad to return to his usual element. There was, however, no *great* harm done,—some, indeed, to his head, but none to his hypothesis; for, says he, this suffocation did not proceed from the air as air, but from the vapours which floated *in* it, without being incorporated *with* it: these vapours were condensed in his lungs, and irritated his wind-pipe, and that was all. It was not the air in itself, which became mortal or dangerous, but its bad company, the smoke and vapour. Accordingly, he tells us, in finishing his memoir, that we must take care to distinguish accurately the *causes* of the noxious impression which the animal œconomy may receive from air charged with smoke or vapour, as this impression may either
be

be owing to vitiated and phlogisticated air, or to the smoke, which though not identified with its substance, yet floats or resides in it. It was not my design, continues he, to treat of the effect of smoke or vapour, but of the effect that may be produced by the phlogistication of the air, as far as it is produced by smoke or vapour. This he repeats, that erroneous conclusions may not be drawn from his experiments. In good time—but M. A. is a very rapid investigator, and sometimes makes more haste than good speed, as the saying is.

Mem. V. *Experiments, designed to ascertain the Manner in which Fire acts upon calcareous Earth, mixed with Earth of Allum, Earth of Sal Amarus, and Saline Substances.* By M. ACHARD. In a former memoir this laborious Academician related the experiments he had made in order to discover the action of fire on mixtures of calcareous earth with *earth of allum* and *earth of sal amarus*. It remained, to determine the action of fire on the same mixtures combined, in different proportions, with saline substances. This is the subject of the present memoir. A table, divided into five columns, denoting the mixture, the proportion, the result, its colour, and hardness, and occupying 27 pages, will shew the curious chemical reader the particular results of above two hundred and fifty trials.

Mem. VI. *New Observations on an old fabulous Story, mentioned as true by Simon Pauli, concerning a Norwegian Plant, called Gramen Ossifragum Norwegicum, Sim. Pauli.* By M. GLEDITSCH. In the last century, Simon Pauli was told that a certain herb in Norway had such a strange effect upon the cattle, that their bones were bruised, and their legs broken, when they happened to feed upon it. Pauli was credulous, and on receiving some samples of the plant or grass in question, and some farther testimonies in favour of its singular operation, gave it the name of *Gramen Ossifragum Norwegicum*, i. e. the Bone-breaking Norwegian herb or grass. But it appeared afterwards to more accurate botanists, that this plant did not belong to the *Gramina* or grass-genus. Bartholinus called it, accordingly, *Asphodelum paludosum*, or the *Gramen ossifragum innoxium**, and on farther inquiries it was found to belong to the lily genus. The botanists adopted generally this idea; Linnæus, on a more accurate view of its flower and fruit, placed it with certain species of the *Asphodelus*, the *Phalangium*, &c. under the *Anthericum*, as its genus, and M. GLEDITSCH (in this memoir) describes it circumstantially, as also the soils where it grows, and the countries where it is found. This latter, who is an adept of the first order in natural history, discusses the question concerning the noxious effect of this plant on the horned cattle,

* See Act. Med. Danic. Vol. II. Obs. 130.

which

which has given it the denomination of *offisfragum*; and he proves that it has no such *bone-breaking* quality as hath been erroneously imputed to it. Its first shoots, which appear early in the spring with other temporary herbs, in low and marshy grounds, may be unwholesome enough to render the cattle lean, and weak, especially when the salutary pastures, that yield their true nourishment, are backward in their growth: and, in such cases, the back-bone may appear, to the eye of ignorance, as if it was broken. In this early season, the cattle, in many northern parts of Europe, are in great want of food; the provisions of the winter are finished, the productions of the spring are tardy, or scanty; and hunger prompts them to devour every thing that comes in their way: hence their constitution is altered, the organs of digestion are weakened, the nutritious juices are corrupted, and a brittleness, and dissolution of the bones, may sometimes be the effect of this physical depravation in the animal œconomy. It is certain, that, in or about the year 1780, a disease, accompanied with a fracture or dissolution of the bones, manifested itself among the horned cattle, young and old, in the electorate of Brandenburg, where the *gramen* in question does not grow. M. GLEBITSCH promises, in a future memoir, the history of this disease, with an account of its symptoms, and an investigation of its causes, and we shall be glad to hear him on a subject which must be interesting both to farmers and philosophers.

Mem. VII. *Concerning the Relation of Affinity and Diversity that there is between Earths and Stones exposed to Fusion, in different Crucibles made of different Substances.* By M. GERHARD.

Mem. VIII. IX. and X. *Concerning Arsenic, and its Combination with different Bodies.* By M. ACHARD. We have here a series of experiments, designed to ascertain and estimate the action of arsenic on metals, metallic calxes, earths, and saline substances. These 60 experiments, with their results, add several new discoveries to those which have already improved and extended chemical science.

Mem. XI. *An Extract from the Meteorological Observations, made at Berlin in the Year 1781.* By M. BEGUELIN.

MATHEMATICS.

Mem. I. *Concerning the Theory of the Motion of Fluids.* By M. DE LA GRANGE. It is well known that M. D'Alembert reduced the laws of the motion of fluids to analytic equations; this method was successfully pursued by the Academicians of Paris and Petersburg, and the general theory of this motion has been greatly improved by their researches: but the part of this theory which relates to the manner of applying it to the solution of particular questions, has been neglected from a notion of the difficulty of this application, and its supposed impossibility in most cases.

It

It is in order to remove or alleviate these difficulties, that M. DE LA GRANGE directs his laborious researches in this Memoir; which is divided into two sections. The *first* contains general considerations on the fundamental equations of the motion of fluids; and the *second* treats of the motion of heavy and homogeneous fluids in vessels or canals of any figure whatever.

Mem. II. *A Theory of the secular Variations of the Elements of the Planets.* Part I. containing the Principles and general Formulæ, by which these Variations must be determined. By M. DE LA GRANGE. The observations of Kepler, Newton, and succeeding astronomers, have proved, that the elliptical motion of the planets about the sun is subject to small variations, arising from their reciprocal action on each other. These variations are periodical or secular. The former depend upon the configuration of the planets with respect to each other; they are the most perceptible; they have been calculated by several authors, and they do not alter the primitive orbit of the planet, being no more than transitory deviations which it makes in its regular course. The latter alter the elements of its orbit, that is, the position and the dimensions of the ellipsis it describes; it is difficult to ascertain them either by observation or theory, and though their effect be imperceptible, during a short space of time, it may become at length very considerable. It is a complete theory of these latter variations, that our Academician proposes to give, in this and a following memoir.

Mem. III. *Concerning the Minimum of the Wax in the Cells of Bees, and particularly concerning a minimum minimorum, relating to that Object.* By M. LHULLIER, Citizen of Geneva. Very curious and interesting, but incapable of abridgment.

Mem. IV. *A Direct Method of determining the true Longitude of the Moon by the mean Motions, with the assistance of some New Tables, that may be easily calculated for that purpose.* By M. SCHULZE.

Mem. V. *Concerning the Use and the Theory of a Machine which may be denominated a BALLISTIC INSTRUMENT.* By Messrs. JOHN and JAMES BERNOULLI.—No account of this Memoir, without the engravings, would be intelligible.

SPECULATIVE PHILOSOPHY.

Mem. I. *An Analysis of the Dissertation on the Origin of Language, which obtained the Prize in 1771.* By M. MERIAN. This Analysis will be a very valuable present to persons whose unacquaintance with the German language has prevented their perusing the masterly performance of the ingenious M. HERDER; and it must be as agreeable to M. HERDER, as it is lucky for the Public, that it has been undertaken by such an able and excellent

excellent hand. The origin of language is, without doubt, a weighty and most difficult problem; and when it was proposed by the academy, as a Prize-question, several of the most eminent philosophers in Europe entered the lists and contended for the prize, which was adjudged to M. HERDER. If the contents of the pieces, composed on this occasion, were digested by an able hand, they would, probably, exhibit this important question under all the points of view of which it is susceptible, and be perhaps sufficient to exhaust the subject. This is the opinion of M. MERIAN; and who, more fit for the task than this profound philosopher; who more capable of performing it with success?

As we formerly had an opportunity of mentioning M. HERDER's Dissertation, from a short account given of it by the Historian and Secretary of the Academy in one of the preceding volumes of these Memoirs, we shall not enlarge upon it here*. We shall only observe, that the sketch of *Man*, exhibited in this Dissertation, is truly a Philosophical Master-piece. When M. Herder proves, in the *First Part*, that man was formed with power, and impelled by necessity, to invent a language, his arguments in behalf of this opinion, drawn from our internal nature and our external organization, as also from the analogy of languages in their elements, their contexture and their respective improvements, are ingenious, conclusive, and open, uncommon and interesting views of the powers and operations of human nature. When, in the *Second Part*, this acute Philosopher treats of the *means* by which man must have been led to the invention and use of language, he observes, that these means are the laws that nature has invariably prescribed to all beings of the human species. The principal of these are—that man is a thinking, active and free being, whose powers are developed progressively—that he is a sociable being—that different national languages must necessarily have resulted from the inevitable division of mankind into separate communities,—and—that mankind forming a progressive *whole*, whose parts are contiguous, language forms a similar *whole*, derived from, and dependant on the same origin. M. HERDER's illustrations of these laws are ingenious and interesting in the highest degree. Upon the whole, his proofs of an *internal language* derived from human invention are curious and palpable, and had he pointed out with equal perspicuity and detail, the transition from this to an *external language*, i. e. to articulate sounds, and the exercise of the organs of speech, nothing would have been wanting to render his Dissertation the most complete and perfect that has yet appeared on this difficult subject.

* See the LIId Vol. of our Review, in the *Appendix*. p. 530.

Mem. II. Concerning the progressive motion of the *Center of Gravity of the whole Solar System*. By M. PREVOT. It was conjectured, nay even *strongly supposed*, by M. De LA LANDE, that besides the two proper motions of the Sun, there was likewise a motion of *Translation*, by which that luminous body changes more or less its place *, and a progressive motion is given to the center of gravity of our whole planetary system. This hypothesis was not deduced from observations of the stars, but was inferred from the effect, which the impulsion that communicated the motion of rotation about his axis to the Sun, must have produced on his center of gravity. M. De la Lande's hypothesis was merely a mathematical opinion, until the real existence of the motion of translation above-mentioned, was rendered highly probable by the observations of Mr. *Herschel* †. Mr. Prevot brings forward a rival hypothesis, and pretends to account for the fact in question, by attraction, that is to say, the excess or predominance of the attraction of bodies in one region of space, above that of the opposite region. *Wits jump*; for Mr. Herschel had already spoken in the same strain, though what he said had not reached the eye or ear of our Academician. It is certain, that if any hypothesis can give a shove to the center of gravity of our planetary system, that of Mr. PREVOT bids fair for doing the business, and it is much more plausible than that of the French astronomer. Having supposed, that attraction extends to the region of the fixed stars, and is superior to the resistance of the mediums, he proceeds thus: 'Conceive an infinite plane passing through the center of gravity of our system: Reduce, mentally, all the attractive powers to two, opposite to each other, and perpendicular to the plane. It may be concluded from all the principles of probability, that these two powers will be unequal. Besides, since motion exists in the universe, an equilibrium cannot be permanent. In a word, we may pronounce, with certainty, that there is an excess of attraction—Therefore, there is in our system, a progressive motion towards the point, where attraction is predominant.' And this motion must consequently, as our author proves, be accelerated or retarded; it must be also curvilinear. In these two respects it differs from that which would have been produced by the instantaneous impulsion or shock, which, according to M. De Lande, in effecting the sun's rotation round his own axis, shoved forward the center of gravity of

* See the *Memoirs of the Acad. of Sciences* for 1776, of which there is an account in the *Appendix* to the 65th Vol. of our Review—See particularly p. 493.

† See Mr. De Luc's letter to M. De la Lande, of which there is an extract in the *Journal of Paris*. No. 151, for the year 1783.

the whole planetary system. Mr. PREVOT, however, does not consider attraction as a primitive and independent principle. He adopts the corpuscular system of M. Le Sage, who explains, by *impulsion*, all the phenomena of attraction, by augmenting indefinitely the smallness and celerity of atoms, as also the porosity and permeability of compound bodies.

Mem. III. *On the Origin of Projectile Velocities, containing researches concerning the motion of the solar system.* By M. PREVOT.

—Mem. IV. *Concerning the Principles on which the Theory of Fortuitous Gains is founded.* Second Memoir.

BELLES-LETTRES.

Mem. I. *Dissertation on the Revolution of States, and more particularly those which have taken place in Germany.* By the Baron DE HERTZBERG, Minister of State and Member of the Academy. This illustrious and learned Academician, after confirming by an enumeration of examples, which comprehend *almost* the whole terrestrial globe, the common opinion of the changes and revolutions, that have happened in various countries, with respect to their inhabitants, sovereigns, government, language, religion and manners, excepts Germany from this general rule. Under the denomination of Germany, which (as he shews with ample erudition and evidence, ought to be called Teutonia) he comprehends, not only the present German empire, but also the ancient *Scandinavia*, or the modern kingdoms of Denmark and Sweden. This vast extent of territory has, according to him, remained always free, and independent on foreign powers and conquerors. The Romans extended their dominions no farther than the Danube and the Rhine, and in their momentary incursions beyond these rivers they were always repulsed by the Germans. Northward, the Sclavonians and the Venedi, pushed their conquests no farther than the Elbe, and they were afterwards reduced to obedience, and subdued by the German arms. Attila, indeed, marched his destroying legions through Germany into Gaul, where he was defeated and repulsed near Chalons; however, his domination over the Germans was but transitory; it scarcely lasted a year. Through all ages from the Christian æra to the establishment of the great monarchy of the Franks, Germany was only inhabited by the Teutonian nations, such as the Franks, Allemans, Saxons, Thuringians, and Boii or Bavarians, and was only governed by Sovereigns who belonged to these nations; and, in the following ages, the Teutons recovered their ancient possessions as far as the Alps, beyond the Rhine and the Elbe, and in the neighbourhood of the Weiffel.

To these historical proofs, largely detailed in the Memoir before us, the noble and learned Academician adds an induction, which offers a new argument in favour of the permanent

ment and unaltered state of the German nation, drawn from the identity of its present and its ancient language. Here he proves, with a degree of erudition more usually met with in the University, than in the cabinet-council, that the Teutons speak now the same language which they spoke in the time of Julius Cæsar, Tacitus, Pliny and Ptolemy, nay in the remotest periods, in which they are mentioned by the Greek and Roman historians and geographers; whence he concludes that they are the same people that they were two thousand years ago, and that they are the only people in the universe which has not been totally subjected by a foreign power, or met with an entire and universal revolution. Transitory, partial and intestine revolutions have, indeed, taken place in the German empire, and these M. de HERTZBERG acknowledges and enumerates.

In enumerating the causes that have, for so long a series of ages, rendered the Germans a permanent and independent nation, our illustrious Author does not confine himself to those alledged by Tacitus, viz. their distance from the southern nations, the difficulty of access to their country by land or sea, and the asperity of their climate and rudeness of their soil, which rendered it rather an undesirable place of residence to strangers. He finds more honourable causes of permanence and independence in the physical constitution, and the moral character of the Germans, as also in the political constitution of the states and communities that compose the great Germanic body, of all which he exhibits a noble and interesting portraiture. And then he adds the following remarkable passage: 'The maintenance and preservation of this system, (*i. e.* the Germanic body) must be interesting; nay even essential to the rest of Europe. The Germanic empire, placed in the center of the continent, and composed and governed as it is at present, seems formed by nature to hold the balance in that part of the world, and to prevent any momentous revolution, that may prove dangerous to the general safety, and to the liberties of Europe. If, on the contrary, Germany was governed by *one ambitious* and despotic Sovereign, he would find it possible, at the head of such a warlike and populous nation, to extend his power *under plausible pretexts*, to disturb the balance of Europe, and bring about the greatest revolutions.' Our illustrious Author hopes that this will never be the case, and he alleges many reasons why it is not likely to happen. He thinks the German empire so fortified by internal laws, external relations, the well-proportioned distribution of power among its members, and those disciplined armies, which, though burthensome to the people, are nevertheless the means of preventing the greater evil of frequent and destructive wars, that it has no reason to apprehend any great revolutions. Here he draws a sort of prophetic picture of
a period

a period which he considers as *now* commencing, when history will no more distress humanity with the pompous, but afflicting details of battles and conquests, when Sovereigns will immortalize their name by the advancement of agriculture, *commerce** and the internal prosperity of their subjects. Whether this pleasing prediction is to be realized, or not, it furnishes the ingenious minister of state with an opportunity of bestowing much well-deserved praise on his Royal Master, who has, undoubtedly, for these last twenty years, signalized his reign by the noblest exertions of wisdom, zeal, and truly royal beneficence in promoting the internal well-being and prosperity of his subjects. Scarcely any object of national felicity, that is compatible with the political constitution of his dominions, has escaped his paternal attention. The extraordinary sums that have been expended from his treasury, in clearing grounds, encouraging agriculture, manufactures, commerce and useful arts; in rebuilding towns, erecting seminaries for public instruction, relieving the distresses of his subjects, and particularly those of the industrious husbandman, arising from accidental calamities, in supporting declining families, rewarding private and public merit, and in other acts of munificence too numerous to relate here, surpass, during the period above-mentioned, forty millions of German crowns. The list of his expenditures, in the year 1782, subjoined to this Memoir, must affect every feeling heart, and display in this monarch a character, which we confess was, for some time, concealed from *our* view, under the painful blaze of his military glory, we mean, the character of generous, beneficent humanity. As to the impartial, and faithful administration of justice that ennobles his reign, it is too well known to be mentioned here: and it is with a very singular pleasure, that we *now* see and confess, that the pacific years of the reign of this great Prince will constitute the brightest rays of his glory in the esteem of posterity. Frederic will be known to future ages, not only as the *Terror* of his enemies, but also as the *Father* of his People.

Mem. II. *Concerning the influence of the Sciences on Poetry, and the manner in which it operates.* By M. MERIAN. This is given as a supplement, or rather a variety of supplements, to different passages in the IVth Memoir on this interesting and agreeable subject. The observations, contained in these supplements, are relative to three objects,—the Imitative Spirit of the Latin Poets,—their Didactic works,—and the poetical compositions of some Roman philosophers.

* One of the most ignoble, pick-pocket incentives to war and blood-shed, which predominates at present in Europe, and seems to have succeeded the love of fame and false glory.

Mem. III. *Concerning Usage, considered as the authoritative Rule of Speaking or Writing Languages, according to the Maxim of Horace—*

— — — — — *si volet usus*

Quem penes arbitrium est et jus et norma loquendi.

By M. THIEBAULT. What is generally practised may be denominated *usage*; what has been long practised we call *custom*; *usage* constitutes the *mode*, custom forms *habit*; and all these have an undoubted influence upon language. *Usage*, or usual practice and custom, may be considered jointly or successively, as the arbiters of language: the former, by extending its signification, may comprehend the latter; and it is thus that our academicians employ it in this ingenious and instructive Memoir. After an acute and critical examination of what has been said by *Vaugelas*, *Buffier*, *Beauzée*, and other able grammarians, concerning the authority of *usual practice* in point of language, and carefully distinguishing from this, *abuses*, which are deviations from well-established custom, and can never be respectable, even though they should become more or less prevalent, he discusses the following curious questions:—Is the authority of usual practice the same over all languages, living and dead, and among the living, over those that are not yet thoroughly formed, as well as those that are already brought to a high degree of perfection?—2d. Does this authority extend itself equally to all the parts of language?—3d. Who are the persons, whose united suffrages constitute *usage*?—4th. Among the different classes of citizens, who may have a claim to be consulted in this matter, which is the class whose authority ought to preponderate? and, lastly, What are the best adapted means to ascertain *usual practice*, or to supply its place? We must refer the curious reader to the Memoir before us for the solutions of these questions, which would lose much of their merit by abridgment.

Mem. IV. *Concerning the Riches of Sparta.* By M. BITAUBE. The poverty, that was introduced into Sparta, and the equality that attended it, were the deeds of force, stemming the course of nature. Accordingly, neither could subsist long. Even while the rigorous institutions of *Lycurgus* subsisted, their force was counteracted; and, about the fourth century of its reformation, Sparta was become the most opulent of the Grecian states. *Plato* says this in express terms in his *First Alcibiades*, and adds, that all the gold and silver flowed into Sparta, and none of it came out from thence. The explication of this seeming paradox is the object of M. BITAUBE's researches: where his materials are scanty, he does not hesitate in supplying their place by conjectures; and upon the whole, we find too great a disproportion between the quantity of things and the quantity of words contained in this Memoir. This enables us to concentrate the former into a nar-

row (p. cc. The learned investigations of our academician may be summed up as follows: Sparta's riches corrupted its morals; Lycurgus used the violent means, that are well known, to remedy this evil. But while he deprived the rich of their lands, substituted iron in the place of gold currency, and prohibited the entrance of foreign treasure; he left the opulent in the possession of their gold, and contented himself with rendering it useless.—This is one circumstance, that, according to our author, enables us to account for the riches of Sparta, even after the institutions of Lycurgus. *Athenæus*, however, affirms, that the gold and silver of the Spartans were deposited in the temple of Delphos, and consecrated to Apollo; and, though no other historian relates this fact, yet none denies it: the law of Lycurgus, which made not only the circulation but the possession of gold, a capital crime, must have engaged the Spartans to get rid of it as fast as possible, and this confirms the relation of *Athenæus*. Our author twists and turns, with great contention of spirit, to remove this difficulty; and then compounds the matter, by allowing that the Spartans gave a part of their gold to Apollo—but not *all*: there was smuggling in the business.

But even supposing that *all* the gold had been given, Sparta had other means of acquiring riches, notwithstanding the rigorous institutions of Lycurgus. It was not possible to execute, strictly, the law which prohibited the entrance of strangers, when curiosity must have led to see the Lacedæmonian heroes feeding on their black broth. Besides, entrance was permitted to strangers, on certain occasions, though any considerable residence was denied; and the public games, celebrated at Sparta, must have drawn spectators thither from all the Grecian cities. The presents and expences that accompanied these visits, must have brought money *into* Sparta, while, as Plato says, *none went out*.—Again, we hear of the Spartans bribing the generals of the enemy, which they could not do with their iron-money, and of their plundering hostile camps and returning enriched with their spoils. Here M. BITAUBE triumphs with them; but *Athenæus*, again, comes across his way, with an old story. The Spartans (says he, Book IVth) having resolved to gild a statue of Apollo, consulted the oracle of Delphos, in order to know, where they should buy gold; and the oracle answered, from Cræsus.—But this only proves, that there was no gold in the public coffers, though there might have been large quantities concealed in the houses of individuals, or deposited in trust with their neighbours the Arcadians, which was a practice not unusual among the Lacedæmonians, as *Athenæus* himself acknowledges. Beside, the permission of the Oracle to *buy gold* from Cræsus on a pious pretext, might occasion an accession of opulence to Sparta; as Pausanias tells us, that its chiefs were
corrupted

corrupted by the presents of the Lydian Monarch, and that it was the first of the Grecian States which entered into an alliance with the Barbarians. After the irruption of the Persians into Greece the Spartans had *their* Newmarket, and surpassed in the sport of horse-racing: we find them also erecting, at Olympia, two statues, the precious workmanship of the celebrated Myron, partaking of the immense treasures that were found in the Persian camp after the battle of Platea; and taking their share in the plunder of the Temple of Delphos, in which the Phocæans took the lead. The conquest and plunder of Athens increased still farther the opulence of Sparta; and the contributions it drew, after this conquest, from all the cities that were subject to the Athenian government, must have concurred to render it, as Plato calls it, the richest of all the Grecian States. It must also be observed, that in these circumstances, even the institutions of Lycurgus, contrary to their primitive intention, contributed to the accumulation of opulence in Sparta; for while floods of wealth came in, an unacquaintance with the wants of luxury, and a respect, real or forced, for the laws of frugality, which had not totally lost their hold, prevented any thing considerable from going out.—At last the period came when the Volcano broke through its icy cover, and the passions, nourished by its hidden flame, came forth with the explosion, and destroyed the morals and grandeur of Sparta.

A R T. II.

*Verhandeligen Raakende, &c. i. e. Prize-Dissertations on Natural and Revealed Religion. Published by Teyler's Theological Society. Volume III. * Large 4to. Haarlem. 1783.*

HUMAN liberty or (what the society has been pleased to call) Moral Liberty †, is the important subject discussed in this Volume. The question was proposed in the following terms: *What is it that constitutes the moral liberty of man? and, this being determined, what are the proofs which shew, with the most substantial evidence, that man is a FREE AGENT?* Of a great number of discourses on this subject, that were sent to the society, *Four* were deemed peculiarly worthy of publication. The

* For our account of the Ist. and IId. Vols. see Review, Vol. LXVII. p. 527—537.

† To remove all ambiguity, we observe, that liberty, in this question, is designed to signify that faculty or capacity of *willing* and *acting*, which renders man a *moral* and *accountable* being, the object of approbation or disapprobation, and worthy of reward or punishment.

two first, composed by Professor PAP DE FAGARAS †, of Transylvania, and the Rev. Doctor MACLAINE of the Hague, were crowned with the first and second prizes. The third, which is anonymous, and the fourth, whose Author is the Rev. and learned Mr. C. VAN DEN BOSCH, of Rotterdam, complete the volume.—We shall give as brief an account as the subject will permit, of their essential contents: but what can there be new under the sun on the subject of liberty, will some say? This, however, is the ejaculation of sloth: so let us go on:

Professor PAP DE FAGARAS, in treating the first part of the question—*In what does Liberty properly consist?* points out its nature, its laws and its manner of operating, in examples drawn from the conduct of life; and thus his discussion of the question assumes rather a practical than a philosophical aspect, and will be useful to every sensible man, though it may not prove always satisfactory to every refined or captious metaphysician. From the cases of two men, of whom one goes to prison and the other to the tavern, he concludes, that *voluntary action*, unrestrained by any external impediment, is requisite to the existence of liberty. It is not, however, sufficient alone to complete its idea; for from other examples, equally conclusive, he infers, that in order to be free, the agent must not only act *willingly*, but must *know clearly* the nature of his action, and have had it in his power both to have *willed* and *acted* otherwise. But we have not yet done; for, according to our author, neither distinct knowledge and velleity, nor the possibility of omitting an action, or doing the contrary (when this possibility is merely relative to the physical power, the *vis motrix*.) completes the notion of liberty. It is farther required, in order to constitute man truly a free agent, that the *representations* or views of good and evil, which engage him to act, depend, with respect to their *quantum*, upon that faculty of the mind which turns its *attention* towards them, and the objects from whence they arise, and is not itself determined in its exertion by any present external impressions, or representations; *e. g.* Two opposite desires (as is often the case) solicit a man at the same time to a virtuous abstinence and a vicious action: the vicious desire prevails. If you say that he had no more than a physical power of counteracting this desire (which is no power at all where an effective volition does not precede it), the man, in this case, was compelled to act as if he had been actuated by the sensual and vicious desire alone; his action is merely instinctive, and therefore is not free. If he has not the power of exerting a de-

† For our account of this Gentleman's Prize-Dissertation on the Subject of PROVIDENCE, see Rev. Vol. LXVII. p. 532. 536. also Vol. LXVIII. p. 159.

agree of attention and reflexion, that might have strengthened the virtuous propensity, and weakened the vicious one, he is as destitute of liberty as an infant, a madman or a brute. In sensations and affections without a reflex act of the mind, there can be no liberty. It is in this reflex act, in the faculty of attending to the nature and consequences of our actions, that, according to our author, liberty chiefly consists: and hence we daily call to reflexion persons that are carried on by the impulse of appetite to unlawful or improper actions, from a persuasion that reflexion can modify and restrain the strongest propensities to vice, and excite volitions that will counteract their force. Prepollent good must, indeed, influence conduct; but in comparing the different appearances and prospects of good, there is often so much difficulty in ascertaining what is the greatest good, that here a wide field is left for the exercise of liberty in acts of reflexion on the various kinds and degrees of enjoyment. It was therefore, says our author, erroneous in *Locke*, to deem it a folly to inquire how far the *will* may be considered as free; for though there be no freedom in the natural and general propensity of the *will* towards good, and its natural and general aversion to evil; yet the particular determination of the will to one object or action, rather than another, is, whatever name may be given to such a determination, the effect of liberty. The highwayman's aversion to poverty is natural and necessary; but his determination to rob the traveller, notwithstanding the dictates of his conscience, is a free act of his will, an effective volition.—Long and laborious are our author's details and illustrations on this part of his subject—His observations also, concerning the use of motives, as the instruments of Free Agency, and the absurdity of what is generally called Liberty of indifference, are judicious. The soul can never be indifferent with respect to those objects which it considers, as good or evil; but it can modify their impressions so as to make a free and active choice: and *election*, unrestrained by external impressions or objects, is the essence of liberty.

Having thus, in the space of forty pages, developed and illustrated, by a great variety of examples and reasonings, his notion of liberty, he sums up its nature and characters in the following definition: *It is*, says he, *the faculty with which man is endowed of chusing, among different objects, or actions, apprehended as good (and to none of which he is directly determined by any of his perceptions, whether clear or obscure, to give the preference) one rather than another, and of acting conformably to this choice.* To give a moral species to this liberty, nothing more is required than that man be considered as a Being endowed with reason, capable of moral ideas, and possessed of a power of acting agreeably to them. The motions of the brain

(as well as those of the members) considered as the effects of the mind's energy, are classed by our Author in the rank of free actions, and however the representations or views of good may affect the mind, its determination does not depend upon them, but upon its own internal energy or effective volition.

It then only remains to prove, that liberty, as it is thus defined, really exists in man. M. PAP's proofs are, in general, solid and judicious; but, at setting out, he seems chargeable with an inaccurate use of the term *spontaneity*, which he employs as synonymous with *self-determination*, or the internal effective volition, which is the direct and immediate principle of action. We may suppose a man, carried by mere external force from London to Bath, but secretly willing to be brought there, in which case he goes *spontaneously*, but without any exertion of an effective volition, or self-determining power, as the business is done for him—and to his mind, but not by it. Spontaneity and necessity may meet together, but real necessity and a free internal principle of action never can. However, this is but a verbal mistake; and when we know, what our Author means by spontaneity, we can follow his reasoning without confusion or ambiguity. That some Being or substance must possess an internal and independent principle of action is intuitively evident; for to such a principle, some where or other, all effects, *passive* in their nature, must owe their existence. A concatenation of effects suspended upon *nothing* is a glaring absurdity: it contradicts our essential ideas, and puts an end to all reasoning.—On this all sober philosophers are agreed, the *Priestleys* and the *Prices*, and as for the darkling disciples of *Spinoza*, in modern times, who are busy in vamping up the system of the old Dutch Jew with French finery, we mind them not. The question is—does man possess this internal principle of *real* activity? M. PAP undertakes to prove the affirmative; but in his proofs there is more common sense than analytical investigation; and, therefore, they may not perhaps find favour in the sight of our poring philosophers, who seem formed, like the bird of Minerva, to see truth in the dark. He introduces his proofs by a previous observation, that motion and perception, which exhibit the only changes known to us in nature, have their principle in mind; and this he proves with more detail than is necessary. That man is endowed with an internal principle of activity independent on inward sensations and external impressions (which are all *passive*, as he ought to have noticed) he evinces from *internal consciousness*, which affords, certainly, clearer evidence of the thing, than can be produced by the proofs of the contrary, which are drawn from the imperceptible operation of unknown and secret causes upon his volitions. These occult causes have lately been let loose from their dungeon, to throw dust in the eyes

eyes of true philosophy ; and strange confusion of ideas do they produce, much perplexity in the understanding, and, we fear, noxious nourishment to corrupt passions in the heart. The consciousness of an internal principle of activity in man is accompanied with a prevision of his volitions and his future actions in a multitude of cases, which prevision, as our Author judiciously observes, is incompatible with the operation of secret and imperceptible causes, even after allowing all the influence that is due to habit and certain associations of ideas. *M. Pap* acknowledges the difficulty of dealing with such philosophers as deny boldly this internal consciousness, or audaciously regard it as an illusion. All evidence, even in the most complete demonstrations, terminates in an internal perception of this kind, in an immediate consciousness. Beyond this we *feel* that the mind cannot go, without finding itself bewildered, and its penetration repulsed, blunted, and impaired. Our Author pursues this argument with great strength of reasoning, and by several examples, that throw much light upon the subject, and sometimes exhibit new points of view, he shews the absurdity of rejecting the evidence that arises from this internal consciousness, the ridiculous consequences that must result from distrusting it, and the sterility of that subtle and unsatisfactory jargon, to which those are reduced, who place our volitions under the dominion of imperceptible causes, of which we have neither the knowledge nor consciousness. With equal perspicuity and evidence does he prove, that the acts of the mind have no sort of analogy to the motions of inert matter, and that the invariable *laws* which the latter follow are in *direct* contradiction to those by which the former are directed. From all which he concludes, that in the various lines and changes of conduct that relate to the subject of liberty, man is not a passive machine, but a free and moral agent.

Having got thus far, our Author proceeds to prove, that this moral agent, in the exercise of his liberty, acts in such a manner, that his volition, choice, and actions are neither *determined* by the state of his brain, nor by the perceptions or representations of things that are connected with it ; but that he is endowed with the power of self-determination. To proceed with order, in this discussion he defines the different kinds of necessity; hypothetical and absolute, which some modern philosophers (shall we call them, or sophists?) have laboured to confound. The dark dreams of Spinoza and his followers are not deemed worthy to occupy him long. The more specious manner of combating liberty, which consists in deriving choice, and volitions, from the constitution of the body, and the prevailing sensations and propensities of the mind that are connected with it, is the hypothesis against which he opens the trenches in form,

and points his best artillery ; but as his *manœuvres* here, though good and laudable, are neither new nor very unusual, we think a particular account of them unnecessary. He says acute things, illustrated by striking examples, on the power of man even over the motives, or representations and views of good, that excite to action, and the energy he can and does often display in augmenting or lessening their influence. He gives the quintessence of what the ablest defenders of liberty have said upon the subject, and it loses nought, but often rather gains by his manner of presenting it ; but he is not always on his guard against inaccurate expressions, and the use of arguments that a subtle adversary may turn against him. We were much pleased with a passage in which he compares the *necessary* determinations of the understanding with the *active* determinations of the will, to shew that the mind does not exercise the same dominion over the former, that it does over the latter ; that in the former neither suspension nor change *can* take place ; and that they may both take place in the latter. You *may* insult a good man, but you *cannot* despise him.—The argument drawn in favour of liberty, or a self-determining power, from election among objects apparently equal, or at least, whose difference and inequality are totally unknown, is also well managed by M. PAP ; and however rare the cases may be, where there is a perfect equality in the objects of choice, this is nothing at all to the purpose : a single case is sufficient to prove that the mind *can* act even where its choice is not determined by prepollent representations or views of good ; and the curious subterfuges of Leibnitz on this subject, his ass of Buridan *, and his doctrine of *indiscernibles*, are really such an insult upon common sense as sober philosophy ought not to tolerate. We may say as much of the cunning use that is made of occult causes and obscure perceptions, to stop every crevice, through which liberty might slip out, and by their fairy operation to determine the pretended free agent, without his knowing any thing of the matter. Nothing, indeed, can be more complaisant and officious, than these obscure perceptions, affections of ideas, and such like imperceptible entities. They lie snug in their corners, till they are called for ; they only act when the hypothesis requires their intervention ; and they are as obsequious to the orders of the *Necessarian*, as the matter of the first element is to the Cartesian. Farther,

* If this ass had been a fanatical metaphysician, he might, indeed, have perished by hunger between two equal bundles of hay, for want of a prepollent motive to turn to one side for his dinner. But as the ass, notwithstanding our groundless jokes, is a very solid, sensible animal, who does not trouble himself much about the doctrine of *indiscernibles*, he would certainly eat his hay, and leave the philosopher to feed upon his theories.

M. PAP shews very fully, and with much good sense, that the exercise of all the moral affections of the human mind, and of all those powers that have for their objects virtue and happiness, are inseparably attended with a consciousness of liberty, and absolutely suppose its real existence. And, indeed, without this supposition, the judgment we pronounce upon our own actions and those of others, as *deserving* or *undeserving*, is totally fallacious; imputability is a word without meaning; and praise, blame, remorse and gratitude, among men, sounds which, as often as they are repeated, convey false and illusory ideas. In short, in the system of the Necessarian, volitions and motives are no more than *physical* powers covered with a *moral* mask, and designed to produce sensations of well-being, or to prevent sensations of pain. Some modern defenders of necessity are bold enough to speak out and to consider them in this point of view, which, be it said without offence, confounds, nay extinguishes, all our notions of moral government.—Again—if we may be allowed to quit our Author for a moment, we would ask these profound philosophers, how, in a good administration of the universe, evil should have any place, if it had not been an essential part of the best possible system, that intelligent, finite, fallible, and moral beings, should be *agents*, and (which we think synonymous) *free agents* in the advancement of their own happiness? For if the Deity is, properly speaking, the *only* AGENT in the universe (and that he is *such* in the scheme of Necessity Dr. MACLAINE proves clearly in the 2d Discourse of this volume) how can we conceive that there should be either suffering or disorder in his works? Nothing but good can come from his positive act: his power could have prevented deviation in *mind*, and disorder in *matter*; and if you say, that disorder and suffering may be means of amendment, we have little conception what amendment is in the doctrine of Necessity—it is something like mending a watch, which would have had no occasion for such an operation, if the maker had been able or willing to finish it with a more masterly hand, or had condescended to interpose in order to prevent its deviations. Since the business of man must be done *for* him, *by* a force, which his will cannot resist, by a *real* external influence under the illusion of spontaneity and the appearance of liberty, why not do it to better purpose? Why not force him to be happy? We have really no idea of what could engage infinite benevolence and power to mix suffering in the lot of humanity, except it was the expediency of rendering man the author of his own happiness, by a capacity of acting, and an innate power of improving the dispensations of Providence to his advancement in happiness.

We shall not enlarge upon M. PAP's proof of liberty, deduced from the institution of rewards and punishments in hu-

man society. He says indeed acute things on this head, and refutes the sophistry with which *Hobbes*, *Bayle*, *Collins* and others, have forced the institution of rewards and punishments into the service of the Necessarian cause, by representing them as *determining* motives to action. How far they are *such*, observation teaches us every day. If man were not a free agent, rewards and punishments could never fail to produce the effects for which they are appointed; and if the Divine Being were the only agent in the universe, it might be expected, that he would render them prepollent and victorious motives to right conduct: but man's power of not attending to them, renders them, in a multitude of cases, inefficacious: they are still, however, motives, but they do not determine necessarily: they are often useful, but are never irresistible; they are counteracted every day; yes—will you say, but by other motives; so then we have here the Divine Legislator proposing rewards and punishments, as determining motives to man, and sending other motives to combat them; and in this contest of jarring motives, man is a passive Being, acted upon by contrary forces.

Ducitur ut nervis alienis mobile lignum.

Our Author treats the subject of laws and punishments very amply, and with his usual sagacity and good sense. In a subsequent article he observes, that all the common transactions of life, our discourses, our phrases, our complaints of the perfidy of friends, of the injustice of enemies, of the inconstancy of our mistresses, of the unfaithfulness of our wives, are founded on the idea of liberty, and are destitute of common sense on any other principle. For if things *could not* have been otherwise than they are, and if all our pretended *actions* are no more than a series of necessary *effects*, in which we are totally passive, in every moment of our existence, all complaints and accusations, all admonition and moral disapprobation are really unjust and even ridiculous. If we were to model our ordinary language upon the hypothesis of necessity, it will make rare jargon in human society: not however such a bad jargon neither, for it would be full of politeness, patience and meekness, of the burlesque kind, it is true, but no matter for that.

Before we conclude our account of this Dissertation, we must observe, that M. PAP's representation of Liberty, as directly opposed to *every* kind of necessity, and his regarding *necessary* and *contingent*, as the two *genres* diametrically opposite to each other, are just and philosophical; and if the language and phraseology of writers and speakers, on this intricate, but most important subject, was conformable to this distinction, much confusion and logomachy might be avoided. But we do not think that M. PAP's notion of Liberty's diminishing, as the number of motives and the quantity of good exhibited by them

increase,

increase, is admissible: for if this were true, in the most momentous and important of moral actions, neither man, nor even the Deity would be *free*. This notion was not necessary to the support of M. PAP's hypothesis; and it has occasioned some confusion in his excellent Dissertation.

Dr. MACLAINE's Prize-Dissertation,—the II^d. in this Volume.

After some preliminary observations on the intricacy of the subject, and the additional darkness that has been cast upon it, by employing, without the proper restrictions in metaphysical investigations, the terms *agency*, *power*, *cause* and *effect*, that have been used in Natural Philosophy to express the motions and modifications of material substances, the Doctor comes to the true state of the question. In the *1st Part* of this Discourse he endeavours to state, with all possible precision, the true notion of liberty. He considers Liberty as the *primitive energy* of WILL, or VOLITION, in *choosing, resolving, and acting*, conformably to the dictates of reason, or the perception and prospect of good.—In other words, *Liberty*, according to him, *exists*, when man *chooses, resolves, or acts* by the uncontrolled energy of WILL or VOLITION, as *first mover*. Thus Liberty is placed by our Author, in *will or volition*, whose independence on all physical influence and all external force, constitutes man a free Being, a moral agent.

In order to unfold the ideas expressed or implied in these definitions, and to render the notion of liberty distinct and complete, Dr. MACLAINE observes, that its essential characters are *intelligence, spontaneity, activity, and contingency*. The three first relate to the agent, the last to his actions, and the physical motions they suppose. *Intelligence* and *spontaneity* are the *conditional* requisites of liberty, which cannot exist without them: *they*, however, may exist without *it*; for Spinoza's stone, though by his supposition, possessed of intelligence and spontaneity (that is, conscious of its descent, and acquiescing in it), could not, however, descend *freely*, because it descended by the force of gravitation. Activity, therefore, or agency, is peculiarly essential to liberty. But, at the same time, contingency (which signifies, in any given action or movement, the possibility of the contrary) is the conditional requisite of agency; for if all the voluntary determinations and physical movements in the universe are *necessary*, so as that different or contrary movements are impossible, there can be no *agency* in man. In such a case his pretended actions would be no more than passive movements, independent on his will and inevitable effects of the concatenation of the *whole*, and man would neither act upon the objects around him, nor the objects upon him. Liberty then, or moral

moral agency, supposes a Being who *knows* what he does, who acts with choice, and has in *himself* the power of chusing and acting: so that the *reason* why he does not chuse or act otherwise, in any given case, is not because he *cannot*, but because he *will not*.

After having shewn wherein liberty consists, the Doctor proves, in the II^d. Part of his Dissertation, that, according to this description of it, man is really a free being. Here he has two kinds of adversaries to encounter; the first are the *Fatalists*, who refuse *agency* to man, and *contingence* to all objects and motions in the universe. The second are the *Necessarians*, of a less dusky and forbidding aspect. These latter seem to grant the four things mentioned above, as the marks or characters of liberty; but they subject *agency* to *motives*, and advance *motives* to the rank of *efficient causes*, and thus, if they do not take liberty by storm, they nevertheless attempt to sap its foundations.

Against the *Fatalists*, Dr. M. shews, that activity resides in the mind, and there alone; and that since the nature of matter is essentially inert, we must resolve analytically all corporeal motion into the voluntary act of a thinking substance, as its first principle. The immediate operation of the *will* upon the brain and other parts of the body, is acknowledged by the ablest anatomists, and is constantly confirmed by observation and experience. The objection drawn, upon this occasion, from the pretended impossibility of acting upon a substance or machine, the whole mechanism of whose parts is not known to the supposed agent, is fully answered by Dr. MACLAINE. The peasant does not know *how* the lever communicates motion, but surely he gives it its first movement, and makes it produce important effects: and who will deny that it is the volition of the musician, that sets the viol or the portable organ in motion, though he is little acquainted, in detail, with the construction of these instruments. The only difficulty that there is, in these cases, lies in the manner how motion is communicated from certain particles or bodies, to others; and this is an object of physical investigation that still remains mysterious: but it is certain, that neither the lever would work, nor the organ play a tune to all eternity, if motion were not communicated to them, directly or indirectly, by a voluntary agent. We cannot enter into all the proofs and illustrations employed by our Author on this head; but we are entirely of his opinion when he affirms, that even from the very dawn of his existence, almost every thing displays primitive, active volitions in man. *Curiosity* (which is assuredly neither a nerve, a muscle, nor a fluid) *diversifies* the first motions of the infant, which the mere material impulse of outward objects would render infinitely more uniform

uniform than they are known to be. We see the infant incessantly turning its attention from one object to another, making efforts to use the organs of sensation and motion, awkwardly, indeed, till experience teaches it better the management of them, and just like a man who brings unconnected and discordant sounds from a musical instrument, before he has learnt to touch it skillfully.—It is impossible to conceive upon the hypothesis of the Fatalists, how the word *march*, should set a company of soldiers in motion. It cannot be the *mere sound* that does the business, by its impression on the organs of sense; for had the word been pronounced in an unknown language, it would not have produced its effect:—it cannot even be the *sound understood*, that sets the soldiers in motion, for were they independent and unwilling, they would not obey; it is then a motive, arising from *mind* alone, even from the fear of punishment, or the love of obedience, or, in other words, it is *will* or *volition*, that sets them in motion.

The animal spirits and nervous vibrations, are largely considered by Dr. MAGLAINE, in order to ascertain the true and primitive principle of motion and agency. We should certainly diminish the perspicuity of this discussion by abridging it; this, therefore, we shall not undertake. As it appears to us, he proves fully the subjection of all these motions, in actions called *moral*, to the empire of the will. Neither observation nor experience have ever evinced, that the determination of the will is the *product* of any previous corporeal movement; and we might as well suppose, that, in the execution of a symphony, the harpsichord is the *agent*, and the musician the *instrument*, as believe that any modifications of matter can produce volitions or plans of moral conduct. Involuntary motions there are, indeed, in the body, and these are the work of the supreme volition of its maker; but they only keep it in tune, if we may so express the thing, and render it a fit instrument for the operations and energies of the thinking Being, who is to act upon it, and upon other objects by its intervention, and which the same maker has created active, as he created it passive. Nay, so far are these involuntary motions, or the organs of sensation from having a *causal* influence on volition, that, as our Author proves in a short digression, which, however, is not unconnected with his subject, they do not produce, as efficient causes, even our sensations, perceptions, and ideas, although these latter do not pretend to that active energy, that belongs to the *me*, to the Being that *wills*. Even simple sounds are the creatures of *mind*, or at least its modes, produced we know not how, if not by itself. The chords of the lyre, and the fibres of the brain, can neither receive nor communicate any thing but corporeal motion; and between motion in
body

body and found in *mind*, there is an incommensurable chasm. In a word, the action of matter (all whose motions are passive) upon a thinking Being, seems a palpable contradiction. The faculty of receiving ideas appears to be the organ of the mind, that furnishes materials for its operations; and its operations are the energies of volition, which comes the nearest to its essence of any thing we know, and is the seat of its liberty.

Whatever may be said of perceptions, and ideas, the mind, as Dr. M. observes, must surely be active in the faculty it has of recalling these ideas when their objects are no more present, of giving more attention to some than to others, of combining and comparing them, and of forming a judgment concerning them, all which are acts of volition, though *Collins* endeavoured to represent the act of judging, as passive, by confounding it, either sophistically or inconsiderately, with the decisions and truths, which are the results of its operations.

Having, by these and many more observations, proved, against the school of Spinoza, that man is a *real*, and therefore a *free* agent, and shewed also the contingency of his actions, Dr. M. faces the other class of adversaries, above-mentioned, who are more respectable, both on account of their abilities, and their intentions. Here he is willing to come to terms of agreement, if this can be effected by a mutual and unequivocal explication of phrases, which by being ambiguously or vaguely employed, occasion confusion, and prolong the contest; but he does not refuse to carry on the war, if *fatalism* should lurk, whether perceived or unperceived, under the mask of what is called *moral* or *hypothetical necessity*.

It is truly to be lamented, observes the Doctor, that the word *necessity* was ever applied to the determinations of the *will*, and the actions which result from them. But it is easy to come at the origin of this very imprudent and improper use of that term. As soon as certain philosophers came to consider *reasons* and *motives*, as the *causes* of volition, without drawing cautiously the line of distinction between *conditional* and *efficient* causes, they were led by the maxim, *that every cause produces NECESSARILY its effect*, to look upon volitions and moral actions as *necessary*. Perceiving, however, on the one hand, that *necessity*, in its strict sense, destroys all agency, liberty, and morality; and being persuaded on the other, that the determinations of the will and the actions of men are, in their nature, contingent, they found themselves obliged to soften the word *necessity*, and to wick it out of the hands of the Atheist. For this purpose they added to it the epithets *moral* and *hypothetical*. This modification rendered the sound of the word *necessity* less harsh; but it introduced confusion into the ideas, and ambiguity into the expressions of many writers, from whom more precision and ac-

curacy might have been expected. The fatal word still retained, under its new form, a part of its old meaning, and often came forth in the writings of sceptics and sophists to perplex the unwary. But after all, what is this moral *necessity*? if it is synonymous with what we mutually esteem to be liberty, why call it Necessity? and if it be incompatible with liberty, why call it *moral*? We are told that *moral necessity* is founded upon the efficacy of motives: this efficacy Dr. MACLAINE examines amply, and it is to this point that he seems to direct his principal force. We cannot follow him in this discussion, but we shall give the substance of some of his remarks on this important part of the present question.

He shews, on the one hand, that the use of motives is not incompatible with liberty, and he grants that liberty is not founded on a state of indifference. Though the principle of action be *in* man, and is derived from no foreign object or impression, yet it exerts itself in consequence of reasons and motives; otherwise man would not act like a rational being. Man has a propensity towards good and well-being *in general*, and this propensity is invariable, and even instinctive: here indifference can have no place; for if he were wholly indifferent to good, he would not act at all, but would be acted upon like a machine, and indifference, instead of being a source of liberty, would become, on the contrary (for extremes often meet), the strongest fatality. But besides this general propensity of the will towards good, man exerts variable and reflex *volitions*, which have for their objects particular and various appearances of good; and it is here that liberty is properly displayed, because these volitions are accompanied with reflexion, attention, comparisons of good, preference and choice, or, to speak more properly, all these acts of the mind are so many volitions; and here we may see the true place that is to be assigned to *motives* in free actions, or in moral conduct. From the manner in which some philosophers have exaggerated their influence, they have been considered as *efficient causes* of moral actions. But this is palpably erroneous; for surely *motives* are not endowed either with *personality* or direct *agency*. They are, in their nature, no more than perceptions, desires and fears, that is, passive modifications or states of the mind. Now to give *passive* modifications an *active* force, is strange philosophy. It is the *person*, exerting volition, that acts, and not the *motive*. Motives are examined and compared, one is preferred as a reason for acting, but it does not act *directly*, for if it did, neither examination, nor comparison, nor choice could take place. The motive is the condition, without which the man *will* not act, (for *can* not act would not be the proper expression) but it is not the efficient cause of his action, and they, who confound *conditions* with *causes*, attend little to what

what passes within them. One would be apt to conclude, from the reasonings of some of our necessarians, that motives were little *invisible agents*, sent by some Fairy Queen to stimulate Man, and to excite, at pleasure, volition in the mind, and motion in the body. It is thus that the As reasons in the fable of LA FONTAINE, to excuse himself, before the Lion's Bench, for having taken a mouthful of forbidden grass :

La faim (*says he*) l'occasion, l'herbe tendre, et je pense *quelque*
Diable m'y poussant,

J'ai tondu de ce Préz la largeur de ma langue.

Dr. MACLAINE exposes to the ridicule it deserves, the illustration that has been given of the influence of *motives*, by comparing them with the *weights*, which destroy the equilibrium of the balance, when they are unequal. The weights are foreign to the balance, but motives belong to the mind itself. Besides, nothing is more unlike to mind, than a balance, and as little do motives resemble pieces of lead or copper: such similitudes may be pretty fancies, but they are miserable arguments. All the pretended influence of motives is included in the domain of the understanding and the will: all ideas, perceptions and desires, *i. e.* all motives are *notices*, upon which mind exerts its energy for the attainment of good.

But it has been said, that if motives do not determine the will necessarily, *willing* or *volition* is an effect without a cause. Dr. MACLAINE answers, that *volition* (by which he understands the mind *WILLING* in a particular case) is not, properly speaking, an effect; it is the personal exertion of intelligent activity. The principle of willing and acting which is in *me*, said an excellent philosopher, is *me*, or *myself*, who am formed capable of *acting* or *not acting*, upon a view of the consequences of these different determinations, that is to say, of motives. If then men will insist upon calling such *willing*, or volition, an effect, it must be the effect of the only cause capable of producing it, and that cause is the *me*, or the *mind* that *wills*. If this volition or act of willing be an effect, not depending on the *me*, and therefore passive, it must be linked to a chain of motives or previous states of the mind, which have no first principle or cause, until we arise to the Supreme Being, the only *agent*, upon this hypothesis, in the universe. But even here, as our Author justly observes, the analysis does not end: for it will appear that volition, or the act of willing, in the Deity, has no other principle, but the *I am*, which, though infinitely more perfect is yet analogous to the *me* in man, as God made man, in respect of agency as well as intelligence, *after his own image*. If then volition in man be an *effect* without a *cause*, it must be *such* in God; and we are led, by this hypothesis, to a succession of effects, forming a great chain that hangs upon nothing. You cannot get

rid of this absurdity, otherwise than by seeking a cause of the Divine volition *out of himself*; but this must lead you to another absurdity of equal magnitude; for this would put you directly in the case of *Homer*, who, first linked the scale of beings to the throne of *Jupiter*, and afterwards bound Jupiter himself to the decrees of *fate*.—All this is *darkness visible*; and therefore our Author substitutes in the place of this cloud-capt hypothesis the following clear, and, we think, true propositions. The *first* and Supreme cause is essentially *intelligent* and *active*, otherwise nothing would have ever existed.—Being intelligent and active, he is essentially *free*.—It was possible for him to create, and he has, in effect, created beings, who are active and free.—These beings have, in themselves, by the intellectual and moral constitution he has given them, the *principle* of their moral actions, and this principle is the *will*, whose volitions or exertions produce actions, on the representations of reasons and motives. To ask therefore if the *will*, uncontrolled by all external and physical power, be *free*, is really almost to ask, if liberty be liberty?

The *consciousness* of internal activity and liberty that is in every man, the intimate and invariable persuasion (inseparable from his being) that, among different enjoyments or different plans of conduct proposed, he is *master* of his election, is a consideration in favour of liberty, which our Author sets in its true light, as a most conclusive argument, and shews the miserable and low subterfuges by which its force has been evaded. It is strange to see men listening with such ardour to the ambiguous language of a metaphysical hypothesis, against the immediate, distinct, and invariable feelings of their own mind.—The objections against liberty, drawn from the *Divine Prescience*, are easily removed by the Doctor, who acknowledges the actions foreseen by the Deity to be *certain*, which is a sufficient foundation for *prescience*, and is not incompatible with liberty. We shall not follow our Author in this discussion, as we have carried the present article already to an undue length.

The III^d and IVth dissertations of this volume shall be taken notice of on another occasion.

A R T. III.

Nouveaux Memoires de l'Academie de Dijon, &c. i. e. New Memoirs of the Academy of Dijon. Part. II. 238. p. 8vo. with Cuts and Tables.

Memoir I. *C*ONCERNING the Means of saturating the Mother-waters of Nitre, without any Loss of the Alkali; and of preventing the Mixture of the Muria [*Lye*] of Potash, or Salt of Silvious with the Salt-petre. By M. DE MORVEAU. It is now well known that the mother-water of nitre, or the portion of

liquor which, in the fabrication of salt-petre, was formerly thrown away as useless, and not susceptible of crystallization, is found to contain a considerable quantity of the nitrous acid, which only requires an alkaline basis to furnish new crystals of salt-petre. It is accordingly now preserved carefully, and decomposed, in order to obtain from it the quantity of salt which it is capable of yielding. To improve this operation, which has hitherto been imperfect, M. MORVEAU has made several experiments, of which and of their results he gives a circumstantial account in this Memoir. He has succeeded so far as to leave no part of the nitrous acid in the mother-water unsaturated with alkali, to prevent the formation of any improper mixture in the potash, which is employed in this operation, and to ascertain the precise quantity of the potash that is necessary to obtain all the salt-petre, which the mother-water is capable of furnishing.

II. *Continuation of the Memoir concerning Biliary Stones.* By M. DURANDE. It has been objected to the dissolvent, which this eminent physician and chymist found out for biliary stones, that the mixture of æther and spirit of turpentine, is too hot for certain constitutions. This objection is here answered in a satisfactory manner, and the advantages of the dissolvent are farther displayed.

Mem. III. *Concerning a Lead Mine discovered at St. Prix sous Beauvroy, also, Mineralogical Observations on that Part of the Province of Burgundy.* By Messrs. DE MORVEAU and CHAMPY.

Mem. IV. *Containing the Explication and Use of the Table of semi-diurnal Arches, given, in the 1st part of this Volume.* By M. ROGER. The semi-diurnal arches of this Academician are no more than portions of the equator converted into time. The utility of his table consists in its determining the time, that, any star, whose declination does not exceed 31 degrees, continues every day above our horizon.

Mem. V. *Concerning the Glow-worm.* By M. GUENEAU DE MONTBILLARD. This eloquent and ingenious associate of M. de Buffon, has here communicated some curious facts, and new observations, relative to this brilliant insect. The results of these facts and observations are as follows:—*First.* The common glow-worm, male and female, glows or shines, without interruption, in every period of its existence, and, sometimes even after its death. If by any accidental circumstance its light is extinguished, it may be restored by a soft and gentle friction; this it has in common with many other natural phosphori, and particularly with those that contribute to render the waves of the sea luminous. *Secondly.* The eggs, even those that have not been fecundated, have also a luminous quality, and those only lose their lustre, which come from a diseased female.—*Thirdly.* It appears that the female larvæ of this species (i. e. those who undergo

undergo an alteration in their form) change their skin several times, and live, at least, a year before their metamorphosis commences; that the adult females begin to lay their eggs soon after the last stage of their transformation; and that they die almost as soon as this operation is finished. And, *fourthly*, It is proved, by our Author's observations, that the male *nymphs*, which have been hitherto unknown, differ more from the female than the *larvæ* of different sexes do from each other, and that they are found in the same places, where the female adults, their *nymphs* and *larvæ*, are observed to reside.

Mem. VI. *Analysis of the Waters of Premeaux* (in Burgundy). By M. MARET. From their constituent principles they are *supposed* to be not only diluting, but an efficacious dissolvent, a mild aperient, and peculiarly adapted to absorb acids.

Mem. VII. *Contains Observations relative to the Natural History of that Part of Burgundy, that extends from the Yonne to the Saône, i. e. from Auxerre to Chalons.* By M. PAZUMOT.

Mem. VIII. *Observations on a Colick, occasioned by biliary Stones, and cured by a dissolvent of these Stones.* By M. MARET. This Memoir is the very ingenious and instructive production of an eminent physician and chemist, whose laborious researches are always directed towards publick utility; and it confirms the results of the interesting experiments of M. DURANDE, already mentioned in this article.

Mem. IX. *Concerning Sluices.* Part II. By M. GAUTHEY. This memoir treats of the forms that ought to be given to sluices, and of the respective dimensions of all their parts.

Mem. X. *Extracts from the Meteorological Registers of M MARET.*—Mem. XI. *Relative to the Natural and Botanical History of the Cevadilla* (or small Indian barley) By M. WILLEMET. This plant, though now grown pretty common, has no place in the sexual system of Linnæus. It is accurately described by Retzius, a German botanist, in a treatise published at Leipzig, in 1779. Its properties are enumerated by our academician, who finds that it has a considerable affinity to aconite, and the plants of that class.

Mem. XII. *The Meteorological History of the Year 1782, continued,* by M. MARET.

ART. IV. *Memoires de l'Academie Imperiale et Royale des Sciences, &c.* i. e. Memoirs of the Imperial and Royal Academy of Sciences and Belles Lettres of Brussels. Vol. IV. 4to. Brussels. 1783.

THIS volume begins, as the preceding ones, with a *journal* of different sittings of the academy. The most interesting contents of this journal, will be taken into consideration in our account of the memoirs; excepting an article re-

lative to the life, character, and writings, of the late Abbé NEEDHAM, well known in the literary world. This article was composed and presented to the academy by the Abbé MANN, and we shall give here a summary of its principal contents.

JOHN TUBERVILLE NEEDHAM, was born at London, the 10th of September, in the year 1713. His parents were descended from ancient and noble families. His father, who had once possessed a considerable patrimony at Hilston, in the county of Monmouth, was of the younger and catholic branch of the Needham family: the head of the elder and Protestant branch was lord Kilmory, created viscount in the year 1625.

The father of our academician died young, and left but a small fortune to his four children. His eldest son, who is the subject of this article, prosecuted his studies under the secular clergy of the English college of Douai, where he took orders, taught rhetoric for several years, gave eminent proofs of sagacity and genius, and surpassed all the other professors of that seminary in the knowledge of experimental philosophy. In 1740, he was engaged, by his *superiors*, in the service of the English mission, and was entrusted with the direction of the school, erected at Twysford, near Winchester, for the education of the Roman catholic youth. In 1744, he was appointed professor of philosophy in the English college, at Lisbon, where, on account of his bad health, he remained only fifteen months. After his return, he passed several years at London and Paris, which were principally employed in microscopical observations, and in other branches of experimental philosophy. The results of these observations and experiments were published in the *Philosophical Transactions* of the Royal Society of London, in 1749, and in a volume in 12mo. at Paris, in 1750; and an account of them was also given by M. *de Buffon*, in the first volumes of his *Natural History*. There was an intimate connexion between this illustrious French naturalist, and Mr. Needham: they made their experiments and observations together; though the results and systems, which they deduced from the same objects and operations, were totally different.

Mr. NEEDHAM was admitted to a place in the Royal Society of London, in the year 1747, and in the Antiquarian Society, some time after. From the year 1751, to 1767, he was chiefly employed in finishing the education of several English and Irish noblemen, by attending them, as tutor, in their travels through France, Italy, and other countries. He then retired, from this wandering life, to the English seminary at Paris, and, in 1768, was chosen by the Royal Academy of sciences in that city, a corresponding member.

When the regency of the Austrian Netherlands, in order to the revival of philosophy and literature in that country, formed
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the project of an Imperial Academy, which was preceded by the erection of a small literary society, to prepare the way for its execution, Mr. NEEDHAM was invited to Brussels by Count Cobentzel and the president Neny, and was appointed, successively, chief director of both these foundations. He held this place, together with some ecclesiastical preferments in the Low Countries, until his death, which happened the 30th of December 1781. "His piety, temperance, and purity of manners (we follow the expressions of the Abbé MANN) were eminent: his attachment to the doctrines and duties of christianity was inviolable. His zealous opposition to modern infidels was indefatigable, and even passionate. His probity was untainted. He was incapable of every species of duplicity; his beneficence was universal, and his unpicturesque candour rendered him often a dupe to perfidy." These and other good qualities the panegyrist attributes to his deceased friend, and we believe very justly; for Mr. NEEDHAM was not unknown to some of us. He was, undoubtedly, both an honest man and a worthy citizen: but though his death be a real loss to the literary world, yet he died seasonably for himself; for had he lived to see Joseph the II^d. and the *Great*, making so free with the paint, patches, and trinkets of mother church, confiscating her lands, abolishing her convents, suppressing her holidays, introducing common sense into her worship, erecting political conductors to disperse the thunder of the Vatican, and achieving many other things in this style of improvement, it would have vexed full sore his feeling heart. For this honest man was narrow, even to superstition and bigotry, in his religious system; and we never knew a man in whom there was such an unaccountable mixture of implicit faith and philosophical curiosity as in Mr. NEEDHAM.

He was a keen and judicious observer of nature, had a peculiar dexterity in confirming his observations by experiments, and he was always occupied (sometimes indeed with too much fancy and precipitation) in generalizing facts, and reducing them to his system. "His pen (says Abbé MANN) was neither remarkable for fecundity nor method: his writings are rather the great lines of a subject expressed with energy, and thrown upon paper in a hurry, than finished treatises." A list of his productions is annexed to this eulogy: they are well known.

M E M O I R S.

These memoirs are not reduced to classes, according to the respective sciences to which they relate, and we give them in the order (if it may be so called) in which they lie in the volume before us.

Mem. I. Concerning the pretended properties of vaults, *en chainette*, in which it is demonstrated, in opposition to an opinion pretty generally adopted, that this is not the kind of curve which the intrados, or interior surface of a vault, equally thick throughout, requires, in order to the existence of a perfect equilibrium between its parts. By the Chevalier de Nieuport.

Mem. II. *Concerning a Machine capable of raising considerable loads* By the Chevalier de Nieuport.

Mem. III. *Concerning the Origin and Nature of the Animal Substance.* By M. VAN BOUCHAUTE. "We call animal matter," says this academician, "a substance chemically composed by nature, which is palpable in animals, but scarcely, at all, perceptible in plants, though it exists, in these latter, fully formed, constitutes an essential part of their substance, and appears to be the basis of their organization."

Animal matter, according to our Author, is the only substance in nature that is susceptible of putrid fermentation. It is the principal constituent of bones, cartilages, horns, hair, silk, blood, lymph, and so on, in animals; and it constitutes a part of the substances of seeds, of the *Parenchyma* of plants, in the vegetable kingdom. Moreover, the analysis of animal matter, made by fire in closed vessels, proves it homogeneous throughout nature, and characterizes it by a great number of uniform products, many of which are not to be obtained from the analysis of other bodies, not derived from animal matter. These products are volatile *alkali*, two particular empyreumatic oils, the ethereal oil of *dippel*, an inflammable air, or *gas*, which smells like the blossoms of the peach-tree, and the colouring principle of Prussian blue. Our Author shews the order in which these and other products manifested themselves during the analysis he made of the animal glutinous body of the flower of wheat. By this analysis, which is here circumstantially related, and which is conformable (excepting in the quantities of the chemical products) to the analysis of ivory, hartshorn, white of eggs, and other animal substances, we see, says M. BOUCHAUTE, not only the homogeneity of animal substance, but also the great variety of elements, that nature has employed in its composition.

After these and other observations, our academician undertakes to prove, that it is in the vegetable kingdom alone that nature composes animal matter, and that it passes thence, completely formed, into animal bodies, for their nourishment; so that digestion, instead of the transformation of substances maintained by certain physiologists, only produces that dissolution of the aliments which develops and disengages the animal matter that was previously formed in the vegetable economy.

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Mem. IV. *An Essay on the Reproduction of organized Beings, and the Continuation of each Species.* By the same. The animal substance, mentioned in the preceding memoir, acts a signal part in the *Reproduction* of which the learned academician here treats. As long as it is not decomposed it retains its *irritability*, and it is, according to him, the only basis of natural organization in plants and animals. These two facts are to be fully proved in another memoir. One of his proofs is, however, produced here; for by the aqueous infusions of animal or vegetable substances, and a certain corruption of these substances, which did not go so far as complete putrefaction, he found the *animal matter* not only divided, dissolved, and disengaged, but also forming irritable, organized, and vital corpuscles: and if (says he) the acescent mucous body remains united to the animal matter in the infusions and corruption of vegetables, there will thence, arise, different vegetations, manifestly organical, such as mosses, and other of the *Cryptogamia* species.

Nature, according to our Author, proceeds nearly in the same manner in the reproduction and preservation of innumerable regular classes of plants and animals: but his description of this procedure is neither recommendable for perspicuity and propriety of style, nor for clearness of ideas.

Mem. V. *Investigations concerning the Question:* "Whether the ringing of bells in thunder-storms, occasions an explosion, by drawing down the lightning upon the steeple, when the cloud, which is charged with electrical matter, is above the place where the bells are rung." By the (late) Abbé NEEDHAM. This memoir is a physico-theological explosion, produced by a conflict between natural philosophy and superstition. The people, in Roman-catholic countries, believe that the consecration, or benediction of the bells, endows them with the virtue of averting thunder. As this notion was communicated and encouraged by *mother-church*, good Mr. NEEDHAM's affection for that *old lady*, who at present seems to be in a very pitiful situation, led him to favour it. But the philosophers cried out, this ringing of bells attracts the thunder, instead of averting it, and they reinforced their objection by certificates, from many places, of several persons being killed by the thunder, when they were ringing *against* it. Mr. Needham replies, that it was not the *ringing*, but the situation of the steeples, in the direction of the lightning, and within its *explosive distance*, that occasioned the mischief; and this he proves by several experiments. This, however, shews that the benediction of the bells does not go far; since it cannot reach even to the people. Mr. NEEDHAM allows, that, though the *ringing* is not, properly speaking the cause of the mischief, yet the *ringers* are indeed, exposed to danger in a thunder-storm. Therefore, to be

concile piety and philosophy, recommends the use of conductors, which will do real good, and a perseverance in *bell-ringing, with prayer*, which, with the blessing of the Almighty, *may* do good, and *can* do no harm, at any rate.—More harm than you were willing to imagine, good man! It is an enormous mischief done to true religion and virtue, to encourage the multitude in believing, that there is any portion of *sanctity* in consecrated bells, or a *charm* in ringing them.

Mem. VI. *Researches concerning the most effectual Method of preventing the Disorder occasioned in the natural Direction of the Magnetic Needle, by the Electricity of the Atmosphere.* By the late Abbé NEEDHAM. The analogy between the electrical and magnetic fluids seems now to be fully ascertained. The interesting discoveries contained in Lord MAHON's *Principles of Electricity*, complete the evidence in favour of this analogy. It seems also to be fully proved, that the irregular movements of the *Auroræ Boreales*, or, in other words, the shoots and streamings of the electrical fluid, accumulated in the upper regions of the atmosphere, suspend the virtue of the magnetic needle, trouble its motion, and render it indifferent to its ordinary polar direction. This fact was confirmed to our Author by the testimony of an ingenious man, well skilled in experimental philosophy, who, in the month of December 1773, embarked in the English ship, called the *New Duckenfield*, commanded by Captain Foster. The Captain took with him eight compasses, and was greatly surprised to find all their needles disturbed on a sudden, and taking different directions, off the Madeira Islands to the southward. Suspecting that this phenomenon might proceed from an accumulation of the electrical fluid in the atmosphere, the Captain extended from the top of the mast an iron wire, whose extremity entered into the sea, and the effect was, that the needles resumed their magnetic virtue, and their ordinary direction.

To prevent the influence of atmospherical electricity on the direction of the magnetic needle, Count *de Ceperde* covered it with a thick glass, and Count *de Milly* employed another expedient, which was to do over the inside of the compass with several layers of gum-lac or Spanish wax (which, being *idio-electric*, might prevent the communication of the air's electricity to the magnetic needle), and to insulate the box of the compass on a plate of glass. But the insufficiency of these expedients has been exposed by Mr. *Galley*, in a series of twenty experiments, which shew that the electrical fluid exerts its influence upon the magnetic needle, even through the thickest glass that can be employed upon this occasion, as well as through other *idio-electrical* bodies: nay they shew something still more singular, and, which is in direct opposition to the means recommended

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by these two philosophers; for it appears by the experiments of Mr. Galley, that magnetic needles, *not* insulated and inclosed in boxes of metal, are more effectually preserved from all foreign influence, than by the methods above mentioned.

Nevertheless Mr. Galley's method did not entirely satisfy Mr. NEEDHAM, who hit upon one more recommendable, as he judged, by its simplicity, and the certainty of its answering the desired end. His compass is constructed in the ordinary way: upon its box are two segments of a circle, made of copper, which cross each other at right angles, in form of a crown, and are thick set with points, which may be multiplied at pleasure in every direction. These two pieces may be placed either horizontally, or raised perpendicularly to the horizon. It is in this latter position that they become an effectual preservative, in all possible cases, against the action of the electrical fluid upon the magnetic needle.—We refer our Readers to the Memoir of Mr. NEEDHAM, for a farther account of the advantages of this method.

Mem. VIII. *Concerning the AERIAN TIDES, or, in other words, the Effect produced on the Atmosphere of the Earth by the Action of the Sun and Moon.* By the Abbé MANN. In the *First* of the three sections, into which this Memoir is divided, the learned Academician exhibits a concise view of the theory of the tides of the (*terrestrial*) ocean, founded on the universal principle of attraction. From the same principle and theory, which comprehends universal *Nature*, he proceeds, in the second section, to prove the *existence*, to point out the *nature*, and to ascertain the *quantity* of the tides of the terrestrial atmosphere, which, according to him, are, almost in every circumstance, analogous to those of the ocean, and proceed from the same causes. As the atmosphere is composed of parts which are possessed of gravity, are moveable, elastic, and have their diurnal motion around the earth's center, as well as the waters of the sea, it necessarily follows, that the atmosphere must be affected by the very same physical causes from which the ebbing and flowing of the ocean proceed. It is not (says our Author) the existence, but the *quantity* of the *aerian* tides that can be a subject of controversy. Some philosophers, and those of the greatest note, have affirmed, that the quantity of the aerian tides does not surpass that of sea-tides, *i. e.* does not go beyond 8 feet in the syzygies. They maintain, that an ocean of water, air, or quicksilver, would rise nearly to the same height by the action of the sun and moon, and would have nearly the same degree of motion in consequence of that action. Our author is of a quite contrary opinion, and thinks that, under the same force of attraction, the elasticity, specific gravity, and mobility of the aerian fluid, must produce an enormous difference between the tides of the atmosphere and those of the ocean; and, in his
ample

ample discussion of these and other causes, that must contribute to this difference, he is ingenious and instructive, but not always concise and methodical. Every argument, though good, is not always in its proper place, and this creates more or less confusion. According to the Abbé's hypothesis, there are daily *three aërian tides*, two produced by the combined attraction of the sun and the moon, and a third by the heat of the sun alone, which two causes act distinctly and separately on the atmosphere, except in the syzygies. The *two aërian tides of attraction*, and the *tide of heat* (for these are the names by which our author distinguishes them) are sometimes reunited and confounded together, sometimes in opposition to each other, for the most part, distinct and separate in their effects, but always in proportion to the different aspects of the two luminaries, towards which they have their respective direction, and by whose attractive influence or heat they are produced. For the *manner* of their formation we refer the reader to the memoir itself.

In the *third section* our learned Academician treats of the *effects of the aërian tides*. They produce the monsoons or trade-winds, the breezes, that usually take place at the rising and setting of the sun; they purify the air, and prevent its stagnation, and are the causes of many meteorological phenomena: and, for an account of their influence on the animal and vegetable kingdoms, the Abbé refers us to Dr. Mead*, and M. Toaldo†, among the moderns, and to Hippocrates, Aristotle, and Pliny, among the ancients.

Mem. IX. *Containing a compendious view of the Natural History of those Parts of the Netherlands, that lie on the Sea-coasts* By the Abbé MANN. This is the continuation of a Memoir, *Concerning the physical State, ancient and modern, of the Low-Countries, and the adjacent Seas, as also concerning their Natural History*. This latter, which was but lightly sketched in the former Memoir, is the subject of the present one, whose contents are really interesting. It is divided into four sections.

In the 1st under the general title, *Of the Soil and Productions of the maritime Netherlands*, our Author treats of the riches and population of Flanders in general, of its vegetable productions, its domestic animals, its game, and fishery, as also of the commerce of the Netherlands, and the articles of exportation. From his account of these various articles, Flanders seems to be one of the richest and most comfortable countries in Europe.—The inhabitants of this country, their *natural character*, their *manners*, *morals*, *customs*, *religion*, &c. are well described in the second

* De Imperio Solis et Lunæ, &c. † In his *Meteorology applied to Agriculture*, &c.

fection. The Flemings are devout, credulous, and superstitious, but of all people upon earth, the least addicted to fraud, theft, and every species of injustice. The men are frank, honest, sincere, and hospitable; the women modest, chaste, and, nevertheless, easy of access, affable and obliging in their manners; they are remarkably prudent and careful in the management of their domestic affairs, and have even talents for commerce, in which they are often employed. They are cleanly in their dress and houses, without subjecting themselves, in this article, to the constraint and inconveniencies, which accompany it in the extreme to which it is carried by their Dutch neighbours. The Flemings, in general, are lusty and well-proportioned in their bodily structure, though heavy and corpulent. They have not the vivacity, gaiety, nor sprightliness of the French, nor the pride and gravity of the Germans, but their proximity to these two nations has given them a certain tincture of the virtues, vices, and manners of both.

In the III^d section our Author treats of the *Atmosphere, of the Seasons in the maritime Netherlands, and of the meteorological Phenomena that are observable there*; and in the IVth and last, he considers the *Influence of the Soil and the Atmosphere* upon the health of the inhabitants, as also the nature of the diseases to which they are subject. The humidity, that relaxes the animal fibres, that diminishes the elasticity of the air, and thus renders it less adapted to respiration, is the great cause of several chronic disorders, to which the Flemings are peculiarly subject. This is, according to our Author, the only permanent vice of the climate of the maritime Netherlands; and to it may be attributed the intermitting and pleuretic fevers, the nervous and scorbutic complaints, the catarrhs, peripneumonies, asthmas, dropsies, palsies and apoplexies, as also the gout and rheumatism, which are frequent in that country. Much might be done to correct the humidity that produces these diseases, and our Academician prescribes several methods of correcting it effectually, which might possibly prove serviceable in other countries.

It has been supposed by many, that the vapours, which are raised from the sea, are impregnated with its salt, and that the air, partaking of that saline quality, as far as the atmosphere of the sea extends, is thereby rendered salubrious. But our Author thinks, that the heat of the sun is incapable of rarefying the marine salts so far as to render them specifically lighter than the air, and that of consequence these salts are never exhaled, though they may, sometimes, be carried up by storms and hurricanes, with the scum of the sea, in which case, they do not remain suspended in the atmosphere. He acknowledges, that from sea-water, distilled with a violent heat, a water is derived, which is not entirely deprived of its salt;
because

because a violent heat can raise, by dilatation, the heaviest bodies: but it is *probable*, says he, that sea-water, distilled by a degree of heat equal to that of the sun, would be entirely deprived of its saline particles, and rendered potable; and he strengthens this supposition by the following fact, that the rain collected in the middle of the Pacific ocean, at such an immense distance from any continent, as shews that it was raised from the salt water of the sea alone, furnishes, nevertheless, a fresh, potable, and salubrious water.—This appears to us a hard doctrine—and if it be true, how are those nitrous exhalations raised, which are the chief matter of which thunder, lightning, and other meteors are generated in the air. It will be nothing to the purpose to say, that a violent subterraneous or submarine heat may join its influence to that of the sun, in raising these saline vapours: we admit the supposition, but then it will still be true, that these saline vapours do rise; and it will not be true, that the vapours arising from the sea, and carried to land by the winds, diminish the elasticity of the air, and relax the animal fibres, because their saline quality will often contribute to prevent these effects.

Mem. X. *Concerning the Means of augmenting Population, and improving Agriculture in the Austrian Netherlands.* By the same. The laborious Academician treats of these two important articles in two sections. In the first he shews that the fertility of a country depends on its population and cultivation, points out the connexion that there is between these two, the general principles relative to both, and the proportions they bear to each other. He more particularly shews the great efficacy of judicious industry in giving fertility to lands, that have the most barren aspect; and observes, that farms of such a moderate extent, as encrease, as much as possible, the number of cultivators, are essential to the true improvement of agriculture. On this occasion he makes just remarks on the bad consequences of great farms both in England and in the Netherlands, proposes methods of encouraging marriage, and concludes this section by an attempt to prove, that the celibacy of the clergy is neither necessarily a cause of depopulation, nor a real prejudice to the state. This latter point he makes out with a great struggle, or rather, he tacitly gives it up, by the suppositions he makes, in order to render it admissible; for he supposes, that the Romish clergy, and particularly the monastic swarms, *might* and *ought* to be reduced greatly in their number; and he supposes farther, that by shining examples of piety, learned industry and virtue, they might render society happy and flourishing in every respect. And indeed if the Clergy were reduced to a little flock of angels, their celibacy might then be rather useful, than detrimental to the community: but it is not easy to reduce them, nor is it
very

very practicable to sanctify them *all* up to our Abbé's standard : and therefore we think, that they must still be allowed to live like other men, with respect to domestick bonds. And after all, it is a sad and sorry way of proceeding, to attempt to raise virtue on the tyrannical oppression of nature. On the other hand, it were devoutly to be wished, that the connexions of these sons of heaven with the daughters of the earth were susceptible of such regulations, as would prevent the corruptions, abuses or inconveniencies to which they often give rise. It is to be avowed and lamented, that the corroding cares, and dejecting poverty, which often result from the conjugal and domestic relations of the clergy are unfavourable and inauspicious to study, genius, and often to virtue. The extremes of opulence and want operate at once on different parts of the clerical body, and though they operate in different ways, they combine in corrupting an order of men, who, by their pure and sacred profession, ought to be the guides and models, as well as the instructors of mankind.

[To be continued.]

ART. V.

De l'Electricité des Vegetaux, &c. i. e. Concerning the Electricity of Vegetables : a Work in which the Electricity of the Atmosphere is considered in its Relation to Plants, in its Influence and Effects on the Vegetable Kingdom or Oeconomy, in the medico-nutritivo-electrical Virtues of Vegetables ; in which also the manner of applying Electricity to Agriculture is pointed out practically, and the Invention of an Electro-vegeto meter is described and illustrated by Plates. By the Abbé BERTHOLON DE ST. LAZARE, Professor of Experimental Philosophy to the States General of Languedoc, and Member of many Academies. 8vo. pag. 468. Paris. 1783.

THE reputation the ingenious Writer has acquired in this line of natural science is well known. His account of the *electricity of the human body*, in which he considered the influence of that fluid, not only on man, but on the whole animal kingdom, was received with great applause, and has been translated into several languages. The work we announce will undoubtedly meet with a similar reception : it contains new researches and new discoveries ; and it is a new conquest added to the empire which electricity is assuming over the natural world.

The work is divided into THREE PARTS. In the FIRST, the Author proves, in twelve chapters, the influence of the electrical fluid upon vegetables, by their analogy with animals, by the nature of the fluid itself, which must pervade them, by the distinctive characters of the electrical phenomena, such as lightning, thunder-rains, northern lights, water-spouts, and earthquakes, by the influence even of snow, hail, and mists, on the

the vegetable kingdom, by the quantity of water which the atmosphere receives from seas, rivers, lands, animals, and plants, and by the nature of that water, which, as it is an excellent conductor, falls from the clouds impregnated with the electrical fluid, and discharges it upon the earth.

Many experiments and observations have been employed by this ardent and ingenious investigator, to come at the knowledge of those plants, which communicate more or less the electrical commotion, of the period of their growth in which they possess most the *conducting* power, and of the causes from which they derive this property. For an account of these, we must refer the Reader to the work itself, in which he will find very instructive and interesting details on all these articles. It appears from these experiments, that any dried vegetable substance is an improper conductor, and that the presence of water in a plant is requisite in order to its transmitting the electrical fluid. It appears also, that the force of vegetation is principally owing to the electrical fluid with which the rain-water is impregnated, and not to those aerian nitrous vapours, which have hitherto been considered by many as its principal cause. Our Author is not the first who has observed, that, those years in which frequent thunder-storms have announced the greatest measure and activity of the electrical fluid, have been most distinguished by the speedy maturity and by the abundance of fruit and of vegetable productions in general; but he is the first who has demonstrated, by a laborious and satisfactory series of experiments, that water, deprived of the electrical fluid which it had received in the cloudy regions, is deprived of a great part of its nutritive power and of its influence on the plants. These experiments may be made and repeated with the greatest facility. The curious, in these matters, have only to place plants of the same kind in such situations, as that some may be watered only by rain, others only by the water commonly used by gardeners for sprinkling, and others again by water, in which nitre has been dissolved in different quantities: our Author found the result, always and signally, in favour of the first.

These observations are far from being useless, with respect to daily practice in our fields and gardens; they are adapted to dispel the errors of those, who endeavour to increase the fertility of their plants by nitrous irrigations, and they will instruct the gardener, not to sprinkle his beds with the water drawn recently from a deep well (unless it be in places where the electrical matter is abundant), but to let it lie, for some time in large basons, where a more immediate communication with the atmosphere may charge it with the electrical fluid, and thus render it more adapted to fertilize the earth. The experiments made upon the plants by artificial electricity are as amusing and as easily practised

tified as they are instructive. A plant, placed in a metal vase, insulated, previously irrigated, and then electrified, exhibits a most beautiful and brilliant spectacle, and, considering the identity of atmospherical and artificial electricity, is an irrefragable proof of the influence of the electrical fluid on the vegetable world.

The effects of this influence are considered in the SECOND PART of the work before us. In this part, which is still more instructive than the preceding one, a multitude of experiments and curious observations are produced, to ascertain its effects on the birth and germination of vegetables, on the production of fruits and flowers, on the multiplication of branches and leaves, on the kind of life which the plants enjoy, on their perspiration, respiration, growth, secretions, reproduction, as also on their general and particular motions, their odours, the flavour of their fruits, and even their colours. It is, indeed, remarkable how plants, flowers, and fruits, were, in all these respects, improved by electricity, and, in consequence of our Author's experiments, surpassed in vigour, beauty, and fertility, those which had not been electrified.

Among the effects of the electrical fluid on the vegetable world, those which it produces on the *sensitive* plant are peculiarly remarkable. The phenomena of this plant are generally known; but the experiments, related by our Abbé, exhibit it under new aspects, and evince manifestly that electricity is the cause of all these phenomena. When the plant is touched with a piece of polished metal, terminated at each end by a round knob, its leaves are contracted or shut: when it is touched with a piece of glass of the same form, it remains insensible, and its leaves do not shut themselves;—but if this piece of glass be electrified, either by rubbing or by communication, and the plant is touched with it in this state, then its leaves shut. From these and several other experiments, first tried by M. Le Dru, and afterwards repeated by our Author, it appears, that the plants, called *sensitive*, require a greater quantity of the electrical fluid than others: the moment that a foreign body touches them, the fluid escapes by communicating itself to that body, and thus the plant has no more the quantity of the electrical fluid, that was necessary to maintain its natural vigour. This theory may be confirmed, says our Author, by insulating a little willow, or any other small tree, on a cake of rosin. The little tree, in this situation, will acquire new vigour, and its leaves seem to rise and swell; but on being touched, it falls into a state of languor, like the sensitive plant.

M. BERTHOLON, not satisfied with his discoveries of the action of the electrical fluid upon vegetables in general, carries his views farther, and investigates its action upon the substances
that

that compose them. We cannot follow him in these minute and interesting experiments, which he proposes to publish with more ample illustrations in a separate treatise; but we cannot help making some mention of another article contained in this second Part of the work, relative to what he calls the *electro-nutritive* and *medico-electrical* virtues of vegetables, because it may be an object of consequence to health, if ever the medical credit of electricity should be fully and universally established. Our Author, in his treatise concerning *the electricity of the human body*, had laid down marks, by which the disorders arising from the deficiency or superabundance of the electrical fluid, might be clearly distinguished; and here he teaches us how to correct these different causes of indisposition, by the qualities of the vegetables themselves. The rules of practice and regimen, deducible from the principles and experiments of our Author, are, that, in the disorders which depend upon too great an abundance of the electrical fluid, those remedies and aliments are recommendable which have the quality of *conductors*, such as greens, aqueous fruits, and acidulous beverage; whereas, in the diseases, arising from a contrary cause, from the deficiency of that fluid, (in paralytic complaints for example (it is proper to have recourse to *non-conducting* or idio-electrical substances, such as sugar, honey, chocolate, old wine, candied fruits, light, nourishing food, that is adapted to furnish much gelatinous matter. —We must pass over, in silence, several instructive articles (in this second Part) relative to the influence of the electrical fluid on luminous plants, to the *fixed* state of this fluid in vegetables, to the negative electricity of these latter,—to the different effects that proceed from the influence of atmospherical electricity on plants; to the effects of electricity on earths, and particularly on vegetable earth.

In the THIRT PART, the Author endeavours to render his discoveries useful to cultivators, by indicating the manner in which they may be applied to practice, and describing the instruments which he has, very ingeniously indeed, contrived to render the electrical fluid beneficial to the labours of the husbandman, by modifying it when excessive, by increasing it when deficient, and by directing anew its course to the plants and vegetables, which it has abandoned. It is most frequently in consequence of a too small provision of electricity that vegetation loses its vigour. On the other hand, it is well known, that the lightness of this fluid makes it tend towards the higher regions of the atmosphere, where it is always found in the greatest quantities; it is also well known, that metals, terminated in long points, receive, or are charged with, a considerable portion of the electrical fluid; why—we know not—but the fact is undeniable: it is also undeniable, that this fluid, collected

lected on these points, escapes by the opposite extremities, and may therefore, by lengthening the metallic conductors, be conveyed wherever it is wanted. It is upon these principles that M. BERTHOLON has constructed a machine, remarkable for its simplicity and efficacy, which he calls an *electro-vegeto-meter*, of which we shall endeavour to give as clear a notion as can well be communicated without the assistance of the figures. It consists of a pole or long piece of wood, sunk deep enough in the ground to keep it firm against the winds. The part that is sunk in the earth must be done over with tar or pitch, the moment after it has been previously dried in the fire. The whole length of the rest of the pole, must be painted over several times, or covered with a layer of bitumen. At the upper end of the pole, must be placed a bracket or iron supporter, bent at right angles, of which one extremity is to be sunk into the pole, and the other terminated by a ring, which will receive a hollow glass tube of a considerable thickness. In this tube an iron rod must be inclosed, thickly done over with bituminous substances mixed with ashes, brick-dust, and pulverized glass. The iron rod, thus insulated, must end above, in a long point, while, from its lower end, which passes through the tube, an iron chain must be suspended, and pass through another glass tube, which rests upon an iron supporter, joined to the pole. The extremity of this chain must fall upon a disk of iron, which disk is part of a horizontal conductor. This conductor may be lengthened at pleasure, by transporting it by the means of silken cords and stands, placed at certain distances. Its extremity must be terminated by several points turned towards the earth, and which may be made to approach it more or less, as occasion may require.

It is not difficult to conceive the use of this instrument, and its manner of operation. The point or points that are at the upper end of the mast or pole, will be charged with the electricity of the ambient air—the chain and the conductor, perfectly insulated, will convey all this electrical matter towards the lower points, by which it will be discharged on the earth. —This conductor being moveable (for such it is supposed to be, and made with hinges that it may turn in various directions) and the bars and chains that may be adapted to it, being always insulated by the stands and the silk cords, it will be easy to direct the electrical matter to any bed of a garden, or to any part of a field, where it may be wanted, by the lower points of the conductor, from which it is continually issuing: and if the electrical matter be too abundant in the ground, these same points will perform an opposite function: for being charged with the overplus of the electricity, they will convey it from the bottom to the top of the machine, where it will be discharged into the at-

mosphere by the upper points. Moreover, when any particular circumstances require a suspension of the whole effect of this apparatus, this may be immediately produced, by destroying the insulation of the conductor by the means of a chain which reaches the ground.

All this exhibits a new method of manuring the ground, which is exceedingly cheap: for the apparatus costs little, and the electrical fluid, at least hitherto, is to be had *gratis*. It is also a much more elegant method of manuring, than that in which dung, and other dirty substances are employed: and what still recommends it more substantially, is the successful trial that has been made of it by our author; for it multiplied the number and improved the quality of the plants, greens, and fruits of a garden, in which the machine, here described, was erected by his counsel, and under his direction.

But the advantageous methods of employing electricity in the fertilization of lands are not confined by our Author to the use of this machine. He also recommends in irrigating the garden, the use of water that is impregnated with the electrical fluid; and the method he indicates for obtaining such water, is quite plain and practicable. He places the gardener, with his watering-pot in his hand, on an insulating stool, *i. e.* on a stool done over with melted pitch and wax. A communication is established between him and the electrical machine: and it is from a tub of water, supported also by the insulator, and to which the electricity is also imparted, that the gardener draws the water which he is to employ in his watering-pot for the plants, or in his syringe for the summits of the trees. Mr. B. indicates many contrivances for facilitating the use of this electrical rain in the largest gardens, and for constructing basons and reservoirs in such manner, as to make the water, employed in sprinkling, preserve its electricity, and though he acknowledges, that a considerable part of it must be dispersed in drawing the water, yet he takes no small pains to prove, that a great quantity of it will remain. Some very easy and practical methods of diminishing the too great abundance of electricity, are also suggested by our Author, such as aspersions of common water, and the use of conductors, whose construction, as here described, is neither difficult, nor expensive.

Electricity, in the hands of our ingenious Author, is a kind of universal agent, which not only does good, but remedies evil. His method of employing it for the destruction of those insects which ravage orchards, gardens, and even sometimes fields and forests, is, surely, worthy of attention. He shews, in a detail, which we pass over with regret, how a single shock of the Leyden phial may be so managed as to destroy the insects of a whole orchard.

As, in our author's opinion, there is a palpable analogy between the diseases of animals and vegetables, his last chapter is employed in shewing how the latter may be cured by electricity, and the manner of applying it to this salutary purpose. It is certain that the inclemency of seasons, the superabundance or defect of sap, the too rapid or too slow motion of this sap may produce in vegetables, as well as in animals, disorders both internal and external, such as plethorics, consumption, inanition, inflammations, obstructions, and palsies. This therefore is a very interesting and important part of his ingenious work, as the author points out, with great sagacity and judgment, the diseases in which the application of electricity may produce good effects, and those in which it must prove useless or detrimental.

Upon the whole, this is a very ingenious and interesting publication. The author has made a dextrous and good use of all that has been discovered, conjectured, or imagined on the subject of electricity by preceding writers, and he has not only greatly augmented their stock by new observations, but has struck out new and ingenious methods of rendering it useful to mankind.

A R T. VI.

Essai sur la Physiognomie, &c. i. e. An Essay on Physiognomy, &c.
By J. G. LAVATER, &c. Vol. II. Concluded.

WE left M. LAVATER instructing the portrait-painter*, by laying down the essential rules of his art, and he continues, in the 13th Fragment, to illustrate these rules by a series of examples. These we have in a considerable number of portraits, most of them well drawn and elegantly engraved, which exhibit expressive heads and attitudes, and are accompanied, each, with a critical and physiognomical commentary. Among these heads, many of which will naturally furnish subjects of reflection and matter of entertainment to connoisseurs and *dilettanti*, we find several that even the ingenuous critic will be forced to pronounce absurd and shocking; such are the *St. John*, the *Satan*, and some other drawings of the otherwise ingenious M. Fuesli. Our author points out the faults of these heads, for which some good lines of character do not atone; but, the faults being predominant and egregious, we cannot conceive why he placed them in his work. The portrait of *Fuesli* is admirably drawn by himself, and as admirably commented upon by M. LAVATER: the pencil and the pen represent the object with perfect harmony: their descriptions are lively, ac-

* Vide our Foreign Article for February last.

curate, perspicuous and ingenious, and almost persuade us to become physiognomists. The heads of *Winkelman*, *Mengs*, Sir *Thomas More*, *Quessnoi*, and *Brutus*, when he saw the ghost, are also excellent, and the remarks upon them ingenious. A beautiful group, done after *Raphael*, by *Fuesli*, gives our author occasion to expatiate upon the great powers of the immortal artist of Urbino: but he is also bold enough to point out, what he deems, his defects. It is certainly bold to affirm, that the heads and more especially the portraits of *Raphael*, are deficient in truth, in the expression of nature, and in correctness of design. This censure, at least, is new to us. We always thought, that correctness of design was one of the distinguishing characteristics of *Raphael's* pencil; and we humbly apprehend, that the incorrectness of the copyist, or of the engraver, must have misled our author into an erroneous opinion concerning the painter. We have not seen enough of *Raphael's* portraits, to pronounce judgment upon another opinion of M. LAVATER's—that in those of this great artist, the nose is always too near the lips and too far from the eyes; but we may presume, at least, that the case may have been such in the persons he drew; for we perceive no defect of this kind in the ideal heads of his historical compositions.

In the 14th Fragment, our author treats of the *homogeneity of all the individuals of the human species*; and here we meet, at least, with original thoughts. 'All the operations of nature,' says he, 'in every organized system, proceed from one internal principle, and every circumference has one common centre. The same vital force, which makes the heart beat, moves also the fingers ends. The same act vaults the skull of a man, and the nail of his toe. Art, in composing a whole, is abruptly busy in sorting and matching the separate parts; but nature proceeds in a manner very different from this: its organizations are not composed of different pieces, brought together; it forms the whole at a single cast. Head, back, shoulder, arm, hands, fingers, arise, as it were, in progression from each other; and thus have an original affinity and mutual relation, in each individual; such as, in vegetable productions, the shoot has to the stalk, the stalk to the branches, and the branches to the blossoms and fruit.' Thus one part depends upon another, as its root or original principle; they are all therefore of the same nature, all *homogeneous*. It is thus that nature acts in forming the minutest plant or the most sublime philosopher; and, in all her productions, whether regular or irregular, beautiful or deformed. So that such a nose suits such a forehead and no other, and a certain given forehead is never found but with a certain analogous formation of lip, nose, and chin. Our author is so fond of this principle, that he has made a multitude of obser-

vations

ventions to confirm it. ‘ Among an hundred foreheads, *says he*, which appeared round in the profile, I did not find a single one which was associated with an aquiline, or what we call a Roman nose.’—That may be, but, in *two* hundred, perhaps you might have found four or five. Be that as it may, why are you in such mighty dudgeon with the painters (not even sparing *Poussin* and *Raphael*), for their inattention to a truth, of which, were it ever so fully ascertained, they can make but little use.—The painter cannot throw off his figure, at one act, as nature does according to you; and if he *could*, it remains a question, whether he *ought* to do so. The *Helen* of *Zeuxis* must have been a motley, absurd composition, because, according to your hypothesis, in every individual form, the several parts belong inseparably to the *ensemble*, or *whole* of *that* form, and can neither jointly nor severally be adapted to any other. This is forcing experience and fact to yield to a theory, which is obscure and ambiguous; and this is not all; for, we think our author strikes at some of his own principles of physiognomical science, when he speaks as follows: ‘ Place before you the *shadows* or profiles of four persons, acknowledged to be *judicious*; take from each of them a separate part; and from these parts you may compose a *whole*, so connected, as that nothing will indicate the patch work: but when you have associated the forehead of the first to the nose of the second, and afterwards added the mouth of the third and the chin of the fourth to your composition, the result of these different features, which in their original and respective places were signs of *judgment* and *wisdom*, will in your composition become the image of *folly*.’ The experiment may be easily made by a painter. But the result of such experiments will not always turn out, we apprehend, to the credit of M. LAVATER’s hypothesis. The composition, he indicates, is indeed somewhat violent, and might produce disparities and an absurd result: but a single feature transposed from one face to another, might, if we are not mistaken, often answer well, and produce a good, nay an harmonious effect, and this would be sufficient to blast the credit of our author’s hypothesis. He, however, thinks it raised above all contradiction; he is singularly ardent upon the subject, and dwells with a kind of rapture upon the *simplicity* and *homogeneity* of nature’s operations. And he is so sure of his point, that he asserts the possibility of judging of the *whole* of a profile by seeing *one* of its parts. He does not, indeed, suppose that the capacity of judging thus is common; it is peculiar to a certain *instinct*, to a certain *tact*: it is the privilege of the *initiated*.

Nature, whatever connection there may be between the parts of the human form, as it comes out of *her* hands, does not always exhibit, in individuals, that harmony and proportion that are the great objects of the painter’s study. Our author tells us

of a gentleman who disguised himself at a masquerade, merely, by a supplemental nose of paste-board, and we do not deny that this may have disguised him effectually, even in the eyes of his intimate acquaintance; but when our author concludes from this fact, the *reluctance of nature against every thing that is heterogeneous to her*, we do not feel the legitimacy of this conclusion: for it is possible, that the gentleman, with the paste-board nose, may have appeared handsomer to his friends, than when they knew him with his nose of flesh; and we know persons who would really gain by the change; so that we see no necessity for supposing disgust or reluctance in the case. Nature is, in many cases, susceptible of improvement, nay, is designed by its author for improvement. We therefore see no solid or true meaning under M. Lavater's allegorical expression of nature's *reluctancy* against every thing *heterogeneous* to her, if he means, by this vague term, heterogeneous, whatever form has not been comprehended in her *first* CAST of any object: and this is certainly the sense he annexes to that term. But the term is improper, and the doctrine is obscure, if not totally false. A horse's head on a human body, is an heterogeneous coalition; but we can suppose Nancy's nose placed upon Sally's face (*mutatis mutandis*), without any heterogeneity at all, though the *first cast* of nature had disposed matters otherwise. Beside, what clear ideas does our author mean to convey by this *casting* business? We know little of the mystical process of nature in generating and organizing, and our author's fanciful account of the thing, which has the appearance of being ingenious without being even plausible, throws no new light upon the matter. We believe he took his idea from the founderies, but we do not apprehend that men are cast either like cannon or statues of bronze. The sixteen *additions*, subjoined to this fragment, to illustrate his doctrine, have not added much, if any thing, to our light in this matter.

But nothing in this volume gave such a rude trial to our patience as the 16th FRAGMENT, which is entirely taken up in appreciating the productions of RAPHAEL. This immortal artist is justly celebrated, and also most absurdly censured by M. LAVATER. We say *absurdly censured*, because this sublime painter is judged from the very imperfect and sometimes abominable drawings that have been made after his pictures. It would not be fair to judge of Horace and Homer by the translations of Creech and Ogilby; because copies often not only want the spirit, but distort the features of their originals. But, in painting, copies, or drawings are still more fallacious, as the smallest touch of a pencil or of a chisel can spoil the effect and expression of a whole figure. M. LAVATER seems to acknowledge this in the introductory part of the present *fragment*; but he loses sight of it in the course of his critical remarks, on eleven large and sixteen

small plates, in which the productions of Raphael are ill-copied, or totally travestied. This puts us in mind of *Don Quixotte's* mistaken war upon the puppets, with this difference, that the doughty knight was in a more compleat illusion than our author could be, who knew what *Raphael* was, speaks of his genius and powers with an enthusiastic admiration, and places him above all artists, and almost above all men. There are, nevertheless, many just and ingenious remarks even in this fragment, which we look upon as among the worst of the volume. M. LAVATER is never long, extravagant, eccentric. We scarcely find impatience or displeasure arising in the perusal of a passage, without seeing something in the succeeding ones, that smooths our brow and lights up a smile of complacence. But this smile was converted into a laugh, when annexed to a most pompous, and indeed a most beautiful description of the countenance of *Raphael* (*whose form, says our author, I call up to memory, when I desire to contemplate with admiration the perfection of the works of God*), we found a head of this great artist so ignobly drawn and so wretchedly engraven, that if it were swilling a pot of porter, the composition would be homogeneous, or, at least, harmonious.

The subject of the 16th Fragment is interesting, and, as we think, difficult. Its title is, *concerning the ideal beauty of the ancients—beautiful nature, and its imitation*. M. LAVATER appears to advantage in this fragment; and though we do not adopt all his opinions, we think they are well expressed, ingeniously defended, and will be generally received. From what source did the ancients draw that idea of *perfect beauty*, that is the most visible in their productions? Was it from the *creative* force of imagination, or from models of beauty in nature? Our author adopts the latter of these opinions. He founds it upon this principle, that it is the exclusive privilege of the Deity to *create*, while the sphere of human activity goes no farther than *imitation*. In a word, to imitate or copy is, according to our author, the *study*, the *nature*, and *art* of man, and from the cradle to the grave he does nothing but by imitation. He creates nothing, not even images; for every image supposes a model. M. Lavater applies this general principle to painting. The painter, *says he*, copies or imitates the *masters*, who have taught him the *age* in which he has lived, the *objects* that surround him; he copies *himself* also: but the man of genius is distinguished from the servile imitator, who only follows the steps of his master, by his observing nature, while he imitates, and not taking his views of it only from the representations of others. His imitations are not an assemblage of parts or portions of nature brought together, without symmetry or connection: he casts anew his materials, and, by a dextrous distribution of them, he forms a *homogeneous whole*; and this *re-production* appears so new and so different

different from a vulgar composition, that it passes for *original ideal, creative*. The most beautiful works of art suppose, therefore, always prototypes in nature still more beautiful, and an eye, in the artist, long used to the contemplation and comparison of these beauties. It must not therefore be said, that the ancients did not imitate nature, and that their master-pieces 'are so many *arbitrary creations*.—The Greeks had advantages, beyond what we possess for the imitation of nature: they had before their eyes living forms of beauty, far superior to those which present themselves to us; this is a fact;—whether it was owing to the influence of their climate, their education, or their manner of living, is a point of speculation that does 'not belong to our present subject.—Far from creating,' says our Author, '*ideal beauties* without the succours of nature, art cannot approach in its productions, to those which nature exhibits, even when it follows nature as its model. This will appear a shocking *paradox* to our painters, sculptors, and poets; it is nevertheless a *real truth*; and I am persuaded that it is only, by a sort of *convention*, that an ideal picture appears to us superior to nature: for art must always remain below nature; and that which we call the *great style of beauty* of the ancients, was probably, with respect to them, no more than a feeble imitation of nature.'

'It may sometimes happen, says our Author, that an artist shall draw a portrait more beautiful than the original; but, in such a case, this portrait is only a copy of a nature different from that which was before him, or the imitation of another model, which presented itself to his mind. But this model was not derived from an *innate form of ideal beauty*, more perfect than actual nature; it was copied from nature, observed elsewhere, modified by ideas that were become habitual to the artist, embellished by sensations, previously excited by real objects; ideas and sensations, grown so familiar, that their reproduction did not require the presence of the objects which originally excited them.'

This doctrine of LAVATER's will not please the admirers of *Winkelman* and *Mengs*, who follow *Raphael* and the orators and rhetoricians of antiquity. These elevated geniuses are continually descanting on an *ideal beauty*, superior to what is to be found in individual nature, the conception of which is the gift of Heaven to the human mind, and the standard from which all the fine arts receive their perfection, and by which all the productions of the artist are to be judged. This becomes, in its progress, a metaphysical kind of controversy, in which (as is usually the case in metaphysical discussions) both *imagination* and *reason* act their parts, and seem to have separate interests; we are only surprized to see our Author maintaining those of

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the latter. We believe, however, the matter may be compounded, if M. LAVATER will be a little tractable, and explain himself properly : when he affirms, that all the productions of art are below beautiful nature, and never can approach its perfection, What does he mean here by the term nature? If he means individual nature, the controversy cannot be accommodated ; for the Apollo of Belvidere will come forth, and demand the preference before any individual man that ever existed. But if he means by nature the scattered beauties which are distributed in an infinite variety of forms, through the works of the Deity, animated and unanimated, and which furnish ideas that are capable of being combined and united in various compositions, so as to form more perfect expressions of beauty, than are observable in any individual objects, the *Winkelmanians* would do well to make up matters, and, instead of appealing to inspiration and Heaven-born conceptions for the perfect idea of beauty, acknowledge, that the contemplation of beautiful existing forms, the correcting nature by herself, and combining her various productions with each other, will, after long and nice observation, generate, if we may use that expression, the idea of perfect beauty in the mind of the artist.

M. LAVATER seems to yield to these terms of accommodation, when he says, that every *ideal* production, however masterly and sublime, is no more, when analyzed to its first principles, than the *reproduction* of sensations that have previously affected us ; an imitation of the beauties which have struck us some where in nature, a reunion of these beauties into *one* beauty, which, by the operation of art becomes homogeneous, or, at least, appears to be such. After all, this whole business is really no more than the controversy about *innate ideas*, vamped in a new form, and applied to the theory of the fine arts. With respect to *ideal* beauty, as far as it makes a principal object of the *practical* study and pursuit of the artist, we have never seen that matter illustrated with such refined judgment, and such propriety, elegance, and perspicuity of expression, as in the *third* discourse of Sir JOSHUA REYNOLDS, which was delivered to the students of the Royal Academy in the year 1770. This learned and noble artist, who keeps at an equal distance from that intemperate enthusiasm which produces obscurity, and that imperious reason which chills genius, delivers his precepts with all the light of satisfactory evidence, and the delicate sensibility of true taste.

All our Author's discussions concerning beauty and imitation are appropriated to the improvement of physiognomical science ; but here, for the sake of brevity, as well as for other reasons, we must let him go on, without attempting to follow him.

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The *additions* that are designed to illustrate this *fragment*, contain a considerable number of heads, accompanied with critical and physiognomical observations, which are highly interesting and instructive. The *Apollo of the Vatican* furnishes an important article in these additions, and a large field for observations, on the *ideal beauty* of the Greeks. *Winkelman's* admirable description of this sublime production of ancient sculpture, is here inserted, and a severe but just censure of what *Hogarth* says of it in his *analysis of beauty*, is quoted from *SULZER's Theory of the Fine Arts*. Three Grecian profiles and a fine bust of *Homer*, are accompanied with remarks, in which M. LAVATER displays a very extensive knowledge of the art of imitating nature in the delineation of the human face, and criticises ingeniously the right-lined profiles, that are generally regarded as the peculiar beauty of the Grecian heads.

The seventeenth fragment, which terminates this volume, exhibits a long series of rules for the *Study of Physiognomy*, illustrated by observations, examples, discussions, and details, without number. He must be a bold adventurer on this dubious part of the ocean of science, who to obtain some fragments of physiognomical knowledge (for no more is attainable *here below*, according to our Author's own confession) of which the advantages are disputable, and the application may be dangerous, will submit to the Herculean labours sketched out to his pupil, by M. LAVATER. We express ourselves improperly when we talk of a part of the Ocean of science, for the physiognomical student must embrace the whole. *C'est une Mer à boire*, as the French say. He must be a natural philosopher, a logician, a metaphysician, an anatomist, a designer, a connoisseur in pictures, an antiquary, a philologist, a moral philosopher, and what not? A mere enumeration of the articles in this fragment that regard the capacity of the student, and the labours that he is to undergo, would be sufficient to shew that the life of a Nestor, we might almost say, of a Methuselah, would be too short for the business.—This will appear from the following feeble sketch of this course of study; leaving the ample and learned details to be perused by our curious readers in the work itself.

The student must set out with certain previous qualities, with a *physiognomical touch*, or *Tact*, which perceives with distinctness and rapidity the characters of nature, with *judgment* to digest and generalize his observations, and with a talent for drawing, which may enable him to represent these characters with accuracy and truth.—Thus furnished for his work, he must enquire into, ascertain, and reduce to their proper classes, the external signs of the internal powers and affections of the human mind, discover the causes of certain effects by the lines
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and motions of the countenance, and endeavour to know distinctly the intellectual qualities, and the affections and propensities of the heart that are in connection or contrast with a certain form, or certain features of the face. He must find out general signs of the internal faculties, that are palpable and communicable, and must acquire a habit of applying them with facility and certainty. This is a general sketch of the student's task, and the details which are required in order to its execution, are immense. For he must begin by acquiring the knowledge of those qualities and characteristics, that are common to all the individuals of the human species, and the marks of distinction, that take place universally, between the organization of the human body, and every other organization, whether animal or vegetable. Having fixed these general lines of distinction, he must study, separately, each part and each member of the human body, together with the connections, relations, and proportions, that subsist between them. From this general view of the parts of the body he must proceed to the investigation of particular characters, and begin with those faces, whose form and lines have something striking, some character strongly and palpably expressed, such as deep thinking, imbecility, or idiotism, obstinacy, coldness, ardor, insensibility. He must study his subject individually in all its parts and proportions, describe it in words, and upon that description draw the portrait of the person in his absence. The study of one characteristic face will lead him to the discovery of the resemblances that there are between different faces, and still farther of those, which subsist between the intellectual faculties and moral feelings of different persons. His researches will be greatly facilitated by spying out the decisive moments, when the predominant character of the person, he studies, is brought forward into action, and by making extraordinary and excessive characters the first objects of his investigation. Bedlam may be one of his first schools, and thence he may carry on his researches with more advantage in sober company, for having perceived the lines and sources of folly, he will be assisted in investigating the expressions of wisdom. The great lines of the countenance, that must attract his principal attention, are the separation of the lips and the line which the upper eyelid describes on the eye-ball *. Shadows and profiles must oc-

* "I affirm boldly (says our Author) that, with the assistance of these two lineaments, it is possible and even *easy* to decypher all the intellectual and moral powers of any individual whatever. I do not say that this would be *EASY* for ME, but it would be so for one who studied the matter with more leisure and talent, than I possess." — What will the student say when he reads this t

cupy him incessantly : he must draw them, descant upon them, and reduce them to classes, according to their resemblances of each other, in the forehead and other distinctive characters. He must observe the human figure, not only in a state of activity, but also in a state of repose, in sleep, in death. He must make collections of figures cast in plaster, of skulls of *known* persons, (an easy matter, no doubt !) of the impressions or prints of ancient and modern medals and gems. He must acquire an extensive knowledge of languages, compose a vocabulary of physiognomical terms, and keep a register of characteristical faces. He must derive instruction from portraits and historical pictures, of the most eminent artists.—Here M. LAVATER gives an elegant and judicious sketch (in a few words for each) of the distinctive characters and respective merit of the painters of different ages and nations. He then returns to his student in the second section, and lays before him several rules and maxims which claim his attention : the principal of these are as follows :

A forbidding exterior does not always exclude great intellectual faculties ; the student must, therefore, be careful to learn, what are the regularly-beautiful forms which belong exclusively to great minds, and what are those irregular and unpleasing ones, which have some place left for talent and virtue. Again,—When a principal line or feature of the face is significative, the accessory features will be so too. ‘ Young man, (says M. LAVATER) if you are not intimately persuaded of the truth of this axiom, get you gone, and leave the study of physiognomy to your betters.’—This puts us in mind of a high-church book, which had for its title, *Short Work with the Dissenters*.—Again—‘ *Give yourself totally up to the first impressions you receive from a physiognomy. If they are suddenly excited by an involuntary kind of sentiment, their source is pure truth, and you have no need of induction.*’ This is a bold maxim, but our Author pares it down almost to nothing by what follows, for he advises his student to confirm these impressions by the opinions and decisions of other good judges.—*Stature*, again, is no indifferent object of the student’s attention, and the ‘ sound of the voice will indicate, to a nice ear, the class, to which the forehead, the constitution, and the character belong.’ This is deep doctrine, and even wonderful : the following maxim is more clear, and it is important. *Distinguish carefully the lines that are natural—those that are accidental—and those that have been produced by violent causes.* Many ingenious, and several obscure things are said to the student, when he is told that sometimes a character may be ascertained by a single sign, that one single decisive moment may explain a whole physiognomy ; and also when he is desired to give a peculiar attention to the *superiority which certain physiognomies have above others.* ‘ Every man,’

says

says our Author, (in relation to this last article) ‘has his place in that diversity of ranks and classes, that Providence has wisely appointed, and equality of characters, as well as of conditions, is an absurd chimera. Every man has millions of beings below him, and many above him, so that he is superiour and subject at the same time. The student must, therefore, endeavour to find out, in each organized, animal body, the *superiority* and *inferiority* that are inseparable from its class or species, and cannot be taken away by any conventions of society. — It is possible to ascertain by geometrical rules, the proportions, that there are between the *forehead* of a man formed for commanding, and that of another destined to obey — between the *nose* of a monarch and the nose of a slave.’ In which class must we place Ovid?

We pass over several rules, that we may come at the last, which we like the best of all. It is contained in these few golden words, *judge little*. Stand firm against the entreaties of those who urge you to *judge often*, for, if you mistake once, a hue and cry will be raised against you, as if you had pretended to infallibility.

Our Author concludes by acknowledging, that *Physiognomy* is a very difficult science, and that he, himself, has made no great progress in it, after all his efforts. Be that as it may, his efforts have not been unattended with fruits that compensate, more or less, the labour they have cost him. For, however the science of physiognomy may fare, and whatever discordant opinions may be entertained concerning its evidence, or its utility, it still remains true, that M. LAVATER has enriched these two volumes with a multitude of observations, many of them ingenious, several of them new, which may be improved toward the advancement of the fine arts, &c. and we may add, moral philosophy. As a moralist, we are free to place him among the first of that class; and we think that few, if any, have excelled him in the knowledge of the human mind. A lively fancy, which often dresses out description with too vivid colours, and with ideas associated, or contrasted with too much rapidity, has sometimes betrayed him into real obscurity and seeming contradictions: but even in these, there are visible lines of a deep thinker and a philosophical genius. If he had less imagination, his wisdom would appear to more advantage. But where is the moment, or where is the passage in which his virtuous, his feeling, his benevolent heart varies from its pole-star, the love of God and the love of mankind? His work is too prolix, his repetitions are too frequent, his digressions too wild, and his details too minute, and often too vulgar: but these defects are far from being unworthy of indulgence in a work which certainly has eminent merit, in many respects.

A R T. VII.

Physique du Monde, &c. i. e. Cosmological System of Natural Philosophy, &c. By Messrs. de MARIVETZ and GOUSSIER.—Part III. of the II. Volume. and bound separately.

THE first thing we meet with in this small volume, is a series of TABLES of the Sun, Mercury, Venus, the Earth, the Moon, Mars, Jupiter and Saturn. These tables contain the dimensions of the planets, the times of their rotations, the dimensions of their orbits, and the analogies, by which the intenseness of the heat of the sun upon each planet is ascertained in the perihelion, the mean distance, and the aphelion. These tables are followed by a large *synoptical table*, in which are placed at one view before the eye, all the dimensions of the celestial orbits, the proportions of these orbits one to another, and the times, velocities and distances of the principal planets of our system, as also the times, distances, and horary velocities, &c. of the secondary planets or satellites of *Jupiter* and *Saturn*, and the contemporary velocities of these two planets.

This great *SYNOPTICAL TABLE*, which is of a very uncommon length, is divided into thirteen sections, of whose contents it will be proper to give a general idea. The Ist, composed of *two* columns, of which the one marks the distances of the planets from the sun, the sun's distance from the earth being made the scale, and divided into ten equal parts, and the other the mean distances of the planets from the sun, the sun's radius being taken for unity. The II^d section contains the diameters of the planets seen from the sun, in the three following situations with respect to that luminary, and is composed of *three* columns for the three angles, which the diameter of a planet would appear under to an observer placed in the sun, in its perihelion, its mean distance, and its aphelion. The III^d section, comprehending *eight* columns in four divisions, contains the proportions of four sorts of quantities for each of the orbits of the six planets. The first division comprehends the greater axes of the elliptical orbits, the second, the mean distances, the third, the lesser axes, and the fourth, the eccentricities. The IVth section, composed of nine columns, in three parts, contains the valuation of the diameters and circumferences of the orbits of the six planets, in leagues of 228 $\frac{1}{2}$ toises. We see, among other things, by this table, that the earth, when in its aphelion, is at the distance of 33,382,000 leagues from the sun; such was its distance from that luminary the 30th of June 1780. Its mean distance towards the equinox is 32,830,000 and 450 leagues, and its distance in its perihelion (December 28th, 1780,) was 32,278,890 miles. The Vth section,

section, in two columns, exhibits the space between the aphelion and the perihelion of the planets, and also the eccentricities of their orbits, or the number of leagues, that form the distance between the center of these orbits, and the center of the sun. The VIth section exhibits, in three columns, the place of the aphelion, counting from the first degree of Aries, the annual and direct motion of the aphelion, and its direct and secular motion, or the angle which the invisible line of the apsides would form in absolute space with the line of the apsides, drawn in the same space, a century before or after the present position of that line. The VIIth section comprehends also three columns: In the first we have the ascending node of each planet, or the point of the ecliptic, where the planet passes from the southern to the northern hemisphere; in the second, the annual and retrograde motion of the nodes, or the angular change of the place of the line, which is the mutual intersection of the orbit of the planet and the ecliptic, or the earth's orbit; and in the third, we have the secular and retrograde motion of the invisible line of the nodes, or the angle which that line would form, with the trace of the same line a century before or after, if these lines left a visible trace in absolute and immoveable space.—The VIIIth section contains, in four columns, the sidereal revolutions of the planets, in days, hours, minutes, and seconds. In this same section, we have three tables of the periodical, sidereal, and synodic revolutions of the six planets. The first contains the time each planet employs in its course round the whole circumference of the circle, which corresponds with its orbit; the second, the sidereal revolutions now mentioned, and the third, the time which passes between a conjunction of the planet with the earth, and the conjunction which follows. For the benefit of such readers, as are not familiarly acquainted with subjects of this nature, the ingenious Authors have shewn, by an elegant, clear, and striking comparison, how it is possible that a planet may perform, at the same time, three different revolutions.

The IXth section, in three columns, contains the horary velocities in the circumference of the aphelion, in the circumference which answers to mean distances, and in that of the perihelion. These three columns contain, in leagues of 2283 toises, the spaces which would be passed over, in an hour, by three supposed planets, beginning and finishing their revolutions in circular orbits, in the same time that the true planet, to which they answer, performed its revolution in its elliptical orbit. The Xth section contains, in three columns, the true elements of the spiral curves, by which the sun communicates his action, in space, to each of the six planets. Of the five columns in the XIth section, the four first relate to the body of each planet in

particular, and the fifth, to the orbits in which they revolve. So that we have here the time of the rotation of each planet (Mercury and Saturn excepted) in hours and minutes, the diameters of the planets in leagues, the circumferences of their equators in leagues, the horary velocity of the equator of each planet in leagues; and the inclination of the orbits of the planets to the ecliptic, or the earth's orbit.—In the XIIth section, composed of ten columns, and divided into four parts, we have the apparent periodical revolutions of the four satellites of Jupiter around that planet in days, hours, minutes, and seconds; the distance of each satellite from that planet, in semi-diameters of the planet, and thousandths of the semi-diameter, the dimensions of the apparent orbits of the satellites of Jupiter, in leagues of 2283 toises, the diameters and circumferences of their orbits, the horary velocities which would take place in the supposed circular orbits, which the satellites would describe, if Jupiter became stationary, and was deprived of progressive motion in his orbit; and finally, the velocity of Jupiter, cotemporary and relative to a revolution of each of his satellites, or, in other words, the space which Jupiter describes in his orbit, during a revolution of the satellite. The XIIIth and last section is also composed of ten columns, separated into four parts. The *first* part contains, in three columns, the apparent periodical revolutions of the five satellites of Saturn round that planet, in days, hours, and minutes of the earth's rotation; the *second* marks, in two columns, the distance of each satellite from Saturn, in semi-diameters of that planet, and in thousandths of the semi-diameter; the distances also in minutes and seconds of a degree, or the greatest elongations of the satellites from Saturn, that planet being, in its mean distances, from the sun. The *third* exhibits the dimensions of the apparent orbits of the satellites of Saturn, in leagues of 2283 toises, their radii, their diameters, their circumferences, the horary and cotemporary velocities, as before calculated with respect to Jupiter, as also the dimensions of Saturn's Ring.

Our Author had formerly proved, that the path of the Moon, in absolute space, was an helicoid or a triple curve, and not an ellipsis, as is commonly supposed. He here confirms this doctrine by new proofs; and affirms and proves the same thing with respect to the paths of the satellites of Jupiter and Saturn. Perspicuity and precision never abandon him in these learned discussions, and however it may fare with his new system, he must be acknowledged, on all hands, to have weighed it with the most profound attention, and to be completely master of his subject.

The *synoptical table* is followed by five large plates, elegantly composed, engraved, and illuminated. The explication of these plates,

plates, in which the learned Authors unfold the general principles of their astronomical philosophy, is contained in the *second part* of the II^d volume. We therefore refer our Readers to this second part for a particular and circumstantial explication of the plates before us, in all their interesting detail, and shall only mention here their general contents. The Ist represents the solar system, drawn upon the plane of the ecliptic. The sun is in the center; the spectator is supposed to take his stand at the southern extremity of the earth's axis; from this station, directing his eye towards the concavity of the northern hemisphere, he sees the six planets turning downwards, to the right, and passing below, towards the left, and re-ascending to finish their revolution, according to the order of the signs of the zodiac. The II^d plate represents the motion, or rather the respective situations of the earth and the moon in their revolutions round the sun, during the course of the year 1780, and a part of the year following, at the new and full moons, and at the quadratures. The curves, described by the rays of the sun, in this plate, give a much clearer idea than any description in words could do, without the figure, of the manner in which that great luminary, by turning on his axis from west to east, acts upon the circumambient ether, and imparts motion to it according to the order of the signs. The III^d and IVth plates represent the internal organization of the solar vortex, and the different motions of the ether of the vortex, determined by the sun's rotation. The Vth contains the relative magnitudes of the sun, and of the principal planets, and those of the apparent orbits, described by the satellites around their planets, which are proportional to each other, and to the scale of 1600 leagues, engraved at the bottom of the plate.

We have already received the III^d and IVth volumes of this ingenious, learned, and interesting work, and regret a circumstance that has retarded our account of them. They shall, however, come under consideration without farther delay. In the mean time it may not be improper to observe here, that the Baron de MARIVETZ, has, in some separate publications, shewn as much ability and acuteness in defending his system, as he displayed genius and knowledge in composing it. He has been attacked by rival system-makers, by minute philosophers, and also by sages of greater magnitude. An acute attack was made upon his theory, by M. *Fabre*, in a letter to the Baron de *Servieres*, and inserted in the *Journal Encyclopedique* of Bouillon, for the month of January 1782. Another, and no contemptible, adversary arose the year following, and, of the primitive and fundamental propositions, on which M. de MARIVETZ had built his system, attacked the second, the third, the fifth and sixth, with several others, that bear a less important, though no inconsi-

derable part, in supporting the weight of this stupendous edifice. His work was entitled, *Examen de la Physique du Monde de Monsieur de Marivetz*, and it was published at Paris, in 8vo. in the year 1783. The first of these our Author refuted in a series of *Observations*, published in the *Journal of Bouillon*, above-mentioned, for the month of March 1782, and the latter has been lately answered in a large quarto pamphlet, entitled, *Reponse à l'Examen de la Physique du Monde*, printed at Paris in 1784, which does not come from the pen of M. de MARIVETZ, but from an anonymous hand or hands, which we suspect to be the Authors of the *Journal de Physique*. We shall not enter into an account of this controversy, at least, for the present. It may cast some rays of new light upon the secrets of nature, at which the philosophers of the present age are guessing with such ardour, sometimes perhaps with a kind of indiscretion. NATURE is a wise old lady, who does not think proper to tell *all* her secrets to children.

A R T. VIII.

Memoires concernant les Chinois, &c. i. e. Memoirs concerning the History, Sciences, Arts, Manners and Customs of the Chinese. By the Missionaries of Peking. Vol. IX. 4to. 486 pages, with 12 Plates. Paris, 1783.*

THE first article we meet with in this volume, contains extracts from five letters, written from Peking, in 1780, by M. AMIOT. In the *first* of these Letters we find Remarks upon the Magnetic Needle. The result of M. AMIOT's observations on its variations in China is, that the point of the needle, which indicates the North, inclines towards the West, from two to four degrees and a half, seldom more than four degrees and a half, never less than two. It must appear not a little surprising, says the learned missionary, that the inclination of the magnetic needle, which varies, from one year to another, almost every where else, should be in China as uniform and constant, as the manners and customs of the nation.

In this same letter, M. AMIOT repeats his promise of the publication of his *Life of Confucius*, and gives us to expect it in a short time. It has cost him great labour to collect, from a multitude of books and records, the materials that are necessary to render his work, not a fanciful romance, but a real history. He has already finished an hundred plates, in which the principal actions of this great Philosopher are represented, after the drawings of one of the most eminent artists of Peking. The

* In the 55th vol. of our Review, we gave an account of the first volume of these *Memoirs*, and we have since, occasionally, apprised our Readers of the continuation and progress of this work.

remaining contents of this Letter are not worth mentioning. If the interesting parts of the volume were separated from the rest, it would be reduced to a very moderate size.

The *second* letter contains some account of a festival celebrated when the present Emperor *Kien-long*, entered into the 70th year of his age; and describes the ceremonies in which he appeared in the character of *Sovereign Pontiff* of the nation.—In the *third*, we find an account of the means employed by the Grand General and Prime Minister *Akoui*, to keep within their channel the waters of the river *Hoang-ho*.—These means were the erection of a dike, and the forming a canal or bafon; and this business cost the Emperor, beside his money, more edicts and negotiations, than the possession of Krim-Tartary has cost the Russians. All these edicts are here given at full length, and how such a sensible and learned man as *M. Amiot* could so strangely abuse the patience of the public with such tedious details, we are at a loss to conceive. We were, however, very glad to hear that, upon this occasion, the Mandarin *Ly-youngki*, who had been condemned to a course of penance for some foolish trick, managed his spade with such zeal and labour, that he obtained his pardon, and the privilege of wearing a peacock's feather in his cap.

We learn from all this, the manner of doing business in China. A great river overflows its banks, and threatens some districts with an inundation. The news is brought to the Emperor: he calls together the grandees, who make speech after speech (as if they were orators of a certain house) with displays of *mock* consternation and sensibility, which only exist in tropes, figures, and solemn sentences. A dike, however, was to be made, and a canal dug to receive the superfluous waters: and, no doubt, this is an object of consequence, particularly in China; however, in such a mighty empire, one would not think that it should occupy so entirely, and for so long a time, the whole cabinet and its august Chief. But so it was.—when the news came of the rising of the river *Hoang-ho*: the Emperor, finding that the Mandarins, who presided over the waters, were but audacious bunglers, and that the Grandees, whom he had sent to their assistance, let the precious time pass away in the delivery of idle speeches, and the formation of ineffectual plans, while the flood was gaining ground every moment, he committed the business to *Akoui*, his first minister. Then *Akoui* makes a long speech to the Emperor, tells him what he proposes to do, in order to stem or divert the torrent; then the Emperor makes a speech to *Akoui*: then *Akoui* pulls out a topographical chart of the river and its environs, and explains to his Majesty what he proposes to do, (not omitting the driving of a nail) in order to prevent the threatened calamities. Then *Akoui* sets out, ar-

rives at the scene of action, where poor *Ly-young-ky* and many of the workmen got wet to the skin; on which occasion the first minister recommends them to his Imperial Majesty's munificence for dry doublets. But while all this is going on, a new incident arises, for a very noisy and troublesome man, called *Ti-tcheng* steps forth and tells the first Minister, to his face, that his plan of operation is absurd, and not worth a farthing, and that it belongs to him *Ti-tcheng* to do the business, and to act in his Imperial Majesty's name on the present occasion.—We stop short here, lest some should fancy that we are allegorizing instead of relating. We shall only observe, that *Ti-tcheng* was dismissed, and sent about his business; that *Akoui* brought all to rights, made the impetuous floods return to their channel, and fertilize instead of destroying the country; and the whole business ended happily, with general rejoicings.

It is certain, that the endless and minute details of the Imperial edicts relative to these objects, and the solemnity with which every motion of the mud, and every bubble of the water are described, must be tiresome to us, and appear absurd and trifling in themselves. But this latter charge will be much modified, by considering that agriculture is a capital object in China, to which the Emperor, who has none of those relations of alliance, jealousy or interest to foreign powers, that constitute so great a part of European politics, turns his constant and principal attention. As the most august ceremony, that annually represents his paternal government, consists in his tracing a furrow with the plough, it is natural to think, that every thing that can contribute to the fertility of his lands, forms his chief and essential occupation during the rest of the year.

The *fourth* and *fifth* Letters are scarcely worthy of mention. In the first we have the eulogy of *Tu ming-tchoug*, one of the most learned men of the empire, who died in the year 1780; an account of the manner in which the Emperor honoured his memory, and a great many trivial and uninteresting circumstances relative to the family of this celebrated Doctor. But in what kind of science he shone, or what branches of literature he cultivated, we cannot learn from any thing here said of him. The second contains an account, given to the Emperor, of the progress of a work, composed by his order, in honour of those who distinguished themselves, by their capacity or valour, in the wars of the Chinese with the neighbouring nations. Of the *Han-lin*, or learned, ten were appointed by the Emperor to compose this work, three to revise and examine their labours, two to arrange the materials, and to prevent their being mislaid, and twenty subaltern mandarins to transcribe and copy. The manner in which every officer and soldier received the wound by which they fell, their actions and exploits on the field of battle,

battle, and their conduct during the whole course of each campaign form the contents of this singular work. It may be well conceived how voluminous it must be, when it is known, that among those, who fell valiantly in the single war with the kingdom of *Mien*, there were an hundred and sixty-six officers, and four thousand soldiers. And if each of these, as seems to be the case, is personally celebrated, for actions that must resemble those of his fellow-warriors, it is easy to imagine how tediously uniform such a work must be.

These letters are followed by a work entitled, *Sublime and Familiar Instructions*, which occupy 220 pages of the volume before us. These are the counsels, and rules of conduct, delivered by the Emperor *Kang-hi* to his sons, in the way of conversation. They were collected, after his death, by his son and successor *Yu-tchen*, who died in 1735, and was the father of *Kien-long*, the present Emperor of China. *Kang-hi* was one of the ablest and most illustrious Princes, who have ruled that great Empire, and a reign of sixty years crowned his natural parts and his acquired knowledge with the wisdom of experience. Nevertheless, his *Instructions* contain maxims that are often unimportant, nay trivial, and not seldom inaccurate and erroneous. They are also frequently obscure, but many of them are solid and judicious, and some are really expressed with great energy. They were translated from the Tartar language into Italian, by the Missionary *Poirot*. This translation is here published, with a French version, which is no bad way of swelling a volume without much expence of materials. On the whole, we think these *Instructions* very far from being destitute of merit, as they exhibit an interesting view of Chinese morals and manners, delineated by a wise Prince, a tender father, and a good man, whose superior knowledge and talents seem to be accompanied with the greatest meekness and modesty.

The next article we meet with in this volume, is the second part of an *Essay on the Writing and alphabetical Characters of the Chinese*. By the Missionary *Cibot*. The first part of this Essay was published in the preceding volume of these Memoirs. The Missionary does not confine himself, in this Treatise, to the arid discussions of a grammarian: far from it; he rather exposes himself to the accusation of being too miscellaneous, and of too frequently flying off, in a tangent, from his subject. He has, certainly, enriched, or swelled his Essay, with an ample quantity of heterogeneous notes, in which he discusses many points relative to politics, religion, arts and sciences. These notes are often entertaining, and sometimes instructive. We read them, however, with a disagreeable diffidence as to the authenticity of the passages frequently quoted from the Chinese books, more especially those of an ancient date. We have

great difficulty in believing that music has been carried to that high degree of perfection in China, both in its powers as a mimetic art, and its influence in raising the affections, mentioned in one of these notes, and also in a Treatise concerning the ancient and modern music of China, which is inserted in the sixth volume of these Memoirs.

We are told, in one of these *Notes*, of a custom in China, which we wish to see adopted in all civilized nations. Beside the sages, who collect every day, the events and transactions that are to be recorded in the *Grand Annals* of the Empire, there are select *Literati* (or learned men) appointed to commit to a journal every thing remarkable that is either *said* or *done* by the Emperor, both for his own instruction, and that of his successors. Though these Memoirs relate simply the facts, a Prince, who reflects, and has any regard to his interest and his character, will learn from them many things, which none would be bold enough to tell him, and which, nevertheless, it is of importance for him to know. By this Journal he will be led and enabled to compare the different parts of his conduct with each other, to combine events, and to perceive beforehand, what the *annals* will transmit, concerning him, to future ages.—The Great families have also their particular Journals, or Memoirs, which relate their deeds, and are considered as the most precious part of the inheritance which descends from the parents to their children. All those who fill posts of any eminence in the state, or aspire after preferment, are obliged to acquaint themselves with the history of their ancestors. It is even usual for the Emperor, when a candidate is proposed for any eminent post, to make inquiries into his family, the employments that were filled by his father, grand-father, and the rest of his line, the faults they committed, the exploits they performed, and the success that attended their undertakings, as also the favour they enjoyed, or the punishments they had suffered. These domestic memoirs of the great families are, (as *our Author has been informed*) curious, circumstantial and instructive, and we must confess that, if all this be true, there is more practical wisdom and good sense in Chinese policy and politics, than is generally imagined. But these Missionaries do so paint and daub—however, let us believe and hope the best—it will do us no harm, as they are far from us.

What would still give us a higher notion of the Chinese (if *all was gold that glitters*) is the account we have here, in another note, of a work composed, during the dynasty of *Ming*, which contains a clearer and more accurate view of the Chinese government, than any other, and shews how its administration is founded upon morals, the only basis of public felicity (gentlemen of the ministry and of the opposition!) whatever form of

govern-

government is adopted. This work is entitled, *Ta hia yen, y pou*: It is modestly proposed as a supplement to another, which contains the fundamental principles of those moral, relative, and social duties, which give energy to the laws, and harmony to all the parts and springs of government, and it is, indeed, remarkable. The details it contains are prodigious, so that we are not surprized, that it consists of an hundred and sixty (Chinese) volumes. By the summary of it, that lies before us we perceive, that it must rather super-abound with repetitions; but the division of the ample subject is accurate and perspicuous; and it certainly deserves notice.

The four first books of this great work, relate to the person, obligations, and duties, of the emperor. Among other wise things here said, concerning the means of maintaining and securing order, abundance, peace, and good morals, in the empire, the writer comprehends under five classes, what he considers as the main springs of a good government, and the true sources of national felicity. *First class*—filial piety or affection—conjugal union—fraternal love—fidelity to the sovereign, and friendship, directed by the eternal law of TIEN.—*Second class*—distinction of rank, annexed to birth, office, virtue, talents, and age.—*Third class*, equity in the distribution of punishments and rewards, without distinction of rank or birth.—*Fourth class*, the attention of the prince to study the will of TIEN, and make it the rule of his conduct. *Lastly*, An easy access to the person of the sovereign, of which the wise may always avail themselves, to point out to him the good he may do, and the faults with which he is chargeable.

From the *fifth* to the *twelfth* book, inclusive, the Author treats of ministers, officers, and mandarins, whom he considers as the *nerves* and *arteries* of the great political *body*; of which the prince ought to be the *heart*, by his virtue; and the *head*, by his wisdom. The *seven* following books, relate to population and agriculture, the encouragement of industry, the manner of proportioning taxes to its products, the relief of the indigent and unfortunate, the methods of preventing inundations, the unhappy consequences of bad harvests, and other unforeseen calamities, and so on.—The administration of the finances, and the riches of the state, are the subjects of the *eighteen* ensuing books. Here the details are endless; no object of political œconomy, however minute, no mode of taxation, no form or branch of commerce, no method of improving the natural productions of the country, nothing relative to the ordinary or extraordinary expences of the state, is omitted.—Music, and ceremonies, religious, political, civil, and domestic, are treated, in twenty-four books.

The influence of religion, science, and morals, upon government, and the methods of securing and maintaining this influence, are discussed at large, in *seventeen* books. Among other observations, there is one, that our missionaries dwell on with a peculiar and truly jesuitical complacency—It is, where the Author attributes the decline of all the dynasties, and all the vices that have undermined the strength of the empire, to the alteration of the true and *orthodox* doctrines of antiquity, and the introduction of theological innovations and heresies.—The *fifteen* books, which treat of all the different parts and branches of the civil administration, are, in the esteem of our editors, among the most curious of this voluminous work; and the fourteen following, which amply unfold the political system, established in China, for the administration of justice, are said to contain the wisest and purest lessons of practical morality, laid down as the true principles of jurisprudence—lessons which, had they been known in Europe, the pens of a *Domat*, an *Ageusseau*, and a *Montesquieu*, would, according to our missionaries, have been ambitious to translate and analyze.—*Twenty-nine* books are employed on the Chinese armies, and the various details of the military art, and the following *fourteen*, which conclude the work, relate to the political measures which ought to be pursued by the Chinese in their conduct towards the tributary states, and the barbarous nations by whom they are surrounded. And here the history, manners, interests, and characters of each of these nations, are circumstantially exhibited.

This must certainly be a work of considerable merit, whatever absurdities may be mingled with its instructive contents; and we therefore thought it worthy of particular notice.

The next article we meet with in this volume, relates to the *Population of China*. M. *Bourgeois*, missionary, in a letter written from *Peking*, in 1763, which is inserted in the eighth volume of this work, seems to contradict the opinion generally received on this subject. But this letter was written almost immediately after his arrival in China, and before he had time to receive proper information. He has, therefore, with candour, acknowledged and corrected his mistakes, in a letter here inserted, concerning the *extent of the city of Nankin*, and the *Population of China*; this was written from *Peking*, in 1777. We find nothing remarkable in *Nankin*, but its famous steeple, its vast circumference, the barren hills, and uncultivated tracts of lands, that are inclosed within its walls, and which make a stranger think, that he has left the city far behind him, when he is in the middle of it. The population of China, is certainly very great. This subject has been treated with the utmost
attention

attention and industry, by M. *Amiot*, in a dissertation, dated September 1777, and inserted in the sixth volume of these memoirs. By estimates of the inhabitants of each province, made by authority, and communicated to the late M. *Allerstain*, president of the mathematical department, it would appear that this great empire contains, at least, two hundred millions of inhabitants.

This volume is terminated by a letter from the emperor of China, to *Talai-Lama*, some accounts of new services and exploits of the prime minister *Akoui*, in the dyking and sluicing business, and a lively description of a terrible inundation that laid waste two provinces in the year 1742. The emperor's letter is certainly long and tiresome; its object is to inform the *Talai-Lama*, of the civilities he had shewn to his envoy, who died at Peking; but its only merit consists in its portraying the good, humane, and generous feelings of the Chinese monarch, and the excellent simplicity with which they are expressed. So far it is characteristic, but its contents are most trivial. The description of the inundation is terrible, and furnishes an affecting occasion of displaying the tender-hearted beneficence of the emperor, who seems to deserve, in every respect, the noble title of *The Father of his People*.

The tenth volume of this work is in the press; and as it is to be the last, it will contain an alphabetical table of the contents of the whole work. This is necessary; for the *good things* which are to be met with in this large collection, are so widely distributed among heaps of rubbish, that the search is fatiguing; they are like gold-sand, sparingly mingled with the froth and mud of a noisy current.

A. R. T. IX.

Histoire Physique, Morale, Civile, et Politique, &c. i.e. A Natural, Moral, Civil, and Political History of Ancient and Modern Russia. By M. Le CLERC, Knight of the Royal Order, &c. Vol. II. Containing the First Volume of the *Modern History*. Paris. 4to. 1783.

WE have already * given some account of the first volume of the *Ancient History* of this great empire. The volume now before us is called the *first* of the *Modern History*; but before our author begins his narration, he has so many things to say to us about the language, literature (*si dis placet*), arts, government, police, climate, diseases, finances, and nobility of the Russians, that this volume is entirely taken up with *preliminaries*,

* See Rev. Vol. LXVIII. p. 571.

and the history, properly, begins in the third. These preliminaries, however, deserve particular notice.

This volume commences with a kind of *Preface*, in which M. LE CLERC exhibits a concise view of the natural and political state of Russia, and an accurate map of that empire in its present state; to which we suppose he will soon have an occasion to add a supplement. He corrects the estimates made by *Voltaire*, *Busching*, and *L'Evesque*, of the extent of the Russian territories, which, according to his computation, amounts to 949,375 square miles *. He marks the limits of Russia, enumerates its different provinces, and makes some general reflections on the commerce, population, and marine of that country.

In the first Book, M. LE CLERC gives as ample an account of the Russian language and literature, as the subject will admit: this language, Slavonian in its origin, is, as yet, very imperfect: it has few abstract terms, it can scarcely express any object that does not affect the external senses, and has no accurate grammar or dictionary; so that a motley mixture of different dialects is employed by some, and the aids of gesture, attitude, and vocal inflexions are used by others, to make themselves understood. There is, nevertheless, in this language, a great number of those mimetic terms which express sense by sound; and it is much richer than could be expected, considering the disadvantages under which it labours. It is enriched with augmentatives and diminutives from the Latin and the Italian; and who would imagine that both the Slavonian and Russian languages have a very remarkable analogy with that which is spoken by the Algonquins and Hurons in America? Yet such is the case. What will still appear more surprising to our readers, is, that the Russian language, however harsh it may ap-

* According to *Voltaire*, Russia contains 1,100,000 square miles (*lieues* in French, and therefore equivalent to our *leagues*). M. *L'Evesque*'s computation is much less: counting from the Western extremity of the Isle of *Dagoe* to the point of *Tchoukichi*, and from the frontiers of *Turkey*, *Persia*, the *Calmoucs*, and *China*, to the most northern coasts of *Lapland*, *Nova Zembla*, and *Siberia*; he makes the extent of this empire amount to 520,000 square miles: and, at this estimation, he thinks it occupies nearly the fifth part of the known land surface of the globe. Our author employs much geometrical erudition in the refutation of this estimate. M. *Busching* reduces the extent of Russia to a much smaller compass, even to 300,000 square miles, 57,600 of which comprehend, according to the common estimate, the European part of that vast empire. *Who shall decide when Doctors disagree?* said Dan Pope. Whatever may be the extent of this country, it seems, some how or other, not to be, yet, large enough.

pear on paper, is remarkably soft in pronunciation, and, by the delicacy of its different sounds, is highly pleasing to the ear. It abounds in vowels; and the inflexions, aspirations, and other modulations of voice, when it is spoken, render it well adapted to musical composition, as is sufficiently proved by the Russian operas, both comic and heroic. It is probable, that the Academy of Sciences of the capital, and the university of Moscow, will contribute to its farther improvement.

The Russian literature is little known in other countries of Europe, and this circumstance renders our author's account of it a natural object of curiosity. The art of writing, in Russia, dates from the ninth century, when the inhabitants of that country were in relation with the Greeks of Constantinople. History makes mention of treaties and contracts drawn up in that period. *Nestor*, the first Russian historian, was born, in the year 1056, at *Bielo Ozero*. Towards the commencement of the eleventh century, the Bible was translated into the Russian language: but when the Tartars made themselves masters of that country, the sciences were neglected, and all scholastic education was suspended during the course of three centuries. If, in this period, any literary productions came forth, they were buried in oblivion. *Kiprian*, or *Cyprian*, in the fourteenth century, composed a new history of Russia from some materials he had discovered amidst the ruins of barbarism, and from that æra several works of the same kind were composed by writers, of whom our author gives an account. Among those, who contributed to the improvement of the belles lettres, he mentions particularly Prince Kantemir, who translated *Fontenelle's* Plurality of Worlds, the Epistles of Horace, the Odes of Anacreon (who was well adapted to teach the Russians to drink like gentlemen), the Table of Cebes, the Morals of Epictetus, and other elegant and useful productions. It is certain, that the Russians cultivated poetry, even in the early periods of their monarchy, but with a slow progress; their numbers were harsh and incorrect, and their genius was wild and savage. But early in the present century, a surprising genius arose on the dreary coast of the White Sea, whose poetic vein was accompanied with an extensive knowledge of various branches of literature and science, and this extraordinary man was LOMONOSOF. He followed, as his guides, says our author, Homer, Pindar, and Horace: His odes taught the Russians the true rules of harmony; his Poem on Peter the Great, of which M. LE CLERC has translated the first canto, is remarkable for energy of expression and variety of cadence; and his acquaintance with grammar, rhetoric, history, natural philosophy, and chemistry, was every way adapted to astonish his uncivilized countrymen, and to attract the wonder of more improved nations,

tions. His rival in poetry SOUMOTOKOFF, and other bards, whose dramatic productions formed, imperceptibly, a Russian theatre, are passed in review by our author, who appreciates their respective merit, and by an enumeration of the writers, who made a figure in different branches of literature, gives us a new and curious literary history of Russia. This article is terminated by a translation of several Russian poems, among which we find one in five cantos, composed by Mr. KERASKOF, on the sea-fight off *Tzems* in the last war with the Turks. There is much lively imagery and high-coloured description in this poem; but the bard seems often to be rather intoxicated than inspired by his muse, and gets, *not seldom*, into the cloudy regions of bombast.

The state of the arts in Russia is the next object that attracts the attention of M. LE CLERC, who gives the history of their improvement and progress from *Rourik* to Peter the Great. The *Vareges*, who came with *Rourik* into Russia, somewhat later than the middle of the ninth century, gave this rude and uncultivated people the first ideas of navigation, and some other useful arts; and the incursions of the Russians into the Grecian territories contributed, no doubt, to enlarge their views with respect to this species of improvement. *Jaroslav* sent for architects and painters from Greece: but the elegant arts never made any progress in Russia, and even the useful ones were not carried on with much vigour or success, before the reign of the immortal *Peter*, who excited the emulation of his subjects, by exhibiting to them models of the European arts; and we may add, shewed them in his own singular, but sublime compound, the transition from rudeness to civilization, and the striking lines of both.

In the second book our author examines the present state of modern Russia with respect to population. According to the poll or capitation made in the year 1764 (and which is soon to be repeated, as it is made every twenty years), the population of Russia amounted to nineteen millions of souls, which, considering the extent of the empire, as mentioned above, is far from being numerous. The males who are born, during this general review, are subject to the poll-tax from the day of their birth: those, who are born after the capitation, are exempt from this tax and pay nothing till the review following, which forms an immunity of about twenty years. Government is indemnified for this immunity by the obligation incumbent on the nobles and landed gentry, to pay the poll-tax for such of their serfs or vassals as die, after the capitation, during the whole period that intervenes between it and the following poll.

The reasons of this scanty population must not be sought for in the climate of Russia, which is temperate in the greatest part
of

of that empire, and even in those districts, where the cold reigns most, rather retards, than destroys the productions of nature, nay makes ample amends for these delays by the surprising quickness of the succeeding vegetation. It is in the immense extent of the Russian empire, in the form of its government, and in the vices and defects of moral character, that arise from servitude, that our author finds the principal causes of this scanty population. His description of Russian slavery is, indeed, adapted to prevent our surprise at the slow progress of population. It would seem, from our author's account of that matter, that servitude is far from sitting easy on the Russian, and that he, by no means, bears his yoke with contentment. On the contrary, he only marries through compulsion: he engenders with reluctance an offspring that must inherit his chains, and often takes sinister methods to prevent the propagation of his species. His days are abridged or passed in misery and languor, by the severity of the chastisements that are inflicted on him for the most trivial faults; and, in sickness, he is left, without succour, to his own care, when means employed with impatience, precipitation, and indifference about the event, frequently put an end to his existence. 'Besides,' says M. LE CLERC, 'there is no such thing as morals among the Russian people: men, women and children lie promiscuously together without any sense of shame.'—(This alone is no proof of their immorality.) The two sexes abandon themselves early to 'a lascivious and dissolute life for want of industry and occupation;' and thus, no doubt, both morality and population must suffer essentially. The latter suffers also by other causes: by the venereal disease, which has spread its infection throughout Russia and Northern Tartary; the small-pox, which often rages epidemically, even in Siberia, and makes dreadful havock; the working of the mines of Siberia, which employs, constantly, according to our author's computation, 100,000 men, and the perpetual emigrations of the Tartars in the southern parts of the Russian empire.

It has been affirmed by Montesquieu, that there is no *third estate* in Russia, that is, no intermediate condition between nobles and slaves; but this a mistake. For first, there is a class of men called *Odnovorski*, who are neither *Nobles* nor *Serfs*, but free peasants, who are proprietors of the lands which they cultivate. There are also other free peasants, who are not subject to be enrolled in the land militia nor among the troops, but guard the frontier, but only pay the Crown a yearly poll-tax. Our author also reckons among the free peasants, all the burghers who are employed in commerce and the mechanic arts, and who are under the immediate direction of judges, whom they have chosen among their equals, and who are called their *magistrates*;

gistrates; they, however, pay a tax, and furnish recruits to government, such of them only excepted as have obtained a certain rank, or are not included in the capitation list: It is farther to be observed, that all strangers, who have settled in Russia, enjoy there the same liberty which they enjoyed in their own respective countries; and these strangers, who are for the most part Germans, are considerable in number.

It is very remarkable, that several of the Czars attempted at different times to abolish slavery, but were opposed by the people in this generous undertaking. The word *liberty*, says M. LE CLERC, renders the Russians more than half mad; because they have no notion that there is any difference between liberty and licentiousness, or that liberty is any thing else than the privilege of plundering, eating, drinking, and sleeping, to the extent of one's wishes. The Russian monarchs, who were for introducing liberty, even before civilization had made any considerable progress, went, perhaps, too hastily to work. The great lawgiver and chief that presides at present over that great empire, seems to be sensible of this; SHE has, consequently, fallen upon the wise method of doing things more gradually; and of looking to the efficacy of the means as well as to the importance of the end. The dawn of improvement, which *Peter's* sublime genius lighted up from the thickest darkness, is going on, successively, under her auspicious influence, to its meridian lustre. This appears from the seminaries she has established for public and national education, from the moral code which has been drawn up for the Russian clergy, to enable them to instruct the people in the duties of civil and social life, and also from a plan, already formed, to grant personal property and liberty to the serfs of the Russian empire, on just and reasonable conditions, and in a manner that will obviate their inconveniencies to government, and render the grant advantageous, even to those, whose opulence principally consists in the number of *serfs* or slaves which they possess as their property. Our author dwells largely on these important objects.

A R T. X.

Voyage Pittoresque de la Grèce, &c. i. e. Voyages through different Parts of Greece, illustrated by a Series of Engravings. No. XII. By Count DE CHOISEUL-GOUFFIER. Large folio. Paris. 1783.

THIS number, which concludes the 1st VOLUME of this splendid and learned work, calls up to our recollection several noble remains of ancient art, and contains the relation of our Author's voyage from the *Meander* to the gulph of *Adramytti*. This voyage was attended with several dangers and hardships

hardships of which we have here an animated description. The route, followed by our illustrious traveller, is represented in the cxviiith plate, which may be considered as a continuation of the map of *Caria* and a part of *Ionia*, given in the preceding number. The two principal objects, that seem to have attracted and fixed the attention of M. DE CHOISEUL were *Ephesus* and *Smyrna*. On his way to the first of these cities he observed a beautiful aqueduct, of which we have the view and the geometrical elevation exhibited in the cxviiith and the cxixth plates. The following cut represents the plain of *Ephesus*, watered by the *Cayster* (now *Chiay*), and covered with the ruins of that celebrated city, which was formerly the pride of Asia. The famous temple of *Diana*, which was the work of ages*, existed once here; but the only remaining vestiges of its magnificence are its vast subterraneous vaults, which are become almost inaccessible by the heaps of mud and ruins that are accumulated at their entrance.

One of the gates of *Ephesus* is the subject of the cxxist. plate: the upper part of it is adorned with *basso-relieus* finely executed: in the middle, *Hector* appears, dragged after the chariot of *Achilles*, and on the sides are represented Bacchanalian children, playing with bunches of grapes. The two following plates represent the entablément and the ruins of a Corinthian temple at *Ephesus*; and these remains give a very high idea of the riches, magnificence, and beauty of that ancient edifice. An elevation of the temple of *Bacchus* at *Teos* is exhibited in the cxxivth plate. Our author smiles, with a rising sigh, at the place which gave birth to *Anacreon*; but he glows with admiration, at the remembrance of its inhabitants, who chose rather to abandon their native land, than live under the Persian yoke.

A view of the city, and a plan of the gulph of *Smyrna*, are exhibited in the following plates, and the medals relative to that city and *Ephesus* terminate this number. Towards the conclusion of it the author gives us an interesting account of the Russian conquests in Greece during the late war, and of the noble defence made by the *Maniotes* against the Turks, on that occasion. These valiant and invincible descendants of the ancient Spartans are now well known; but our author describes them anew with the spirit of a *Lycurgus* and the eloquence of a *Demosthenes*. 'It is here,' says he, 'upon the hills of *Taygetus*, that, armed in the common cause, sober, robust, undaunted, and free, they maintain against the Turkish fleets and armies that liberty, which formerly they defended against all the efforts of the Roman power, and shew that a small

* It was 220 years in building.

number of men, who know the value of liberty, are able to defeat myriads of slaves: It was here, that, after the destruction of Constantinople, the *Comneni*, the *Paleologi*, the *Phocas*, and the *Lascaris*, sought an asylum, and, after having reigned over a degraded nation, became the fellow-subjects of a free people. Here lie, buried in obscurity, heroic deeds, worthy of being transmitted to posterity by the immortal pens of a *Thucydides* and a *Xenophon*. Here exists,—I saw him,—a *Maniot* chief, who, called to arms by the arrival of the Russians, and shut up in a tower with forty men, held out a siege, for several days, against six thousand Turks; and when the besiegers had destroyed his asylum, they saw with astonishment only an old man and his son coming out of its ruins.'

The same spirit of liberty, that animates this description, reigns also in the *frontispiece* and in the *preliminary discourse*, that are to be prefixed to this first volume. The former represents GREECE under the form of a woman loaded with chains, surrounded with funeral monuments, erected in honour of the patriots and heroes, who had fronted death in defence of her liberty. She leans on the tomb of *Leonidas*, and behind her is the *Cippus*, on which was engraven the inscription, that *Simonides* composed for the three hundred Spartans who fell in the battle of Thermopylæ:

Passenger! go and tell Lacedemon, that we died here in obedience to her laws.

The genius of Greece seems to have evoked the manes of these departed heroes, and, on a neighbouring rock, are inscribed these words—*Exoriare aliquis* . . .

The Count evokes these manes with still more energy in his *Preliminary Discourse*: he expresses the most ardent wishes for the liberty of Greece, and seems to hope for the event: he points out the means by which this great and happy revolution may be brought about, and he thinks it would open new channels for commerce without injuring or weakening any nation, or offering to any power the *unfortunate* opportunity of augmenting its grandeur.

Our Author grounds the possibility, nay the facility of this important revolution upon the *natural disposition* or *character* of the Greeks, which he has observed and studied with the views of a politician, as well as with the spirit of a philosopher. This natural character may be conceived from the passage above quoted, relative to the bold, free, and intrepid spirit of the *Maniotes*, which is adapted to correct the too general and inaccurate notion that we are accustomed to entertain of the despondent, dastardly, and indolent character of the modern Greeks, who are looked upon as a people marked out by nature for servitude.

itude. Those, *says our author*, who judge thus of the Greeks, have only seen them in populous cities, the natural seats of tyranny and servitude. 'But,' *continues he*, 'it is among the inhabitants of the mountains that the spirit of liberty, which animated the ancient Grecians, still resides, removed from the corruption of vice and the reach of despotism. In all ages and in all nations the mountains are the asylum of liberty; these are the ramparts and fortresses that Nature has raised against the oppressors of mankind. *There* were formed the warriors that invaded Italy, under *Pyrrhus*, and who were formidable to Rome, even in the highest period of its power and its virtue, before it was corrupted by its conquests, and weakened by its grandeur. It was *there*, that Rome herself, when under the yoke of masters, went to seek for soldiers, who, under the denomination of the *Illyrian Legions*, were the strength of her armies, and, more than once, disposed of the empire. It was against these rocks that the Ottoman power employed, in vain, its hostile efforts, even in the most shining period of its grandeur; and it was *there*, that in the fifteenth century, the invincible *Scanderberg* repulsed the legions of *Amurath* and *Mahomet II*, and, with a small number of intrepid warriors, performed anew the prodigies of valour and victory, that had, in remote ages, rendered the plains of Attica and Bœotia famous in history. Nay, so inextinguishable is the military ardour of this people, that they ever seek the occasion of distinguishing themselves in the field of battle, and we find them, in the sixteenth century, under the name of *Albanians*, sharing the glory and the disasters of the French arms in Italy and other countries."

All this is, no doubt, remarkable. But how is this people to be made and maintained free? According to our author, the thing is entirely practicable. They must be made allies, not subjects: the weakness of their present oppressors, without being either increased or insulted, must be managed so as to promote the great end in view; it must be put under the protection of *all* the neighbouring powers: these must engage themselves to maintain a balance or equipoise between the Turks, no more oppressors, and the Greeks become free. And in consequence of such an arrangement the latter would become, for Europe, a new barrier against the Ottoman power. We shall make no remarks on this Utopian plan. It indicates a mind warmed with generous sentiments, and elevated by noble views; but it betrays a strange inattention to the narrow, mercenary, and dissingenuous spirit of modern politics.

The Author, as we see with pleasure, proposes to give, in the continuation of this work, illustrations on several objects, relative to the literature, politics, and arts of ancient times, such

as the progress made by the Greeks in the art of government, from the origin of the first republics in Peloponnesus, to the formation of the Achean confederacy,—the state of Grecian literature, from the time of *Homer* to the age of *Alexander*,—the state of Sparta, from the time of *Lycurgus* to that of *Cleomenes*,—and that of Athens, from *Solon* to the battle of *Clazomena*.

A R T. XI.

Kongl. Vetenskaps Akademien, Sec. i. e. New Memoirs of the Royal Academy of Sciences, in Sweden. Vol. II. 8vo. for the Year 1781. 334 Pages. Stockholm. 1783.

THIS volume is divided into four parts, relative to the four quarters of the year. We shall give here only the titles of the memoirs of each quarter.

First Quarter (Trimestre).

1. Concerning the green colour obtained from Cobalt, by M. RINMAN.—2. Researches concerning the worm called *Ascaris Lumbricoides*, which has a large bunch adherent to its body. By M. ODBELIUS.—3. A description of a worm, hitherto unknown, which is observable in the raspberry-tree. By M. BLERKANDER.—4. Observations on the *Gonium Pelegrale*, an aquatic insect, that is imperceptible by the naked eye. By M. MULLER.—5. A description of a sawing-machine, by which piles may be cut at the bottom of the sea. By M. THUNBERG.—6. A memoir concerning the causes of the violent fevers, which reigned in the neighbourhood of *Abo*, during the year 1774, and the three following years. By M. HAARTMAN.—7. Researches concerning the specific quantity of fire, which exists in solid bodies, and the method of measuring it. By M. WILCKE.—8. An account of certain hot baths in Asia and Africa. By M. THUNBERG.

Second Quarter.

1. A memoir concerning the constituent parts of an iron ore, called in Sweden, *Tungsten*, (or the *ferrum calciforme, terra quadam incognita mixtum*, of Cronsted) By M. SCHEEL.—2. A memoir on the same subject, by M. BERGMAN.—3. Remarks on the *lanius collurio*, a small bird of prey, by M. TENGMALM.—4. A memoir concerning the cure of a soldier, who was shot through the body with a bullet, by M. BJORNLUND.—5. Remarks on the preceding memoir, by M. ACREL.—6. Observations and experiments, made on the saline quality and real weight of sea-water, taken from the bottom of the Ocean, by M. BLADH.—7. Experiments made on the use of caustics in the cure of the hydrocele, by M. ACREL.—8. Observations concerning the elasticity and divisibility of heat, occasioned by the elevation
and

and coolness of vapours in a rarefied air, by M. WILCKE.—9. A description of the insect called *cancer pulex*, by M. ODMANN.—10. A description of two new insects, by M. THUNBERG.—11. The description of a worm found in oats, by M. BIERKANDER.—12. A description of worms, which are found in cream, by the same.

Third Quarter.

1. Remarks on the seasons, and on the various states of the atmosphere, from 1617, to 1636, found in the archives of Sweden, by M. NICANDER.—2. An indication of certain methods of discovering the constituent parts of fossil coal and charcoal, by M. HJELM.—3. A description of a method of drying gun-powder, by the means of a watery vapour, practised in England, &c. by M. GERHARDSON.—4. The description of a sea-bird, called *uria grylle*, or *grifsla*, by M. ODMANN.—5. A memoir concerning the manner of preserving sea-water from corruption, by means of the vitriolic acid, by M. FAXE.—6. The description of a new kind of silk-worm of Japan, called *noctua serici*, by M. THUNBERG.—7. *Bulbocerus*, a new kind of beetle, described by M. ACHARIUS.

Fourth Quarter.

1. Observations on powder for burning, by M. FISCHERSTROM.—2. A discussion of the question, Whether it is proper to burn turf in forges? by M. RINMAN.—3. A description of the situation, and the singular division of the *vena cava ascendens*, by M. MURRAY.—4. The continuation and conclusion of M. GERHARDSON's memoir concerning the method of drying gun-powder.—5. A description, illustrated by a drawing, of the *congenial hernia (entero epiplo omphalos)* by M. BLOM. This disorder, though not uncommon, was unknown till within these few years: it was discovered by the late Dr. Hunter, in 1755, and is ingeniously explained and accounted for in that great man's Medical Commentaries; as also by Mr. Pott, in his account of the *Congenial Hernia*, published in 1757, and in his remarks on the hydrocele, published in 1762.—6. Observations on the preceding description, by M. ACREL.—7. The description of a child, which was born without the *sciniput* and a part of the *occiput*, and lived twenty-four hours, by M. SODERBERG.—8. Reflexions on the different methods, which have been proposed, of supporting swimmers above the water, and preventing their being drowned, by M. WILCKE.—9. A memoir concerning the sulphurous tin of Siberia, by M. BERGMAN.—10. and 11. Observations on the solar eclipse of the 17th of October 1781, made at the observatory of Lundén, in Scania, and at Skara.

ART. XII.

The Analysis of Precious Stones. By M. ACHARD, Member of the Royal Academy of Sciences at Berlin.

A German work of great merit, which has been deemed worthy of a French translation, and may be thus rendered more generally useful. The translator is M. Du Bois, counsellor to the king of Poland, and member of many literary academies; his version has been lately published in 8vo. by *Montard*, Printing-Bookseller to the Academy of Sciences, at Paris.—The precious stones which M. ACHARD has attempted, and not without success, to analyse, are the *ruby*, the *saphir*, the *emerald*, and the *hyacinth* (all Oriental), the *garnet* of Bohemia, and the *chrysoberyl* of Silesia. This analysis is certainly one of the boldest undertakings of a chemical kind, that hath lately come to our knowledge: for when we consider the hardness of precious stones, and their resisting the most violent action of fire, without any *real* separation of their constituent parts, their decomposition must appear subject to almost unsurmountable difficulties. For this decomposition M. ACHARD, consequently, found the action of fire alone insufficient: he found also, upon trial, chemical dissolvents subject to the greatest inconveniences, on account of the force of *aggregation*, or adhesion of the parts of precious stones: the most powerful mineral acids proved also ineffectual, and could only extract, from these hard substances, a very small quantity of calcareous earth, and martial earth, while the rest of the mass remained indissoluble: fixed alkalis, which act so powerfully upon hard earths and flints, as to prepare them effectually for dissolution by acids, were also employed by our ingenious and indefatigable chemist; but while they acted upon the precious stones, they also dissolved a part of the crucibles, and thus rendered the results of his analysis defective.

However, all these difficulties neither suspended nor relaxed the active perseverance of M. ACHARD. He supplied what was wanting, and rectified what was defective, in his crucibles; and by a process, largely described in the work before us (which consisted, principally, in preparing the precious stones by the action of fixed alkalis for their dissolution in the marine, nitrous, and vitriolic acids) he carried his analysis, at least so far, as to demonstrate that precious stones, even the hardest, instead of being homogeneous substances, are composed of different earths, which nature has combined in the most intimate union. The result of his experiments is, that these stones are composed of *four* principal kinds of earths, in different proportions, viz. silicious, or vitrifiable; argillaceous, or aluminous;

calcareous.

calcareous, and *marial*; of which the last only dyes the precious stones, whatever their colour may be.

It is remarkable, that while M. ACHARD was carrying on this analysis by a long course of experiments, the celebrated M. BERGMAN was employing his laborious researches on the same object; and it is still more remarkable, that, without any mutual knowledge of each other's labours, they attempted the analysis of the same stones*, by the same experiments, and with similar results. It is true, they do not always agree precisely concerning the respective quantities of the four earths above-mentioned, which enter into the composition of precious stones; and considering the difficulties that attend analytical processes of this kind, and the variety of causes that may diversify their results, this is not at all surprizing. The diversity, however, that is sometimes observable in their results, will still render both the nature and the exact proportional quantities of the constituent parts of precious stones, more or less uncertain: but as they have begun their analytical investigations with such success, they will probably remove all remaining doubts by new researches; and, in the mean time, the discoveries they have made of the compound nature of substances, that appeared hitherto so simple and homogeneous, must be considered as a new and important improvement of chemical science.

M. ACHARD has not, as yet, employed his labours upon the diamond, which is a very singular production, and forms, by its combustibility, a separate class; and the attempts of M. BERGMAN to decompose this stone, have not been successful: he hopes, nevertheless, to effectuate this decomposition by the same analytical method which he has employed in the decomposition of other precious stones.

The experiments made by our ingenious Author, have furnished him with an occasion of observing several phenomena, which have no relation to the principal object of his researches, but which, nevertheless, are highly interesting. They are circumstantially enumerated in the work before us. At the end of this work, we find an Appendix, *concerning the generation of Precious Stones, demonstrated by experiments*. Here we are told, that the mephitic gas, commonly called *fixed air*, is the agent or instrument, employed by nature, in dissolving the earths that are the constituent parts of Precious Stones, and thus disposing them to unite and to form *crystals*. This idea led M. ACHARD to attempt an imitation of the process of nature in the formation of these stones. He formed an apparatus of ves-

* With this difference only, that instead of the Silesian *chryso-prasus*, Mr. Bergman made his experiments on the Saxon topaz.

sels, proper for filtrating gaseous water, highly charged with fixed air, through the earths, which he considers as the basis of precious stones; and he assures us, that when he combined the gaseous water, only, with *calcareous earth*, he obtained white crystals of a middling hardness. This result cannot be questioned, as it has been confirmed by the experiments of other celebrated chemists. But M. ACHARD proceeded still farther; for, when to a small portion of calcareous earth he added a large quantity of aluminous earth, he obtained by this combination small, white crystals, transparent, and very hard; and, when to these two earths he added martial earth, he obtained crystals which had the colour of rubies. The result of the second of these processes, even the production of *hard* crystallizations from calcareous earth, with an addition of earth of alum, is ascertained by the experiments of M. ACHARD alone. These experiments were repeated by order of the academy of sciences at Paris, but without producing any crystal, as appears by the report of the academy subjoined to M. ACHARD's work. It is to be hoped, that this interesting discovery will be confirmed by farther researches and experiments.

A R T. XIII.

Memoires pour servir à la Vie, de Voltaire, écrits par lui-même. i. 6.
 Memoirs of the Life of Voltaire, written by HIMSELF. 12°. Berlin, (a lying Title) 1784*.

THE memory of Voltaire, though revived in this publication by *Himself*, does not here smell like *precious ointment*; its odour rather resembles the vapour, which exhales from the *grotto del cane* †. This, however, is one of those publications, which we cannot pass over in total silence, because, notwithstanding the abusive and disgusting trash, which too frequently defile its indecent page, it contains some interesting portraits, and some facts and anecdotes, that are little known. Voltaire's dismissal from the court of Berlin (the true reasons of which, as very little to his honour, he has passed over in silence in these memoirs) was a wound that selfish vengeance always kept rankling in his heart. A sort of reconciliation seemed, indeed, to have taken place between the monarch and the poet; but it was only sincere on the part of the former, who certainly continued,

* There is an English edition, printed for G. Robinson, in Paternoster Row; also a translation, published by the same Bookseller: of which we shall give a farther account in a subsequent Review.

† The Dog's Grotto, in Italy, remarkable for emitting noxious vapours.

after their separation, to give the irritable and irritated bard, repeated marks of his condescension and regard. But all this would not do: and we know, from a variety of the most respectable ear-witnesses, that Voltaire never let pass any occasion of spitting venom upon the reputation of his royal benefactor. These memoirs are full of that venom; and it is of the most disgusting kind. This is all that we shall say of it. We shall have no hand in bringing down to the level of an angry poet, a great monarch, whose reign bears, with respect to his subjects, the most respectable characters of paternal benignity and justice.

But, will some critic, perchance, ask, Are these memoirs the genuine production of Voltaire? We are persuaded of the affirmative; not merely from the *style* and *manner*, which are truly *his*, for there are copies in writing, as well as in painting, which pass, even with connoisseurs for originals †; but we have credible information, that the original manuscript of these memoirs is in the hands of M. Beaumarchais, from whom a splendid edition of Voltaire's works is, or *was*, expected.

The *memoirs* begin thus: 'I was tired with the idle and turbulent life of Paris, with beaux and comcombs, with the multitude of wretched productions that are printed with the royal approbation and privilege, and the cabals of men of letters. In the year 1733, I met with the *Marquise de Chatelet*, a young lady of the same turn of mind with myself, who had formed the resolution of passing several years in a rural retirement, to cultivate her mind at a distance from the tumult of the world. She was the woman in France, who had the finest genius for universal science. Her father, the Baron de Breteuil, had her early instructed in the Latin language; she could repeat the

† When the *three first volumes* of Lady WORTLEY MONTAGUE'S truly genuine *Letters*, were published, her *manner* of writing was, one evening, highly applauded in a company of five friends and men of letters, one of whom pronounced it *inimitable*; another of the company affirmed, that no *manner* was inimitable, and laid a wager, that he would so copy her ladyship's manner, that the deception should pass unnoticed by the public, and even by the critics. This wager produced the *fourth volume*, published under her ladyship's name; the whole of which, excepting the two last pieces, was the composition of this imitator. *We* were among the crowd of connoisseurs who were deceived by this literary *imposture*, which is now become *innocent* by the voluntary declaration of its author. For it is only a scrupulous regard to *truth*, that has engaged him to communicate this anecdote to the writer of the present article, that the deception may go no farther. A particular circumstance, the knowledge of which is of no importance to the public, prevented his making this declaration sooner.

finest passages of Horace, Virgil, and Lucretius; and *all* the philosophical works of Cicero were quite familiar to her: but her predominant taste led her to mathematical and metaphysical researches: such an acute judgment, so fine a taste, and such an ardent thirst for knowledge, are rarely met with in one person. Though she loved the gay world, and was fond of the amusements that were suitable to her age and sex, she renounced them all, and shut herself up in an old decayed castle, on the borders of Champagne and Lorrain, where the soil was barren and the country unpleasant.'

In this rural mansion, which was for some years Voltaire's head quarters, the poet collected a curious apparatus of natural philosophy, for the lady, who knew much more of that matter than he did. Several men of learning visited the philosophical muse, such as *John Bernouilli*, professor *Koenig*, *Maupertuis*, and the amiable Venetian, *Algarotti*, who knew (says our author) a little of every thing, and shed grace and amenity on all that he knew. Leibnitz was at first the favourite author of the Marchioness, and she unfolded a part of his profound system in her *Institutes of Natural Philosophy*; but she afterwards abandoned all metaphysical systems, and turned the whole of her attention to the discoveries of Newton; while Voltaire was composing his four best Tragedies, and sketching out his Essay on General History.

After six years spent in this *charming* philosophical retreat, VOLTAIRE went to Brussels, with his fair patroness, in 1740, to assist her in terminating a law-suit. 'At this time died (says he) the *Thick King* of Prussia, Frederick-William, of all kings the most impatient, the most saving, and the wealthiest in ready money. With his son, who has since reigned with a very singular reputation, I was in a regular correspondence for four years before this event. There never was, upon earth, a father and a son, who resembled each other so little as these two monarchs. The father was a very Vandal, whose perpetual occupation, during the whole of his reign, was to scrape together dollars, and form an army of the finest troops in Europe.' Many stories, some of them incredible, are here told of the gripping avarice and extortion of this monarch, who, by all sorts of ways and means, is said to have accumulated, during a reign of twenty-eight years, twenty millions of crowns, which he kept in the cellars of his Palace, in barrels secured by iron hoops. He took pleasure in fitting out the grand saloon of his Palace, with furniture of solid silver, of clumsy workmanship, in which the *art* was very far from surpassing the *matter*, and he gave the queen, on account, a cabinet, of which the principal furniture was gold, even to the knobs of the tongs.—But none of this opulence was employed to embellish the person of

the monarch. ' For he generally went out of his palace on foot, dressed in a shabby blue coat, with brass buttons, which only came down to the half of his thighs; and when he *bought* a new frock he made the old buttons serve again. In this dress, and with an enormous cudgel in his hand, he reviewed his regiment of *giants*, which was his highest entertainment, and the principal object of his expence.—When the king had reviewed his regiment, he usually took his walk through the streets; on which occasion, every body fled as if they saw the —, and got out of sight as fast as they could. If he met a woman in the street he called her to nought, bid her get home to take care of her family, and accompanied, frequently, remonstrances of this kind, with a box on the ear, or a kick on the belly. He sometimes treated the clergy in the same manner, when he saw any of them at the parade.'

' It is easy to imagine, how such a Vandal must have been surprized and vexed to have a son, who was witty, elegant, polite, fond of pleasing, and who gave a part of his time to music and poetry. Accordingly, it sometimes happened, that the book was snatched out of the hands of the young prince by his father, and thrown into the fire;—that his flute was broken by a blow of the cudgel;—and that his royal highness was treated like the woman above-mentioned, and the clergy at the parade.'

It is well known, that the hereditary prince, who was grown weary of these and other such marks of *paternal attention*, endeavoured to make his escape, with two of his friends; but was prevented, and arrested by the vigilance of his father. The cruel treatment which he and his sister (the late princess of Bareith) met with on this occasion, the execution of his friend Kat, on a scaffold raised under his window, which he was forced, by a file of grenadiers, to behold*, and many other indignities, too disgusting to be mentioned, are related here at full length, and with a malignant kind of satisfaction and glee. It is well known, that the present king of Prussia spent not only the eighteen months of his confinement, and the leisure that succeeded it, before his accession to the throne, in a manner that few princes do. He studied philosophy in the most esteemed productions of that time; he cultivated the fine arts; he corresponded with men of letters in different countries, and shewed distinguished marks of attention and regard to our unworthy Author, who relates all this with a sarcastic sneer, which must excite indignation in every generous mind. But what most disgusts us in this relation, is, the intolerable vanity with

* The moment before Kat was beheaded, the prince, as a last testimony of friendship, gave him his hand and fainted away.

which

which the poet, intoxicated with all these honours, speaks of himself.

The invasion of Silesia, after the death of the emperor Charles VI. is related here with a circumstantial detail, including several anecdotes little known; but we are in a constant state of uncertainty and pyrrhonism, when VOLTAIRE recounts facts that are only supported by his own veracity, and confirmed by no other testimonies. His account of the battle of Molwitz, which was the first trial of skill between the Prussian monarch and the Austrians, is coloured with a malignant pencil. If the royal warrior, then young and unexperienced, was too soon alarmed by the impression of the Austrian on the Prussian cavalry, surely this single instance of prudential precipitation was gloriously effaced by the shining displays of personal valour and military genius, that ever after, without a single exception, distinguished this great commander, wherever he carried his arms. All this is passed over in silence, or but feebly hinted at, by this *candid* memorialist, whose principal talent is sarcasm, and who was the first man, of his time, at adorning a satirical story with ridiculous colours. His account of the figure that Maupertuis, whose virtue and genius he could not bear, made at the battle of Molwitz, upon an ass, which he had bought for two ducats, and of his falling into the hands of the Hussars, in his flight, is, indeed, laughable.

After having mentioned, at length, the acquisitions in wealth and territory which Frederick had obtained by the first Austrian war, our Author takes notice of some of the objects on which this opulence was employed. We shall quote a passage from this account, which is truly Voltairian. 'Other monarchs are ruined, but the king of Prussia was enriched by war. When peace was concluded, in the year 1742, he formed the design of embellishing the city of Berlin. He built there the finest opera-house in Europe, and invited artists of all kinds to settle in his dominions, for he frequented every path that could lead to glory, which, however, he was studious to acquire at *the cheapest rate* he could: his father had lived in a wretched house at Potsdam; this *he* converted into a magnificent palace. Potsdam became a handsome town: Berlin a great city: the inhabitants *began* to enjoy *some* of the comforts of life, which the late king had never thought of: several persons had furniture in their houses; most of them even wore shirts: this was a novelty, for under the preceding reign, nothing of this kind was known, but the fore parts of shirts, which were fastened with strings, and the late king never had any other. In short, the whole face of things was changed; Lacedemon became Athens; deserts were converted into smiling pastures: three hundred villages arose out of drained marshes; and the king, amidst

amidst these more serious occupations, employed his hours of relaxation in composing works of literature, and giving concerts. (*Well—old joker!—this description is honourable to the monarch, in spite of your teeth, as the boys say.*) Things going on so, I ought not to have been reproached for calling him the *Solomon of the North*; I gave him, in my letters, this *nick-name*, which stuck to him for a long time!

It is of very little importance to us, or to our readers, what intrigues or cabals were formed at Paris, to bring about or prevent Voltaire's obtaining a place in the French academy. He deserved the honour, as a writer and a wit; and many who were much inferior to him, we mean in French literature, have been chosen, or thrust into that society. We have a long account of that uninteresting matter, in which there is a great deal of what one might call, *gossip-ation*; but we leave it untouched.—We shall not do so with respect to another article, in which we see this wag, employed as a secret minister from the court of France to the court of Berlin, or rather a humorous spy, without offensive credentials, who, under the mask of a persecuted *belle esprit*, was to seek an asylum in the protection of the Augustus of Brandenburg, in order to do the business of the cabinet of Versailles. Voltaire was, in effect, persecuted by the bishop of Mirepoix, so far as an exclusion from the French academy can be called persecution. But Voltaire was one of those men who considered every mark of indifference or disapprobation that was shewn him, as a high crime and misdemeanour. Be that as it may, the occasion was seized upon by the Duke de Richlieu, Madame de Châteauroux, the king's mistress, and the king himself, to make Voltaire a secret negotiator. 'I wrote (says he, with his usual tone of *modesty*) to the king of Prussia, *I told him*, that I could no longer bear the persecutions of this priest (Mirepoix), that I was setting out to take refuge in the friendship of a king-philosopher, and thus to get rid of the impertinences of a bigot: the king, who knew how to give their due to Monks and court-prelates, answered me with a multitude of pleasantries, levelled at the ass of Mirepoix: and invited me warmly to his court.'

But it seems there was the devil to pay with Madame de Chatelet: 'She would not (says our Author) allow me, on any account to abandon her for the king of Prussia: she thought it the lowest, the most abominable thing in the world to quit a fair lady, in order to run after a monarch: she would have made a confounded noise, had she not been let into the secret reasons of my departure; to appease her, therefore, she was initiated into the mystery; and it was agreed, that the letters should pass through her hand.'

So

So then our Author set out, and in his way to Berlin sojourned a while at the Hague, where he tells us, pompously, that he was lodged in the palace of the old court, and, silyly, that he obtained, by the means of the young Count Podewils, Envoy from Berlin, who was in the highest degree of favour with a Lady of quality in the Hague, the most secret resolutions of the States General at that time (how are things now changed !) very ill-disposed towards France. At his arrival at Berlin, he was lodged at Court, and he gives us here a narrative of the King of Prussia's manner of living. The greatest part of this narration exhibits nothing new : the scandalous and secret anecdotes, even were they true, could never have passed through the pen of an ingenuous and candid writer. How many brilliant reputations would be uselessly sullied, were *all* their secret passions and weaknesses drawn forth with malignity to public view ? Was there ever a public character that would not be hurt by such an odious scrutiny ? We therefore detest this part of the Memoirs under consideration, and execrate the spirit with which it is penned.

Voltaire's description of the œconomy that reigned at the court of Berlin, is just in several respects ; but nothing can be more palpably false than the following passage : ' Whether it was from œconomy or policy, he never bestowed any marks of liberality on his ancient favourites, who had ventured their lives for him when he was Prince Royal ; nor did he even pay the debts which he had contracted at that period.' This is one of the printed lies that have been often made a subject of reproach to our Author, who is known to have taken many poetical liberties with truth. He tells us, however, that the King's magnificence, on certain occasions, was still superior to his œconomy on others : ' for,' says he, ' it was a grand spectacle to see him at table at Berlin, on public days, surrounded with twenty Princes of the empire, served in gold by 32 Pages, and as many *Heiducs*. Then the Great officers, at other times scarcely visible, appeared with splendor. After dinner the company went to the Opera, where the finest voices, and the best dancers in Europe performed : among the latter was *Barbarini*, who was afterwards married to the son of the King's Chancellor ; her appointments (which is incomprehensible) were equal to those of three Ministers of State ; they amounted to 32,000 livres. The size, indeed, and structure of her legs were rather masculine. The King's Italian Poet, who set to music the operas, of which his Majesty always composed the plan, had only 1200 livres of wages ; he was very ugly, and no dancer'. —But let us get on from these digressions to our Author's political (we had almost said, poetical) negotiations.

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The mistake would not have been very great, for our Author tells us, that many of his conferences with the King, about France and Austria, were introduced by conversations about Virgil and Tibullus. The account of this negociation is pitifully barren, both in point of discussions and facts. All that we learn from it is, that the King of Prussia was angry at France for knocking at every door to obtain peace; that he had an antipathy against the late King of England, and said, at last, *Let France declare war against England, and then my troops shall march.* With this satisfactory declaration our Poet mounted his Pegasus, and brought the joyful news to Versailles. But as the Minister, Amelot, was dismissed by the King's Mistress, our Author was involved in his disgrace, and was scarcely thanked for his negotiations.

Another Mistress, however, Madame d'Etiole, afterwards Pompadour, procured him a place in the French Academy, the title of Historiographer to his Majesty, and that of Gentleman of the Chamber. After this we find him with Madame de Chatelet at Luneville, the court of Stanislaus, where this eminent Female Philosopher died, after an illness of two days. 'It was my fate (says he, after mentioning his sorrow at this event), to run about from King to King, though I loved liberty even to adoration.' The Prussian monarch, when he had got rid of his rival Madame de Chatelet (as our Author humbly expresses himself), renewed his solicitations to have me at his court, and left no method of persuasion unemployed to obtain his purpose.—And indeed how could I resist the pressing invitations of a King, who was a conqueror, a musician, a poet, a philosopher, and who also *pretended* to have a friendship for me? Besides, I *imagined* that I loved him. I went accordingly to Potsdam, in 1750. To be lodged in the apartments of Marshal Saxe, to have cooks and coachmen at my orders, when I chose to dine at home or to take the air, were among the smallest favours that attended my new situation. The King's suppers were very agreeable; I know not whether I am mistaken or not, but it *seemed to me*, as if there was really wit going about at table. The King had wit, and he excited it in others, and (what was the most extraordinary circumstance of all) there reigned the *greatest freedom* in these societies. I studied with the King two hours a day, corrected his compositions, praised every good passage, and blotted out every bad one.—On the whole, I could conceive nothing more agreeable than my present situation.'

This honey-moon did not last long; for we had scarcely got two pages farther, than this pleasing description of the King's select convivial society, when we found Voltaire representing it as a scene of constraint, under the eye of tyranny; calling the *free* charming supper, the supper of Damocles (who as our Readers

will recollect, was far from sitting at ease at the table of Dionysius), and resigning his Chamberlain's key, his order and his pension at the Prussian court. We are intimately persuaded that the reasons which brought about this eclipse of our Author's glory at the court of Berlin, are unfaithfully represented in the *Memoirs* now before us.—In the restless, jealous, selfish, suspicious, sarcastic, and insolent spirit of Voltaire, we must look for the true cause of the King's coolness, which alarmed and shocked the Poet's pride, and which, joined to some facts that belong to secret history, occasioned his retreat. There was a great deal of gossiping, tittle-tattle work at the bottom of this change of court favour. We do not think it worth while to retail all that Voltaire said of the King, or of his poetry, or of Maupertuis, of whom he was jealous, or of other court-rivals. The Reader must seek for this in the work itself: and even here he will find but a small part of it, and no reasons adequate to such a rupture, after such an intimate connexion. A mathematical dispute between *Maupertuis* and *Koenig*, which made a noise in the literary world, and also engendered ill-humour and personal abuse, contributed, no doubt, more or less, to this separation. The King protected Maupertuis, with warmth, in this affair, and ordered Koenig's name to be struck out of the list of the members of his academy; Voltaire took the part of Koenig, and wrote a great number of witty and virulent pamphlets against his antagonist, which turned the laugh of all the jokers in Europe against Maupertuis. In short, this dispute, embittered by exasperating sallies of wit on both sides, ended by Voltaire's retreat from Berlin. On his arrival at Francfort he was arrested by the King's order, for having carried off the Royal Poems. He was roughly handled, on this occasion, by some military officers of justice, and there is a great deal of humour in his description of this part of his adventures. Our Poet went, after some intermediate peregrinations, to Ferney, where he bought a fine estate, and lived with great taste and hospitality, upon a fortune of near ten thousand pounds a year. His correspondence with the King of Prussia, afterwards, is what our Readers would not have expected. Such a correspondence was, however, revived; and it furnishes some anecdotes which are singular and entertaining, but which would lose a part of their salt and flavour by being detached from their place in these *Memoirs*; we shall therefore leave them to the curiosity of such as are lovers of secret history, and who propose to read the present work.

A R T. XIV.

Henrici Constantini Cras, J. U. D. et Illustri Amstelodamensum Athenæo Juris Professoris Disputatio, qua demonstratur nullum in Ethica Christiana præceptum esse, quo et singuli cives in commodis suis sequendis, et principes in republicâ secundum politices regulas administrandâ, impediuntur. Quæ Legati Stolpiani præmium reportavit — A Dissertation, in which is demonstrated, That nothing is inculcated in the Gospel system of Morality, that impedes either private Citizens in the Pursuit of their temporal Interests, or Rulers, in governing the State according to the Maxims of sound Policy. By HENRY CONSTANTINE CRAS, L. L. D. and Professor of Laws in the College of Amsterdam; to whom was adjudged the Prize appointed by the Stolpian Fund. 4to. Leyden.

THE fund left by the will of Mr. STOLP, a citizen of Leyden, for Prize-Dissertations on subjects relative to Natural Religion, and Moral Philosophy, has produced, for many years past, a miscellaneous collection that is not unworthy of attention. We are indebted to the Stolpian fund for Professor Cras's Dissertation, which is sensible and judicious: his method is clear and perspicuous, his reasoning solid, and his sentiments are liberal; his Latinity is far from being exceptionable, and may be read with pleasure. If no great novelty of matter should occur to the Reader, this must be attributed not to the Author, but to the subject, which has so often been treated by very able Authors, that it is difficult to strike out of the beaten track. The directors of this institution seem to complain, that the several dissertations delivered to them, have proceeded in a track different from what they had intended, and have not investigated the truths which they wished to ascertain. They appear, however, to have been written with a view conformable to that, which, from the terms wherein the subject is proposed, obviously seems to have been intended; but if the Directors had any more remote object, they would have done well, either to have proposed the subject in a more particular manner, or to have added such an explanation, as should have guided the writer into the very channel they wished him to pursue.

The learned Professor divides his dissertation into three parts. In the first, he shews that the general system of evangelical morality, tends greatly to promote the happiness of individuals, the prosperity of the state, and the honour of a good government.

In the second, he explains and vindicates some precepts which have been misunderstood and misrepresented; and in the third part, he demonstrates that those precepts of the Gospel to which objections have been made as prejudicial to civil happiness, are, on the contrary, greatly conducive to the felicity

licity of the private citizen, and to the welfare of the community.

As a specimen of his mode of arguing, we shall present our Readers with the following extract from the latter part of the work.

‘ Because the enemies of Christianity are obliged to acknowledge that its sincere professors are humble, mild, pacific, observant of the laws, and obedient to magistrates, (1 Peter, ii. 11, 13, 17, 18.) they explain this into an assertion that Christians must be cowardly, pusillanimous, mean, abject, and servile; that, as it is indifferent to them whether they are slaves or freemen, whether they conquer or are conquered, they may easily be enslaved by any tyrant; and are wholly unfit for great martial actions, and for vigorously repelling an enemy. The former part of this accusation, that Christians tamely submit to the usurpation of any tyrant, is thus argued by Rousseau, in his Essay on the Social Contract. *If there should unfortunately be a single ambitious hypocrite among them, a Catiline or a Cromwell, for instance, he may be certain of enslaving his pious countrymen with the utmost facility. Christian charity suffers them not easily to think ill of their neighbour. No sooner has he, by some stratagem, acquired the art of imposing upon them, and usurped a part of the public authority, than he is a man appointed to honour; it is the command of God that he should be respected: he soon becomes one of the powers that are ordained; it is the command of God that he should be obeyed. Does the depository of this power abuse it? He is the scourge with which God punishes his children. To depose the usurper, would be violating the dictates of conscience; the public tranquillity must be disturbed; violence must be used, blood must be shed; all this but ill agrees with the mildness of the Christian; and, after all, of what importance is it, whether, in this vale of misery, they be freemen or slaves. To go to heaven is all that is essential, and for the attainment of this end resignation is one of the best means.—But I speak improperly, when I say a Christian republic; these two expressions destroy each other. Christianity preaches nothing except slavery and dependence: Tyranny always derives advantage from a spirit so favourable to it. Real Christians are made to be slaves, they know it, and are but little concerned about it. This short life is of too little value for their attention.—*In these words Rousseau draws not the real character of the true Christian, but paints an imaginary picture of a superstitious fanatic, such as can scarcely be found even among the unwarlike Anabaptists. Rousseau had certainly an incredible fertility of genius for fictions of every kind, and the most powerful eloquence in describing them. But though, in many respects, these faculties may be of excellent service, the Philosopher should be cautious, lest his warmth and fertility of genius lead him into error, and make him embrace empty
fiction.

fiction, instead of solid truth. For what can be more unfair, than because the gospel obliges us to observe the laws, and to be obedient to the rulers and magistrates of the state, to infer that Christians deem it contrary to their religion to resist a tyrant, or fear to expel an unjust oppressor of liberty? Nay, it is those vices which are most foreign to the spirit of the gospel, vain glory, avarice and ambition, that render men mean, abject, servile flatterers of authority, and that easily subdue and bow them beneath the yoke of a tyrant. Besides, if we attend to the records of history, these fictions are not only not confirmed, but directly contradicted by the most authentic testimony. The limits of this dissertation will not permit me to adduce a number of instances, with which every part of history abounds. I cannot, however, forbear mentioning one, which occurs to me while writing, in which the greatness of soul that resolutely opposes the cruelty of a tyrant, is admirably tempered with the just respect due to a sovereign. When Charles IX. King of France, issued the cruel orders to massacre the Huguenots in every part of his kingdom, the Governor of one of the provinces answered the King in these excellent words: *Sire, I have imparted your Majesty's commands to the loyal inhabitants, and the troops of the garrison; I have found good citizens and brave soldiers; but not one executioner: Therefore both they and I most humbly intreat your Majesty to employ our arms and lives in things that are possible, however dangerous they may be; in these we will cheerfully sacrifice the last drop of our blood.* Mezeray's History of France, vol. III.

Another charge, deduced from the gentleness of mind, and humility, commanded in the gospel is, that Christians are utterly disqualified for all martial glory. *Does any foreign war happen, continues Rousseau, the citizens readily march to battle, none of them indulge even a thought of flight: they do their duty; but without any passion for victory; they know how to die better than how to conquer. But what avails it whether they conquer, or are conquered? Does not Providence know better than they what is proper for them? Conceive then what advantages a fierce, impetuous, ardent enemy may derive from their stoicism! Oppose to them those generous nations who glow with a fervent love of glory, and of their country. Suppose your Christian republic engaged with those of Sparta and Rome: your pious Christians would be beaten, overwhelmed, destroyed, before they had time to recollect themselves; or they would owe their safety only to the contempt which their enemies would conceive for them.* The nature of the argument has made me particular in quoting the words of Rousseau, in which it is plain, there is much less of truth and reason, than of arrogance, rashness and audacity, in drawing a fictitious character of a Christian, after the visions of his own luxuriant fancy. What can he mean by saying that Christians will fight resolutely, and yet that they are not influenced by any desire of victory? Rousseau always recurs

to this opinion, that Christians, because they make heaven, and their eternal salvation, their chief care, have therefore little or no concern for the advantages of this life. Is it then of no importance, that Christians scorn a flight from battle, and that they magnanimously despise death? But it is obvious what poor feeble reasoners those must be, who blame the gentleness and mildness of Christians. For in order to be good citizens, to be magnanimous, loyal, brave, and ardent lovers of our country, it is by no means necessary to be inhuman, cruel, unpitying, inflamed with the thirst of revenge, and inflated with empty pride and arrogance. A laudable veneration of antiquity, from which I wish not to detract, produces a partiality for the names and histories of Greek and Roman heroes; yet there are not wanting Christian heroes, whose unconquered fortitude, and greatness of soul, have deservedly excited in all the highest degree of admiration! —

Three Dissertations, which also contended for the prize, are subjoined to that of M. CRAS, as worthy of publication. One of these is composed by Professor *Pap de Fagaras*, and we may say of the victor and this competitor, *et vitulâ, tu dignus et hic*.

A R T. XV.

Sur les Poisons, et sur le Corps Animal, i. e. on Poisons, and 'on the Animal Body; by the Abbé FÉLIX FONTANA, Keeper of the Cabinet of Natural History of H. R. H. the Grand Duke of Tuscany. Florence. 4to. 2 vols.

THIS Publication, which, from its importance, no doubt, claimed our earliest notice, consists of several Tracts. Of these, the *first* is by far the most considerable, as it takes up the whole of the first volume, and a great part of the second. It is entitled, *Philosophical Researches on the Poison of the Viper*. It is divided into four parts, the first of which had been published in Italian, in 1765, and was, in 1776, translated into French by M. Darcet, who made several additions to it. But a Treatise of M. Le Sage having appeared soon after, at Paris, in which the Author recommends the use of the volatile fluor alkali as an antidote against the venom of vipers, and asserts various things very contradictory to what our learned Abbé had suggested in his above-mentioned Treatise, he thought it necessary to make some farther Experiments before he suffered M. Darcet's translation to be published. These Experiments, and the observations which he deduced from them gave rise to the three subsequent parts: and some farther discoveries made whilst the work was in the press, are added by way of Appendix.

This mode of composing a work is, doubtless, liable to many inconveniencies, since it cannot but occasion frequent repetitions,

titions, and must, in a great measure, prevent the arrangement which Readers may think they have a right to expect. The Author is not blind to this defect, and we cannot exculpate him better than by transcribing what he himself alleges in his own defence:

‘ I know, says he, that I have been too prolix; I might have abridged my work, and perhaps have methodized it into a better form, had I followed the *synthetical* instead of the *analytical* order; but I preferred the latter, on a conviction, that though it be neither the most concise, nor the most favourable to the writer, it is yet, by presenting the experiments in the order in which they were made, by far the most perspicuous and conclusive. It moreover helps to point out any errors that may have been committed in the course of the investigation, from which I do not, by any means, claim an exemption.’

This passage, while it must be received as a sufficient apology for some tediousness in the work, points out to us the more comprehensive order in which (being permitted to refer to the work itself for the evidence) we may be allowed to state the facts; and we the rather adopt this method, as it exempts us from dwelling upon the multiplicity of cruel experiments that this enquiry rendered absolutely necessary, being no less than 6000 in number, in which upwards of 4000 animals (sparrows, pigeons, hens, frogs, guinea pigs, rabbits, cats and dogs) were bitten, and most of them killed by vipers.

Description of the Teeth, Poison, &c. of Vipers.

Much of what we collect under this head, is an investigation of the several contradictory observations, and frequently erroneous opinions of former writers. Redi was the first who gave a description of the hollow canine teeth of Vipers, of the sheath that envelopes them, and of the yellow fluid which is now known to be the poison; but he was mistaken concerning the seat of this poison, conceiving that it resides in the fibrous sheath just now mentioned. Mead, in his Treatise on Poisons, and Nichols, in an appendix to that book, have accurately described the teeth of the Viper, and corrected Redi's mistake as to the seat of the venom; but they have adopted a false notion concerning the saline nature of that venom.

The Viper has sometimes four, seldom three, but generally two canine teeth in each jaw; they are all shaped like the talons of a bird of prey (falcated), and are inserted and fixed in a socket. At their bases, and behind them, are six or seven smaller teeth, which adhere only by means of a membrane, and may be easily torn away. These it is thought are intended to supply the place of the larger teeth, which, owing to their hooked shape, the viper sometimes loses in the act of biting. They have each two cavities; the one a tube beginning near the basis, and
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proceeding along the convex side, to near the extremity: this tube is open at each end, the aperture, near the base, being nearly elliptical, and the other longitudinal. The other cavity, which is situated behind this tube, had never been observed before; it is broad at the base, but diminishes as it approaches toward the point. It has only one aperture as the insertion in the gum, through which the nerves and blood vessels of the tooth are admitted.

The fibrous sheath that covers all these teeth, seems to be a continuation of the external membrane of the palate; it is always open near the points of the teeth.

The receptacle of the venom is a small bladder, or spongy gland, situated under the muscles of the side of the upper jaw; it seldom contains more than three or four drops of a yellow fluid, which is conveyed thence by an excretory duct to the socket of the canine teeth; it then enters the lower aperture of the tube, and finds its way out again at the longitudinal orifice, near the point, into the internal part of the wound occasioned by the bite. This fluid receives its impulse from a constrictor muscle, which however acts in such a manner, as never to propel at once the whole of the contents of the gland.

This yellow fluid is the virus. Its venomous quality does not depend on the irritation of the viper; it is rather its peculiar and specific character. It is found to be neither acid nor alkaline, nor does it partake of the nature of any salt. It has no determined taste nor smell, excites no inflammation upon the tongue, nor does it in any instance exhibit any acrid or caustic appearance. When dried upon a glass, it contracts into a number of molecules, which leave interstices between them. Mead took these interstices for crystals, and hence he ascribed to the virus a saline nature.—Thus we see a number of very ingenious hypotheses concerning the cure of the bite of vipers at once overset by these well attested facts.

This fluid subsides in water; it is not inflammable; when fresh it is rather viscous, but when dried it acquires a consistency somewhat similar to that of pitch. In this concrete state it is partly soluble in water, but not in spirit of wine. By all the other tests to which it has been hitherto submitted (and those have been extremely numerous, and as much varied as possible) it exhibits the characters of a gummy substance; and if this be confirmed, we shall have a new principle to enter in our catalogue of chemical elements, namely an *animal gum*.

Effects of the Poison of Vipers.

Mead was mistaken when he asserted, that the bite of the viper is fatal to its own species; nor is there an instance of an animal furnished with an excretion deleterious to its own kind; even the long adopted notion of the suicide of scorpions, when surrounded by fire, being here exploded by a

number of experiments repeated by our Author.—Neither is this a poison for all kinds of animals, it having been found harmless when applied to leeches, snails, and some other animals of cold blood: there is reason to believe, that, if applied in sufficient quantity, in proportion to the size of the animal, it always proves fatal to the hot-blooded animals. Successive bites of the same animal become gradually less virulent, and in time quite harmless. A pigeon bit by a viper in one of its legs, died in 12', a second in 18', a third in 16', the fourth in 52', the fifth after 20 hours, a sixth seemed but little affected, and a seventh not at all: whence we may infer, that the poison in the vesicle is gradually exhausted. In another instance a large viper killed 12 pigeons successively. A fact worth remarking here is, that among 200 vipers which the Abbé dissected, he found two whole vesicles contained none of the yellow poison, and five in whom, instead of the poison, he found a white opaque viscous matter, which, in two of them, was perfectly innocent, and in the three others had retained some venomous quality.

It was found, that animals die the sooner the more places they are bit in, so that the effect of this poison appears to be proportionate to the quantity of it relatively to the size of the animal: $\frac{1}{1000}$ th part of a grain has been found sufficient to kill a sparrow; five or six times that quantity was found necessary to kill a pigeon—and thus, comparing the weight of these animals, our author inferred from calculation, that three grains will be required to kill a man, and twelve to destroy an ox. Now as a viper of a moderate size contains seldom more than two grains of virus; and as vipers are known to emit but a small proportion of their venom at every bite, he farther concludes, that a man cannot be killed by less than five or six vipers wounding him nearly at the same time, and in parts the most susceptible of the infection; and that an ox will require twenty to produce that effect. Cats resist the action of this venom more than any of the animals hitherto tried: and a dog of a moderate size has seldom yet been killed by a single bite.

Our author went through a long series of experiments, to ascertain which are the parts of an animal mostly affected by this poison. He never found it any ways noxious unless it had penetrated the cellular membrane: some animals that were bitten in a tendon died, but by comparative experiments this was found to be owing to the operation of stripping the tendon of its outward tunic, and not to the venom.—It had no effect whatever upon nerves;—a fact of great consequence in the theory of disorders, where nerves are generally, though it should seem by this experiment erroneously, considered as such powerful agents.—It proved also harmless when applied to bones,

the marrow, the brain, the tongue, or palate.—In general it was found, that the operation of this poison was the most rapid and fatal when it affected those parts of the animal that abound with blood: on this principle the more sanguineous muscles, the liver, and all the viscera and intestines, are seldom bitten with impunity; but the effect of this poison is never more rapid than when it is injected immediately into the blood. The venom of two vipers injected into the jugular vein of a rabbit, caused immediate convulsions, and in a few minutes death.—On dissecting the animal, the whole mass of the blood in the heart, and larger vessels, was found coagulated and black, Although it hence appear, that this virus acts immediately upon the blood, it has yet been found that blood out of the circulation, even whilst warm, and the instant it leaves the vein, is no ways affected by it: and if a limb be bitten and immediately amputated, no marks of coagulation will appear in the blood, In the supplement, our author mentions some experiments which prove, that contrary to the opinion of Redi, Celsus, and several others, this poison is mortal when taken in a proportionate quantity into the stomach.

Of the Cause of the Death of Animals bitten by Vipers.

Under this head we have much nice disquisition; the various opinions on the subject having hitherto been equally numerous and vague. Some have thought that death is occasioned by the immediate coagulation of the blood, others by a sudden inflammation of the whole frame. Hoffman and his disciples, who accounted for every thing by the atony of the nervous system, ascribed this death to an universal spasm; Mead, to the effects of the caustic saline property of the virus; Buffon, who sees organic molecules in all animated nature, asserts, that they exist in this venom, and that they constitute its deleterious property. Baker, lastly, maintains, that this poison affects the figure and solidity of the red globules of the blood, and that a single atom thereof is sufficient to corrupt the whole mass of that fluid. Our readers are already possessed of some arguments and experiments which refute these specious theories, all which, upon strict examination, are found to be the result of partial observation, and of a delusive attachment to system.

The many instances of cold-blooded animals, which live after their hearts are taken out, led our author to the suggestion, that the life of an animal does not depend on the circulation of the blood.—A remarkable instance of a suspended circulation, is here adduced in the example of a microscopic animal, known by the name of the *wheel polypus* (Rotifer). The heart here appears to be a voluntary muscle, and frequently, during long intervals, inactive, although the animal moves, and performs all its functions as usual: one of these animals was dried and kept

in that state during two years and a half, so that it seemed to have lost every principle of life, and yet when put into water it recovered both life and motion in less than two hours.—This subject our author intends to treat more fully in a future work, *on the life and apparent death of animals*.—Pursuing his object here, he arrives at a number of facts and observations which seem actually to confirm his opinion, that the life of an animal is wholly dependent on the *irritability of its muscular fibres*.—He now adduces his reasons for maintaining, that the deleterious property of the poison of vipers is to be ascribed to its effect upon that irritability which it destroys, and disposes the parts to a very rapid putrefaction.—He derives some arguments in support of this opinion, from the analogy of opium and the mephitic air, which he finds operate in the same manner; and, lastly, he suggests, that this tendency of the poison to promote putrefaction, seems to indicate that its use in the animal æconomy of the viper, is its operating as a menstruum to promote digestion. In the sequel our author found reason to modify, in some measure, the above hypothesis, and to admit that this loss of irritability may rather be an effect than a cause, and the consequence of the change produced in the blood by the venom. Upon the whole, he candidly acknowledges, that much remains yet to be done in this line of investigation.

Of the Remedies for the Bite of Vipers.

Here again much opinion is demolished, and but little demonstration reared in its stead.—The proofs we have seen that the poison of vipers is not of an acid nature, at once precludes the utility of the volatile alkali, so strongly recommended by Jussieu and Le Sage. Cantharides, applied outwardly, always did mischief by increasing the inflammation; when given inwardly they operated as an emetic, which there is reason to think is sometimes beneficial. Scarification produced the same effect as the cantharides applied outwardly: Peruvian bark, theriacal oils, the suction of leeches, and of the mouth, were all found ineffectual. It having been proved, that the poison doth not operate on the nerves but on the blood, amputation and ligatures were tried to prevent its communicating to the mass of the blood: it was found that Guinea-pigs, bitten in the leg, generally recovered, if the part was cut off in less than six minutes after the bite: and having caused a pigeon to be bit in the leg, a ribband was tied close round the limb; the part was soon affected, the limb swelled, became livid and sphacelous; but after ten hours, the ligature being taken off, the limb recovered: hence it was conjectured that the poison after a certain time loses its efficacy. The experiment having, however, sometimes failed when tried on rabbits, renders this general conclusion as yet premature.

premature. The boasted virtue of the *Piedra de Cobras*, as an alexipharmic, is here exploded. Quick-lime when applied to the wound in pigeons has sometimes been of use, but not so as to justify any confidence in the remedy.

Upon the whole, we find that the greatest security we have against the bite of vipers, in our species, is the little probability of its being poisonous to the degree that has always been imagined, and that has caused such dreadful alarms, which alone are sufficient to irritate a tainted habit. It is very rare, says our Author, that of two persons who have been bitten, each shall apply the same remedy, and yet they both recover. He asserts having himself seen ten or twelve persons, and to have heard of fifty more, bitten by vipers, who all recovered, except one, whose death he thinks is rather to be ascribed to the deep scarifications that were made on the part affected, which brought on a gangrene, than to the poison. He has his doubts, whether the bite of the rattle snake is actually so venomous as is generally imagined.

The next treatise relates to the *American poison called Ticunas*, and some other vegetable poisons. Of this we have already given an account in our Review * of the LXX volume of the Philosophical Transactions, where it was first printed. The few additions made in this publication do not require our resuming the subject.

The first part of a memoir on the *laurel water* is also contained in the same volume of the Philosophical Transactions, and was noticed by us in the article referred to. But we find here a second part, containing experiments on the same poison made after the Author's return to Italy, in the year 1780. The results of the former part are here confirmed, namely, that the spirit of the *lauro-cerasus* acts neither on the blood nor the nerves, but is fatal when introduced into the stomach, and applied to the eyes. And it is moreover proved, what was there left undecided, that the essential oil of this plant is perhaps still more poisonous than the spirit: that it kills when only applied to the inside of the mouth, without even touching the cesophagus; that it is fatal when introduced into the blood, or applied to the eyes; that it acts equally upon animals of warm and of cold blood; that when dried into a resinous substance, it still preserves its poisonous quality: and as a proof that this quality does not reside in the odorous parts of the oil, it was found, that some of it perfectly deprived of smell, still preserved its noxious energy. The Abbé acknowledges, that we are as yet perfectly in the dark concerning the nature of this poison, and the manner in which it operates.

* See Monthly Review, Vol. LXIV. p. 267.

Two small tracts follow next, on the juice of the *Toxicodendron*, and the oil of tobacco. A single drop of the former applied to the back of his own hand, occasioned a very extraordinary swelling over a great part of the body, especially of the face and hands, with here and there watery tumours; this disorder lasted about thirty days; after which the epidermis peeled off, and he recovered. He experienced nearly the same symptoms twice after, merely by touching the leaves of that plant. This juice was applied to the skin and wounded muscles, &c. of pigeons and rabbits, and likewise administered internally, but had no effect upon them. The oil of tobacco, when applied to a wound on a pigeon, caused sickness, but in no instance was it attended with death.

Next follow some observations on the state of the nerves in the diseased animal. The arguments frequently adduced before are here collected, which tend to prove that the disorders are not to be so frequently ascribed to a *derangement* in the nervous system as Hoffman and his disciples, and, lately, our countryman Musgrave, have maintained. One proof no doubt is, that there are poisons which evidently produce no effect whatever on the nerves, and yet, when applied to the blood, or the stomach, excite all the symptoms which, in general, are called nervous. Whether the medicines called nervous really act upon the nerves must hence appear doubtful.

In a small treatise on the reproduction of nerves, the learned Abbé first proposes some doubts, whether Mr. Cruikshanks's discovery of the reunion of nerves, when divided, be a real reproduction of the primitive nervous cylinders, or only a gradual prolongation of the cellular membrane of the nerve? Several experiments on the eighth pair and intercostal nerves of rabbits, favoured the former opinion; for the Author plainly saw here a reproduction of the spiral lines and white bands which are observed in all other nerves. The experiment, however, failed, when the operation was performed on the sciatic nerves; and hence the matter remains still to be investigated.

The last treatise is entitled, *Observations on the primitive structure of the animal body, and also of vegetables and fossils*. And here we find, first, an account of the experiments made by the Abbé in London, in the year 1779, on the structure of the nerves. Having briefly stated the hypotheses of Haller, de la Torre, Prochaska, and Albinus, and the little he could at that time learn of Dr. Monro's opinion on the subject, [who it seems declined answering a letter the Abbé wrote to him, requesting a more ample account of his discoveries, than was contained in the Edinburgh Medical Commentary,] he proceeds to his own observations; the result of which is, that the nerve, when stripped of its integuments, exhibits to the eye an appearance of spiral bands, which, when
viewed

viewed with a power magnifying only eight times, and with a moderate light, appear distinct and uniform; but when the light is considerably increased, assume the appearance of longitudinal, twisted, or undulated fibres. This last he adopts as the true appearance, the spiral bands being merely an optical illusion. As to the body of the nerve, he found it to consist of a number of uniform transparent cylinders of an homogeneous texture, which he now considers as the primitive elements of the nerve. These cylinders are covered with a sheath of twisted fibres, and so very slender is the whole, that although the diameter of this fibre do not exceed $\frac{1}{17500}$ of an inch, yet it adds about $\frac{2}{3}$ to the diameter of the primitive cylinder. What is the substance of the nerve, or what its cavity contains, our Author proposes to make the subject of future investigation.

In the next section, on the *structure of the brain*, the Abbé examines the appearance of the medullary substance, which he finds to consist of irregular, twisted, and transparent ducts, like intestines, filled with a gelatinous fluid. The cortical substance is to all appearance of the same texture. The description of the *retina of the eye*, which follows next, is as curious as it seems accurate. The *tendons* are, on careful examination, found to contain no nerves, and to consist of a substance very different from the muscular. The different appearances, when viewed through a microscope, of the nervous, muscular, and tendinous fibres are described, and reasons are assigned in favour of the opinion, that they are not reciprocally convertible into each other. Our Author speaks here, with great commendation, of the work of Professor G. Prochaska, *de carne musculari*, printed at Vienna in 1778. In a distinct section on the *twisted cylindrical fibres* that constitute the cellular sheath of the nerve, and, as is since found, of the tendons and muscles, the Abbé gives his reasons for considering them as *the elements of the greatest part of the solids in animals*; and he suggests a suspicion that these are the parts of the body on which poisons act, and that the principal functions of life depend upon them.

We find, next, some *observations on muscular motion*, which tend to subvert all the hypotheses of former physiologists. Muscles consist of the fleshy threads (the muscular fibres just mentioned), a small number of primitive nervous cylinders, and an intermediate proportion of red, or sanguineous vessels, the contraction of a muscle having generally been considered as the effect of the irritability of the nerve; this irritability was examined into, but none of the experiments hitherto made by our Author have as yet evinced the existence of it. The analogy of the gymnotus and the torpedo incline our Author to suspect that this contraction is an electrical phenomenon, or the effect of some fluid

fluid similar to the electric, of which the nerves are the conductors; but this he advances with diffidence.

He, lastly, traces the twisted cylindrical fibres in the hair, epidermis, nails, bones, and fat, and likewise as they appeared in ivory, sponges, vegetables; and what is more extraordinary, in stones, salts, and metals, when viewed with a microscope. He then concludes with a letter to Professor Murray at Upsal, containing the description of a new canal which he discovered in the eye, formed or rather surrounded by the *ligamentum ciliare*, and connected with, but easily separated from the *sclerotica*. He acknowledges himself as yet at a loss concerning its use, and the transparent liquid with which it is moistened.

Beside some farther experiments on the poison of vipers, the *Lauro Cerasus*, and some remedies against them, our Author presents us, in the supplement, with a number of observations and experiments on the effects of opium, from which he derives arguments confirming his former opinion, that opium dissolved in water, acts upon the blood and humour, but has no effect whatever on the nerves. He finds himself here involved in a controversy with most physiologists, especially with Dr. Whytt, who maintains that it acts with great energy upon the nerves.

The length of this article not only prevents us from entering into any particulars concerning this last object, but has also induced us, though with much regret, to be perhaps too *summary* in our account of the latter parts of this valuable work.

ART. XVI.

Försök till Järnets Historia, i. e. An Essay on the History of Iron, by SUEÑO RINMAN, Assessor in the Royal College of Mines, Director of the Forges, Knight of the Order of Vasa. Member of the Swedish Academy, &c. Stockholm. 4to. 1072 pages. Stockholm. 1782.

IN his preface the Author tells us that iron, though the most common and useful of all metals, has hitherto been little examined by chymists, except with a view to medicine. Swedenburg, the Dictionary of Arts, and Mr. Jars, inform us how iron is reduced from its ores in various countries, and give us various processes for its improvement relative to the uses for which it is designed; but they are silent with regard to the reason why different methods of extraction are used, as well as to the preference due to some of them; neither are the properties of iron in its different states, nor the manner of improving it, or applying it to the various arts in which it is employed to the greatest advantage, either examined into or explained. Mr. Reaumur, in the year 1722, gave us a treatise on the art of converting malleable iron into steel, which was the first work of any importance.

importance on this subject. In 1773 Mr. Horn published, in England, *Essays concerning Iron and Steel**, which contain an examination of some processes of Reaumur, and of others at that time unknown in France, but their contents are far from answering to their titles. Mr. Berret's *Memoir on Steel*, published at Paris, in 1779, contains the best and newest methods of adapting steel to the uses of different manufacturers.

In 1763, Dr. Lewis proposed to print a more ample treatise on metals; and in 1764 he actually did publish a work under the title of *A History of Gold, and the various Arts depending thereon*, a continuation of which was long expected, but in vain. This induced Mr. Rinman to collect all the materials necessary to a full history of iron, on the same plan as that which had been followed by Dr. Lewis; and to this undertaking he was greatly encouraged by the Œconomical Society of Sweden. He has avoided, as much as possible, repeating what has been said by others, but he gives a more ample account of his own discoveries and experiments, and also of those of his countrymen that are not generally known; also of some successful processes hitherto kept secret: the whole written particularly for the use of manufacturers.

This work is comprised in ten treatises; the first is on the colour of iron, likewise of its grain, both on the surface and in its fracture, and of the difference, in this respect, between cast iron, steel and bar, or malleable iron, with the manner of scouring, polishing, &c. And an account of the different powders, &c. used for those purposes. Lastly, of preservation from rust, of varnishes, of damasking, &c.

The 2d, treats of the weight of iron and its ores: its elasticity; how procured, increased, &c.

The 3d, relates to its magnetic power; how produced, destroyed, or increased. A number of new experiments are here related.

The 4th, gives an account of the manner in which iron is affected by heat and cold; its dilatation, warping, change of colour, flaking, burning, loss of weight, magnetic power, calcination, reduction, the manner of softening it by various mixtures, also of stiffening it; with other particulars.

The 5th, concerns the malleability of iron, whether red-short, cold-short, hard, soft, brittle, &c. their marks and properties. The improvement of faulty iron-ores; of the German, French, Corsican, and English methods: also those used in different parts of Sweden: of producing or improving the malleability of iron.

* Vide Review, Vol. L. p. 68.

The 6th, enumerates the various alloys of iron, with other metals and their properties; of gilding, incrusting, &c.; and the manner of separating iron from other metals.

The 7th, exhibits, at large, the various colours which iron communicates to stones, earths, glass, porcelain, enamels.

The 8th, relates to the various solutions of iron, in air, water, acids, alkalis, its precipitates, and the mode of applying these to the purposes of engraving, &c.

The 9th, treats of steel; its nature, characters, ores, and its fabrication from various sorts of iron, by fusion, or cementation, the manner of hardening or softening it, of steel wires, &c.

The 10th, discourses, at large, of the nature, properties, ores, and various other particulars concerning cast iron.

Short as the present account is of this important work, we would not, however, omit inserting it here, as it must point out the necessity of speedily procuring a good English translation of it. Our artists, in the several branches of iron manufactures will, we doubt not, find it their interest to give every possible encouragement to such an undertaking.

ART. XVII.

Jani Petersen Michell, Medicinæ Doctoris, de Synchondrotomia Pubis, Commentarius. 8vo. pp. 260. Amst. 1783.

FROM this work, for which we are obliged to the learned Author, we learn with pleasure that another antagonist has arisen to an operation, the invention of which we cannot but look upon as an addition to the calamities of mankind. As we have so lately given our readers a pretty full account of an elaborate work on the same side of the question, by a countryman of our own (Dr. Osborn) *, we shall not detain them in going over again the same ground. One remarkable difference, however, prevails between these two writers, *viz.* that while Dr. Osborn compares the new operation chiefly with that of opening the child's head and extracting by the crotchet; Dr. Michell scarcely mentions this mode of delivery, but considers either the forceps, or the Cæsarian operation, as the alternatives to the section of the *symphysis pubis*. On this account, it is a considerable object with him to diminish the unfavourable opinion now generally entertained of the Cæsarian operation, and to represent it as by no means so generally fatal as the trials of it in this country, at least, would lead us to conclude. And it must be acknowledged, that its having been practised here almost solely upon women deformed through disease, and exhausted by long previous sufferings, will account for a good part of the extraordinary ill success attending it; especially as in some of the cases,

* See Review for March last, p. 205.

death seems rather to have been the consequence of mere debility and inanition, than of the operation itself. We learn from this publication, that it was performed with perfect success both as to the mother and child, no longer since than January 1782, at Leyden. What was the degree of necessity for it, does not appear from the narration. With us, possibly, the scissars and crotchet might have been a substitute to it, and where these will succeed, we hope they will always be preferred in this country. We meet with a very ludicrous circumstance in this part of our Author's work, which is, that Tristram Shandy has been seriously taken for a writer in midwifery, and translated as such in France, and is here quoted for his opinion on the Cæsarian operation. Another incidental matter struck us, of a nature by no means laughable. A poem of Wetsteins, to the praise of M. Braund, who performed the operation abovementioned, begins thus :

*Iusta laceffitus dum surgit in arma Batavus
Perfidia vindex, dire Britanne tua.*

ART. XVIII.

REMARKABLE PROSPECTS of the Alps and icy mountains in Switzerland, in a Series of Plates engraven with Colours, and accompanied with ample Descriptions of the Objects they represent. Published by *Subscription*, by Mr. HENTZY, Tutor to the Pages of his Serene Highness the Prince of Orange, and Agent to the Court of Saxe-Gotha.—Paris, 1784. Large Folio.

THIS publication may be considered in two points of view : *first*, as a lively and well-executed representation of the most striking parts of the Alps and Icy Mountains in Switzerland ; and, *secondly*, as a natural history of the singular district, that contains in its bosom these stupendous objects, which are so worthy of the attention of an inquisitive traveller. It is certain, that, in this latter respect, there is no publication of the kind that can vie with the present work, of which we have some beautiful specimens before us.

This work was formerly announced by its first undertaker, the ingenious Mr. WAGNER, citizen of Bern in Switzerland ; and, at that time, several English Gentlemen encouraged it by their subscriptions. But the death of Mr. Wagner retarded its publication, though it was then finished, and ready for the press.

The Alps and the Icy Mountains of Switzerland exhibit, undoubtedly, a series of wonders, in which Nature displays her operations with peculiar majesty, and accumulates awful and smiling scenes of grandeur and beauty. Mr. WAGNER, a fond admirer of these singularities of his native country, undertook the laborious task of having these noble prospects drawn from Nature with the utmost accuracy, and faithfully represented in

their native colours. He accordingly made frequent, perilous, and, we may add, learned excursions through the Alpine regions, in company with a celebrated Natural Historian *, and an eminent Landscape Painter †; and these excursions have produced a series of beautiful and interesting pictures, accompanied each with a learned description, which will throw new light upon the topography, curiosities, and Natural History of a country, now much frequented by English travellers.

The late celebrated Baron HALLER, who perused the descriptions, and examined the drawings, that form the contents of this work, composed a PREFACE which will be prefixed to it: and the manner in which he speaks of it, is the highest possible testimony that can be given to its merit. We have this Preface now before us, and it is worthy of the great man who penned it. He expresses, with ardor, his zeal for the success of this noble work: he declares it superior to any thing of the kind that has yet appeared; 'I dare answer,' *says he*, 'for its favourable reception, and I am persuaded it will fulfil both the expectations and desires of the curious. Eight journeys that I have made along the northern ridge of the Alpine Mountains, have enabled me to judge of the accuracy and merit of the descriptions and drawings that are here offered to the public.'

In the publication of this work by subscription, the Editor has avoided every thing that might render his proposals disagreeable, or look like an imposition on the liberality of those who are generously disposed to contribute to the advancement of useful knowledge, and the fine arts; for no part of the payment is required of the Subscribers beforehand, as appears from the fifth article of the conditions, which are as follows:

1st. Thirty-six drawings (which will perhaps be increased to forty) are selected from the rich collection of Mr. WAGNER, which will be sufficient to convey a clear and accurate idea of the most curious views that are exhibited by the Alps.

2dly. Each number will contain six plates, engraven in colours after the original pictures or drawings. These engravings will be executed under the inspection of Mr. VERNET, by Mr. JANINET, an artist of the greatest merit. A sheet of printed text, of the same size with the plates (*i. e.* in large folio) will accompany each number, and contain a compendious summary description of the six plates which compose it.—These plates, separated from the text, may be glazed and framed as ornaments to a cabinet, or, bound with it, may add to the riches of a library.

3dly. A frontispiece, with the learned Preface of Mr. Haller, as also a profile of the Alps, with the names of the peaks and

* The Rev. Mr. WYTENBACH, of Bern.

† The ingenious Mr. WOLFF,

mountains, will be given *gratis* to subscribers, who are to pay for each number (consisting of six plates) 36 livres (about 1 l. 15 s.) a moderate price, if the expences of this undertaking are duly considered.

4thly. Only five hundred copies of the work will be printed, which the subscribers will receive, according to the date of their subscriptions.

5thly, Not only no payment is required beforehand, but every subscriber who shall think that the Editor has not fulfilled his promises, *shall be at liberty to efface his name* in the list of subscribers.

6thly, and 7thly. Those who have not subscribed, will be obliged to pay 45 livres, instead of 36, for each number.

8thly. Those who possess already the plates, engraven by Mr. Janinet, which Mr. Wagner had begun to deliver to subscribers before his death, need not purchase them a second time; they will make a part of the numbers to which they belong.

Subscriptions are taken in by Messieurs Alexander Aubert and company, Middle Moorfields, London, where specimens of the work may be seen.

A R T. XIX.

Eloge de Nicholas Poussin, &c. i. e. The Eulogy of NICHOLAS POUSSIN. 8vo. 56 pages. 1784.

THE prize was adjudged to this piece by the Royal Academy of Rouen. It is the production of M. N. GUIBAL, first painter to the Duke of Wurtemberg, and director of his gallery of pictures, &c. and it is a very elegant performance.

* * The following is an extract of a Letter from Prof. LESKE, of Leipzig, (a man of considerable eminence in his line of literature) to a worthy Correspondent of our's, at whose request we here insert it, in hope that it may prove of some use toward increasing the communication between men of letters, from which so much benefit often accrues to the progress of science.

"*Post abitum tuum mortuo Reichelio, coactus fui directionem & editionem Commentariorum de rebus, &c. suscipere. Si possis in Anglicis quodam diario hoc inserere, atque meo nomine rogare auctores, ut ad me mittant libros novos & alia nova physico-medica, (mutabo enim paulo instituti rationem,) quæ his commentariis inserantur, gratum reddes. Alii enim libri, nisi qui ad me mittuntur, non cito inseruntur, sed tum demum, cum jam cogniti sint ut boni ex Anglicis diariis. Sed quo citius ad me mittuntur eo citius etiam inseruntur.*" Dabam Lipsiæ. Sept. 28, 1783.

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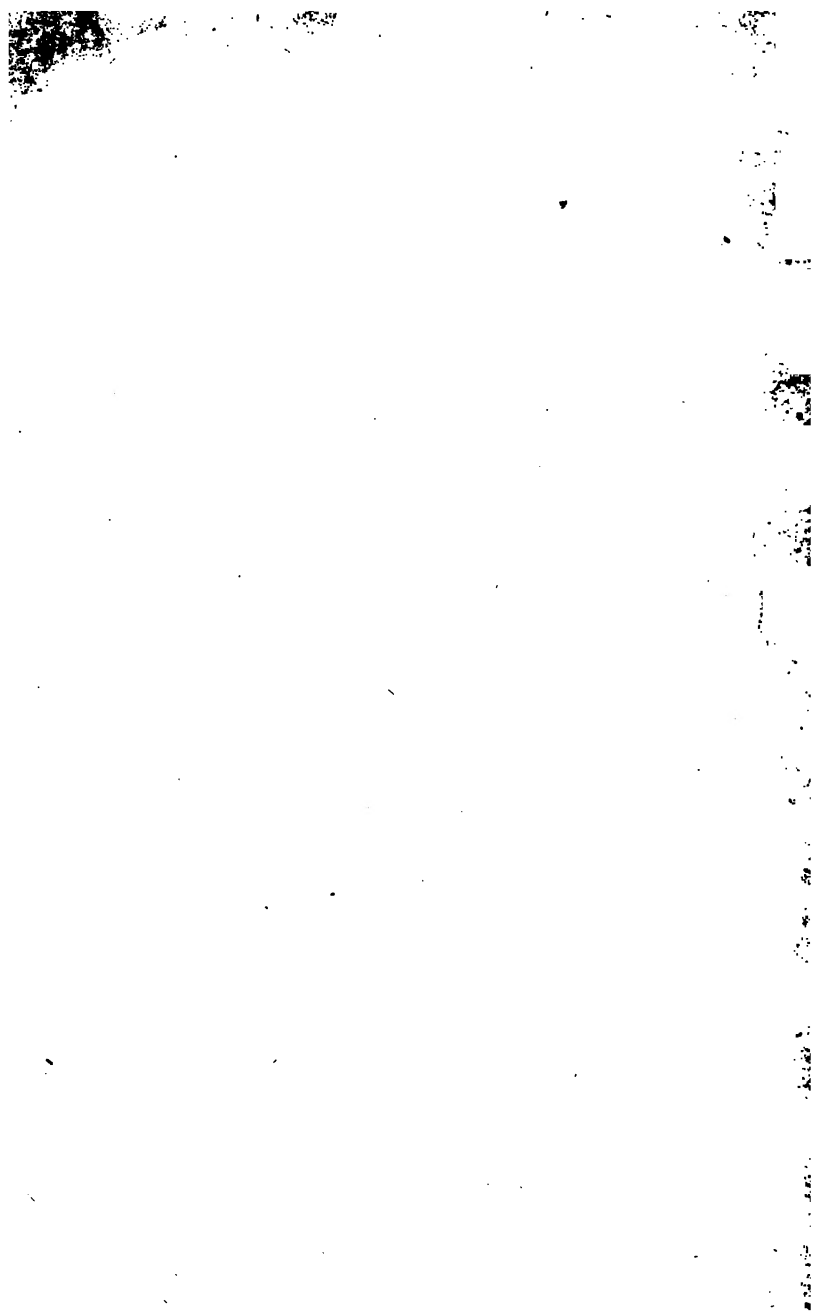
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